The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JULY 3, 1879. NO. 27.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication. REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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For the New Orleans Christian Advocate.

WE KNOW IN PART.

BY R. F. LARRABEE.

We know in part, if God is true
Which only looks and smiles on us,
Then vanishes within the blue
Of vaulted depths mysterious,

Whether [illegible] or [illegible]
So plagues us here, at every turn
We have it, see, and then we fall
To doubting and to deep concern.

My soul and I grow coldly strange
When most we feel the lonely stress
Of life upon us as we range
This thorny, hilly wilderness.

I hear my soul's voice faint up far
Among the stars that fleck the sky
While groping blind, from star to star,
We know in part, my soul and I.

We find science and are pleased
With names that mock the heavy heart;
But under truth cannot be seized
By knowledge we know in part.

The germs and cells wherein they say
That life was cradled into soul,
Are cryptic from which love crept away,
The truth that made our knowledge whole.

We cannot grasp a single law,
And hold it till we feel the close—
The thread we seek in its coils we draw
The pulsed pulse from which it grew.

All matter gravitates by rote,
The learned say, but stars cry out:
There is no music in a note
We sing, but when our God's about.

We know in part, the other part
Is hid to God and only shines,
In points of glory, on the heart
That carries toward Him in love's straight lines.

CLEVELAND, Ala., June 21, 1879.

NEWS OF THE WEEK.

DOMESTIC.

BOSTON, June 21.—A meeting was held in Tremont Temple to-night to express sympathy with the colored exodus from the South-Speeches were made by Wendell Phillips and others, and a committee appointed to solicit funds in aid of the cause.

John L. Taylor, Professor of Theology, and Rev. Austin Phelps, Professor of Sacred Rhetoric, in the Andover Theological Seminary, resigned to-day on account of ill health. Both have been more than thirty years connected with that institution. Prof. Taylor made a parting gift of $20,000 each to the seminary.

CHICAGO, June 21.—Rev. Henry Channcey, D.D., was consecrated with impressive ceremonies in Trinity Church, this city, to-day, as the first Episcopal Bishop of Mexico. Fifty clergymen, including seven bishops, marched in procession down the aisle to the altar to take part in the consecration.

MONTGOMERY, Ala., June 25.—The Confederate Survivors' Association will have a grand celebration on the 4th of July. Rev. Father Ryan will deliver the opening address. Jeff. Davis is expected to be present. Many Northern soldiers have been invited. Gen. Hancock being among the number. Extra trains will be run into the city on all railroads.

NEW YORK, June 25.—The new Guion steamer Arizona left here at 5:35 P. M. on Tuesday, June 17, and arrived at Queenstown at 7:20 this morning, in 7 days 9 hours and 21 minutes, which is the fastest time ever made.

WASHINGTON, June 27.—The postoffice department proposes at an early date to extend the fast mail service in the South over two routes. One route will be from Jacksonville, Fla., by the way of Charleston and Savannah, and the other from here to New Orleans by the way of Richmond, Atlanta, Montgomery and Mobile. It was expected that these routes would be put in operation by the 1st of July next, but the postal cars necessary for the service which are in course of construction, will not be finished by that date. The work will not, however, be delayed much after that. Schedules, number and trips weekly, etc., have not yet been determined.

CHARLESTON, June 27.—Ex-Lieutenant Governor R. H. Anderson, of the confederate army, died in Beaufort, S. C., yesterday of apoplexy, aged 62.

SALT LAKE CITY, June 27.—The Anti-Polygamy Society have prepared a letter to President Hayes, exposing some misstatements in Delegate Cannon's letter to the latter, and asking that Reynolds, convicted of bigamy, and now serving a term in the penitentiary at Lincoln, Nebraska, be transferred to the Utah penitentiary.

WASHINGTON, June 28.—The president today sent to the senate the following nominations as members of the Mississippi river commission: Benj. Harrison, of Indiana, James B. Eads, civil engineer, Missouri, B. Morgan Harrod, civil engineer, Louisiana, Lieut. Col. H. A. Gilmore, Major C. B. Comstock and Major C. R. Suter, from the engineer corps of the army, and Henry Mitchell, from the coast and geodetic survey.

NEW YORK, June 29.—A systematic attempt was made by the police to enforce the excise laws with regard the sale of liquor on Sunday. Forty or fifty arrests were made and less liquor sold than on any Sunday in years past.

WASHINGTON, June 29.—A circular has been issued by the state department, announcing that Dr. C. C. Cox, of Washington, has been appointed secretary of the United States commission to the coming Australian exposition at Sydney and Melbourne, and that persons desiring to exhibit can obtain from him all necessary information and instructions. He will leave for Sydney about July 20.

WASHINGTON, June 30.—The president has approved the bill making appropriations for judicial expenses, but vetoed the bill making appropriations for the pay and fees of United States marshals and their general deputies.

The president says the bill contains restrictions similar to those in that heretofore vetoed, and concludes his message as follows:

In order to secure its enactment, the same measure is again presented for my approval, coupled in the bill before me, with appropriations for the support of marshals and their deputies during the next fiscal year.

The object manifestly is to place before the executive this alternate—either to allow the necessary functions of the public service to be crippled, or suspended for want of appropriations required to keep them in operation, or to approve legislation which, in official communications to congress, has declared would be a violation of his constitutional duty.

Thus in this bill the principle is clearly embodied that virtue of the provisions of the constitution, which requires that "all bills for raising a venue shall originate in the house of representatives," that a bare majority of the house has a right to withhold appropriations for support of the government unless the executive consents to approve any legislation which may be attached to the appropriation bills.

I respectfully refer to the communications on this subject which I have sent to congress during the present session, for a statement of the grounds of my conclusions and desire merely to repeat that in my judgment to establish the principle of this bill is to make a radical, dangerous and unconstitutional change in the character of our institutions.

FOREIGN.

LONDON, June 24.—The Press Association says: President Grevy has officially sent a message of condolence to ex-Empress Eugenie, on behalf of the French Republic.

LONDON, June 25.—The Times Vienna correspondent reports there is fear in Constantinople that if the Sultan consents to the abdication of the Khedive he will no longer have any control over Egypt.

A dispatch from Cape Town, Africa, states that the body of the late Prince Imperial will arrive in London about the 28th of July.

LONDON, June 27.—The will of the late prince imperial was opened yesterday. It contained no political allusions this whole property is left to his mother.

A dispatch to the Post from Berlin, says: Russia is actively trying to effect an understanding with the Sultan for the expatriation of obnoxious clauses in the treaty of Berlin. According to the National Zeitung Russia is endeavoring to form a coalition with Turkey and France against England, Austria and Germany.

The Standard's dispatch from Cairo states that Tewfik Pashar was proclaimed viceroy of Egypt with a salute of 101 guns. The Russian consul general has been ordered to support the other consuls in the position they have taken. It is reported that the late khedive will receive a pension of £50,000 per annum.

A Protestant schoolhouse in the parish of Mayons, Connaught, county of Galway, Ireland, has been sacked by a gang of thirty persons, who came from a distance. Bibles were thrown into the sea. This is a revival of a series of disturbances which it was thought had been quieted after creating some alarm in that district some weeks ago.

In connection with the sacking of a schoolhouse at Mayons, Ireland, the Rt. Hon. Joseph Lowther, chief secretary for Ireland, announced in the house of commons to-day that the government was fully resolved to preserve order irrespective of religion of persons engaged in the outrage in the district referred to.

LONDON, June 28.—The Times Liverpool correspondent states that the actual business in cotton during the last week proves to be very much less than the aggregate of the daily estimates, thus showing that the depression of trade at Manchester and in the spinning districts is real and is influencing consumers to an unexpected degree.

LONDON, June 30.—It seems certain that the last peace overtures of Cetewayo are bonafide. The Times' special from Gen. Woods' camp says: Messengers of Cetewayo have been recognized as important persons by the native spies. While lahavering with Lord Chelmsford a report arrived that the Zulu army were advancing on Woods' camp. The messengers readily agreed to be shot if the report was true. When it was ascertained that the report was unfounded, they were released.

Chelmsford, after stating the terms of peace declared before treating further, that the two cantons captured at Isandhlwana, and some hostages must be given up. The messengers asked Chelmsford to halt pending the answer, but he refused.

A dispatch to the Daily News from Utrecht, under date June 5th says: Yesterday a body of Zulus raided a farm within a mile of Luneburg. A small detachment sallied out from Luneburg, and finding the Zulus in a strong hill position, retired.

FIELD NOTES.

MISSISSIPPI.

PELAHATCHIE, Miss., June 18. The eighth wonder of the world occurred in the bounds of my mission (Prairie) on the first Monday in April. An old blind Methodist preacher, supposed to be sixty or seventy years old, went to an old blind Baptist preacher, I suppose seventy-five or eighty years old, and he (the Methodist) demanded baptism by immersion at his (Baptist) hands, and they went to the creek and he baptized him without joining the Baptist Church. I am satisfied he had never read Bollins' Bible view of baptism. Yours respectfully,

A. B. MILLER.

WAYNESBORO, Miss., June 23.—We have just closed a pleasant meeting at State Line. Nine were added to the church and five professed conversion, and the church much refreshed. Rev. J. W. Adkisson assisted several days, and Rev. J. T. Heard two days. Our Sabbath-school at Waynesboro has good grounds of rejoicing, in the fact that they have been presented with an excellent library, purchased at the Publishing House, Nashville, Tenn., at a net cost of over $30, by our liberal brethren, Messrs. Turner & Taylor, merchants of Waynesboro. Preparations for the camp-meeting at Smith's Mills are going forward. We expect a good camp-meeting, and invite tenters to come and select places for permanent tents at these fine mineral springs. We invite ministers to come from everywhere, in reach.

Yours, WM. B. HINES.

ENTERPRISE, Miss., June 23.—We have been greatly blessed with times of refreshing from the Lord. Some of the best prayer-meetings I have ever attended. These meetings were held at eight o'clock A. M., and preaching at eight P. M. The meeting lasted through two weeks. We were greatly favored with the ministrations of Bro. Foust, of the Alabama Conference. The meeting began without previous appointment, and continued from day to day as the items indicated. Accessions during the two weeks, fifteen. J. T. HEARD.

CANTON, Miss., June 23.—Our congregations are improving. Class-meetings being revived, prayer-meetings good, and signs of spiritual growth to be seen in the church. Our Sunday-school numbers about one hundred pupils and teachers. Missionary Society organized recently, and doing well. Crops in the surrounding county good—wanting some rain. Health good. Rev. C. G. Andrews will send you an obituary of Rev. H. H. Montgomery. R. B. NONSWORTHY.

DEKALB CIRCUIT, Miss., June 23.—Just closed a meeting of eight days in this town; received four into the church; a few conversions; backsliders reclaimed; Sunday-schools prospering; about four hundred members on the circuit; new parsonage being built; country densely populated; ten appointments; congregation large; Presbyterian and Episcopal Churches vacant; Baptist not prosperous; Methodist not much better, yet prospects now are good; crops up to date, are very promising; good land, health and water, yet the people are poor in debt; money scarce.

A. H. NICHOLSON.

ALABAMA.

LITTLESVILLE, Ala., June 14.—This place is on Sand Mountain, a good agricultural and horticultural section. Present crops good and promising. All fruit killed by frost. The churches are doing little. Our church is weak—so are others. Too much division. We have two Methodist and about half a dozen Baptist Churches. If we could have these forces properly united we would succeed better; but you say, facts, not opinions. J. M. COLEMAN.

LAURINA CIRCUIT, Ala., June 24.—The Laurina circuit is enjoying a spiritual revival here in town. To-day the Lord poured out His Spirit upon the membership and sinners were made to tremble. We are having some glorious times up here. Several conversions and accessions to the church. The members on the entire circuit are alive to God.

R. D. EVANS, P. C.

STEWARTSVILLE, Ala., June 25.—We have eight appointments on the Hatchet Creek mission. Our third Quarterly Conference convened June 14-15; well attended. Bro. J. B. Severson, our beloved presiding elder, preached with power, as he always does. We have finished one church this year, and contemplate building more. We propose building a parsonage on the work this year. The outlook for a revival on the work this year is good. We have but two local preachers on the work, and one of them is worn-out. Pray the Lord to send more laborers into the vineyard.

J. H. MCCAIN, P. C.

CARROLLTON, Ala., June 26.—Our third quarterly Conference for Carrollton circuit was an occasion of much interest. The presiding elder was with us, and did good work. The interest of the work is advancing. We built a neat, comfortable parsonage since Conference; a small balance is due on it. Finances good; will meet all the collections ordered by Conference, and the preacher's family will be cared for handsomely. Crops are promising; had a fine rain. God be praised. We are working and praying for a revival. Yours in Christ.

W. M. P. KIPPEY.

LOUISIANA.

SUGAR TOWN CIRCUIT, La., June 18.—We are now in the midst of the most powerful revival it has ever been my privilege to attend. In the last four weeks we have taken forty-nine into the church, twenty-four of whom were Sunday-school scholars. Some of the oldest and hardest of sinners have at last yielded to the power of the gospel, and still the good work goes on. Conversions have been many, and many have been "made perfect in love." There are more family altars, and more self-denying, holy living people now on this circuit than was ever known before. The Holy Ghost is present in something power at all the appointments. From present indications the stewards will be able to meet every demand upon them. J. W. HEARD.

PINEVILLE, La., June 23.—Peace and harmony prevails on this work. Material interest of the church is looking up. Our new parsonage at Pineville is completed, except painting and papering. Received a handsome donation from Capt. John Kouns, of this city, in the way of window sash. We are going on here without any money, comparatively speaking, and yet we are only due on our new parsonage, about $80, which we hope to settle soon.

Yours truly, J. L. P. SHEPPARD.

GREENSBURG, La., June 24.—The Sunday-school work has advanced wonderfully on the St. Helena circuit. When we moved to the work, two and a half years ago, we found no Sunday-schools. Now there are six, with one hundred and ninety scholars. Use our own publications. Take seventy quarterlies. "New Life" is splendid. Have class-meetings at two churches. Looking and praying for a glorious revival. Spent last week at the examination of Norwood Collegiate Institute. No failures in classes. Prof. S. S. Norwood has done his work well. Crops good, but need rain. We wish all of the preachers and laymen of the district to come to the District Conference.

J. S. PARKER, P. C.

MISCELLANEOUS.

SAN JOSE, Cal., June 10.—Rev. W. B. Richardson, of Stockton, a late minister to the Pacific Annual Conference, from the South Carolina Conference, was with us and preached five sermons in our church, greatly to the edification of our members and others. Bro. Richardson is a graduate of the Vanderbilt University. He took at the closing exercises last year the founder's medal, which was awarded for oratory, style and profound thought. It is the opinion of our people that Bro. Richardson possesses all this in a remarkable degree for a young man, and the best of all is that with all these qualities he is humble and unassuming.

W. SMITH.

STEPHENVILLE, Texas, June 24.—The citizens of this town and county had a rousing railroad meeting to-day. Resolutions were adopted to offer inducements to extend the Waco Tap to this place, and also to build a narrow gauge from Fort Worth or Dallas to this town. Some think this is destined to be a railroad center at no very distant day.

The cotton crop of this section promises a large yield, but the old corn will be on short account of the recent dry weather. The town is rapidly improving.

Yours, S. FRANK.

The Children's Mexican Book and Tract Society of the M. E. Church, South.

The object of this society is to publish religious papers, tracts, books, etc., for the Mexican mission, without expense to the general Board of Missions. These publications are very important to our work, and increase greatly our success; but we have heretofore been almost destitute of them. So great has the demand become that we have already commenced to publish a religious paper, and have just issued our manual and first catechism for the Sunday-schools, which will be of great use to us as a forerunner of the church in new fields, as well as auxiliary in the old. We believe the children of the church if given the opportunity, [illegible] hereafter, with confidence we appeal to them to [illegible] and to furnish us help as individuals, or families or Sunday-schools, by becoming members of the [illegible] Society. [illegible] They can do without hearing with other departments of our work.

The giving of any sum of money annually to the society makes the giver a member.

Each person, or several persons together, giving the sum of [illegible] will receive a beautiful oil picture, made in natural colors by the Mexican Indians.

Those giving the sum of [illegible] will receive a set of lithographic pictures, eleven inches by fifteen inches in size, representing some place of interest in Mexico.

The person or persons together, the family or Sunday-school giving the most money to this society by August 1, 1879, will receive a large, handsome picture in colors, twenty-four by thirty-six inches, presenting a beautiful view of the famous valley of Mexico, with its cities, towns, lakes and rivers, its farms and forests, and other smaller views, all surrounded by lofty plains and peaks of mountains, among these peaks being the snow-capped Popocatepetl and Ixtaccihuatl. This picture will be very attractive hung on the walls of any home or Sunday-school room. The treasurer of this society is Mrs. Linus Parker, New Orleans, La., to whom the money must be sent, and who will forward the premiums to any part of the country.

W. M. PATTERSON.

MEXICO, May 12, 1879.

Doctrines and Polity of the Methodist Church.

AN IMPORTANT SUGGESTION.

Rev. W. H. Watkins, D. D., pastor of the Methodist Church, South, at Jackson, Miss., is delivering, on his weekly prayer-meeting occasions, a series of lectures on the doctrines and polity of the Methodist Church. These lectures are listened to with marked attention and manifest interest, thus evincing the popularity of their style and the importance of the subject. We have long felt the necessity of such a course of instruction. Our people, as a church, need it, and we hazard nothing in saying all of they should demand it of those capable and qualified to impart such instruction. The members of the Methodist Church are very often proselyted, especially the children, and forever lost to it, simply and almost solely because they are not taught—because they do not understand what are the doctrines of their own church. They are ignorant of what they *profess* to believe. When the doctrines of the Methodist Church are assailed (as they so often are) by other denominations her members (a great many of them) are so completely at a loss to make proper defense, owing to a want of knowledge of what they are, that they surrender at once, and fall an easy prey to the false reasoning of others. Were the members of the Methodist Church properly instructed and trained, especially the younger ones, there would be but little danger of their being led off into other churches, and forever lost to our own.

But the necessity of such instruction is too apparent to need further argument in this hastily-written communication. I would therefore, suggest (and I believe that it will meet with a hearty response in the bosom of every true lover of Methodism) that these lectures be embodied in permanent form and added to our standard church literature. If gotten up in proper style, and introduced into our Sabbath-schools, and distributed among our members, their value to the church would be boundless, and their influence and power for good incalculable.

Dr. Watkins is one of the oldest members of the Mississippi Conference; is a ripe scholar and a man of mark and reputation, whose rank is with those who stand in the topmost round of the ladder, and whose qualifications eminently fit him for the performance of this work. He is just the man to do it, and should be urged to commence at once, and thus give to the Methodist Church a power the extent of which can only be fully realized and estimated by eternity alone.

Jackson, Miss., May 9, 1879.

Closing Exercises of Whitworth College.

MR. EDITOR: We have had the pleasure of attending the closing exercises of this splendid institute. The examinations, both written and oral, were well calculated to test the scholarship of the pupils.

Thursday evening, June 19, there was an evil edition by the pupils of the preparatory department, which much entertained the large audience. The Calliopian Society held their anniversary Friday evening. Many creditable essays were read, much music dispensed. The address was delivered by Rev. B. Caradine. His subject: Woman. He took the position that as a factor she is the most uncertain, and yet the most certain of all creatures; her uncertainty amounting to a mystery, her certainty to a revelation. The address was spicy, and gave general satisfaction. Saturday evening, essays by seniors. Some serious, sober, some sparkling with wit; sweet music interspersed. Sunday, June 22, at eleven A. M., the commencement sermon was preached in the chapel by Rev. W. H. Leith. It was an interesting effort of the very best order to avoid being. In the evening Bro. Caradine preached a good sermon in the church. Monday, at eleven A. M., alumni reunion. Miss Edwina Barry presided with grace and dignity. Miss Maggie W. Atkins read a beautiful piece. Miss Clara E. Barber read a very neat essay. Miss Lula Radford rendered one of the best essays we ever heard on such an occasion. Her pen ought not to remain idle. Dr. Watkins delivered the address to the graduating class. Monday evening we had the grand concert, opening with sixty-two hands filling in rapid succession on the keys of pianos. Now twenty soft and sweet female voices mingling accordant melody, followed by [illegible] and often pianos chiming in with the strains from three violins. Prof. Eckart and the misses Hanks, Miss Sallie Johnson and Miss Clara E. Barber, standing at the head of the group of pianists, rendering a musical wand, lifted the audience all with a delightful harmonies. The closing piece of the evening was a musical charade in costume. Tuesday was commencement day. Salutatory by Miss Mattie B. Hawkins. Valedictory by Miss Florence L. Norris. Address by the Hon. Stephen M. White, of the South (Hon. L. Q. C. Lamar). It was fine. The degree of M. E. L. was conferred on the thirteen graduates of this year, and the degree of A. M. on Miss Florence L. Norris, who has finished a course in the classics. Also the degree of M. E. L. on Miss Mary A. Clack, a former graduate of Whitworth.

We call the attention of the public to the high grade of this school, and also to the normal department. For particulars see catalogue.

We now call special attention to the very appropriately donation of Pipe Organ to this our church, and the action of the Board of Trustees in reference thereto.

It became necessary for the best interests of the college that additional and permanent buildings should be erected. This Dr. Johnson made known to the Board of Trustees at their annual meeting last year. He received some encouragement from liberal friends of the college, but hardly enough to justify him in beginning operations. He, to strengthen his credit, began the work upon an eligible site on his own private grounds. He soon erected a spacious brick building, at a cost considerably above $20,000. At the annual meeting of the Board of Trustees, this year, he conveyed to them this property, unencumbered and without reserve, to be held in trust by them for the use of our church for educational purposes. He also gave added to the trustees of the lot on which his beautiful brown residence stands, reserving the use of it as long as he or his wife lives, and until his youngest child is twenty-one years old. He demands back to them the twenty years' lease given in 1870, so that the Board of Trustees of church will have the college more completely under their control, and not that he has any intention of leaving the college, for he has not. He is going forward in repairing and arranging just as he did before. Two piticoes are to be built immediately to the new dormitory. Also the walk from it to the old building rooted over. The property donated is nearly $20,000 in value. Dr. Johnson's soul seems enthused about this institution. His labors have an eye to its good. His gains sink in its material interests. What the church appointed him to do, he is doing with all his might.

The Board of Trustees accepts his liberal offer, and, though the donation is made absolute and without reserve, yet considering the large outlay by President Johnson, the board recommends and earnestly requests that at least $7,000 be reimbursed to him, by the church and friends of letters, that he may be entitled to carry forward the interests of the college as he has hitherto done. W. M. Phelps pledged $2,000 of this amount. What a blessing to communities are the well-endowed schools! We understand that about $5,000 more has been subscribed. It is hoped that the friends of education will promptly respond and make up the remainder.

The college is now [illegible] in front rank and on high ground, commends itself to all. A strong effort will be elected for another year. Let there be a grand rally to its support by the friends of liberal learning in these regions.

W. H. WEST.

Vice President Board of Visitors.

Given to Hospitality.

BY REV. DR. DEEMS.

Among the qualifications of a pastor, which St. Paul sets forth in his first Epistle to Timothy, is that he must be "given to hospitality."

Hospitality, then, is a virtue; one of the marked virtues. Every christian should be hospitable; that is, to the extent of his means, as far as possible without breaking in his own home. We should take from strangers that sense of loneliness which comes with homelessness. The Christian man must make his own to be a temporary home for as many others as practicable. That which is a commendable virtue in one of the flock must not be omitted from the catalogue of the pastor's excellencies. The difference between him and his flock is this, that if he should be stingy, if he should turn his back upon strangers, if he should not freely share shelter and food with the strangers about him, it would be noticed, criticised, and used to the disparagement of the religion which he both professes and preaches.

Because this is known there are not a few people who suppose their pastors, who come in and settle on him, bag and baggage. This he must endure. This is what the Jews for his position. For this often is the symptom of intelligent pride.

To look at it in a broad and Christian light, the pastor's house ought to be distinguished for its hospitality, and he ought not to submit to that feeling of delicacy that ought to accept it gratefully, as one of his great opportunities, AMID [illegible] of the public he may have access for Christ to the hearts of men whom otherwise he could never reach. As a personal friend he stands in relation to one who has never broken bread. And then, behold that fact, the care the dispositions and the manners precognize for hospitality, which disposition and manners are perfected by the pastor applying more and more to his work.

We should not have expected of the [illegible] this feeling, if it is now to be [illegible] that there is not a fee to which attention must be paid. If the pastor be given to hospitality he soon finds that his study must be arranged and refurnished, and made more cheerful, and the visitor has notice. Some more bread [illegible] must be had in the dining-room, and there will be an increase in the butcher's bill. [illegible] because he can't draw himself to a [illegible] before the guest two simple dishes with which he himself would be content. And therefore must come an additional servant, unless the pastor is willing to see his wife worked to death, but he cannot endure that, for [illegible] the ministry of angels the manly pastor cannot heartlessly be given to hospitality.

And so it comes to be the duty of every [illegible] of the pastor is not to [illegible] the church's [illegible] from the pulpit, [illegible] to be given to hospitality. How can he obey that admonition if his income does not more than meet his own absolute necessities? Let every church see that the [illegible] becomes a burden to the pastor. As soon as it is known that guests are at the rectory, the parsonage or the manse, or whatever you call the pastoral residence, let all sorts of good things be poured in—meats and sweetmeats, breads and butters, and whatsoever will give to the good wife of the good pastor a wholesome and honorable pride of her table and of her husband's church. In the allowance of the year calculate for an extra servant for hospitality. Every now and then, without prying into the private matters of the pastor's family, strive to ascertain definitely what the guest chamber needs to increase its capability of giving comfort.

You will be paid back from the pulpit. Your pastor will be so cheery and happy and proud that his sermons will be more unctious, his entire feel comfortable. He cannot preach with which elasticity if he knows that his wife is nearly broken-hearted, wondering what she can get for the day's dinner of the four or five people who are going up with them from church. Do you relieve your pastor of that. Make him glad to have people come just as children sometimes are glad to have guests in the house, because that makes more good things to eat. Do not be afraid that you shall not get your reward. The Lord will keep an account of every cake, every duck, every goose, every chicken, every turkey, every ham. There will be a general adjustment hereafter, and every man shall be remembered for what he did, and every woman shall have her suitable reward.

Whenever you hear that passage read from the Epistle to Timothy, that a Bishop must be given to hospitality, ask yourself, before the Lord, whether, as much as in you lies, you contribute to enable your minister cheerfully and gladly to obey this command.

Frank Leslie's Sunday Magazine.

The Christian Advocate.

THURSDAY, JULY 3, 1879.

HEAVEN.

I stood within the great cathedral door,
And heard a voice
That rose in song, but ceased almost before
One could rejoice.

I listened as the many singers caught
The melody,
And the grand anthem, as by echo wrought,
Swelled full and free.

And so I thought that sweet lives that but lent
Their joy to earth—
That work all in unmurmured days was spent,
And all life's worth.

'Twas only that short strain we needed here,
While up above
The seraph song is ever since more clear,
And rich in love.

One Master guides the harmony of life
In earth and heaven;
No pause unheeded falls, no note too brief
Is ever given.

Here but the single notes of the glorious song
Our ears can trace;
There the full Lyres, pure and deep and strong,
In endless praise.

—Presbyterian.

Fugitive Thoughts.

Why put on paper what so soon passes away? Wait, gentle reader, and read, before condemning what is written. But what shall I write, and how? My theme, how select amid the infinite variety discussed and rediscussed, by sages, philosophers, historians, scholars, poets and divines, ancient and modern, wise and foolish, old and young, in books and quarterlies, weeklies, tri-weeklies and dailies! Surely all has been said or written that is worth reading. So Solomon thought near three thousand years ago, but the succeeding ages have added to the accumulated store, and still the public appetite clamors for more.

A newspaper article need not be methodical, poetical, philosophical, theological, political, personal, historical, grammatical or rhetorical (please excuse further description, my list of adjectives is exhausted.) Indeed, I have only described negatively. If I were to hazard an opinion as to the most essential quality, in the estimation of editors, I would write "brevity." How absurd to preach brevity to writers that are big with thought that *must* find utterance! What! clip the wings of the soaring eagle just as he is about to rise to empyrean heights, and have him come floundering down to earth by your '*briefs*.' How cruel, and yet it may be necessary. But is there not another quality almost, if not quite as essential, as "brevity?" Yes, it must be *light*—that is, not heavy. Who will read these times in a newspaper a labored argument? What common reader would not prefer to take the conclusion of the argument upon authority? If you would be read have an eye to *brevity* and *lightness*—by the way, the present article will pass muster, it is hoped, in so far as the latter quality is concerned. Fiction will please, perhaps, better than truth, although the latter is said to be stranger than the former. It is well to remember, if you are a candidate for public favor, that light thoughts must have light apparel. Don't smother a weak thought with a wilderness of words however, as for that matter, if your words are light, airy, easily pronounced, and run smoothly, the more you tug on to a weak, eviscerated thought, the better it will serve to hide its poverty. It is the apparel the masses admire, not the body it adorns. The number of words will not appall the average reader, provided they have been discreetly chosen. And, let me whisper in your ear before you take up your pen, be careful in selecting a subject. Select one that can be briefly discussed and lightly dismissed, one that requires thought neither in writer nor reader, and then consult your "Webster Unabridged," and pile on the adjectives, adverbs and phrases, and throw in a good many interjections, use discreetly the dash and parenthesis, until you become bewildered, and forget what you have said, or what you wished to say, and then quit. My young friend, if you wish to get the ear of that fickle dame, "the public," through the columns of a weekly newspaper, don't forget what I have said. Are you a theologian, and fond of dilating upon repentance, faith, justification and regeneration? Be careful and to select a subject of this kind, nine out of ten readers will skip an ominous article with such a heading. But it may be you are a metaphysician, and would like to discuss the freedom of the will—that bone of contention over which philosophers have squabbled and wrangled, and fought, and died fighting, though without bleeding, for the most part, and yet the controversy still rages. No! abjure metaphysics, or else you need not expect to be heard. A religious newspaper eschews politics; you must, therefore, not venture into the prohibited region.

You may be *political*, but must not write *politics*. You may be *religious*, but do not write *too* religiously. Be sure particularly to refrain from doctrinal statements. These are old, trite, threadbare themes, that will not command a hearing in these days of refinement and progress. Moralize a little, if that is your vein, but spare as much as possible sins in high life. Don't grow indignant against fashionable vices and follies; you would thereby betray your vulgarity. If you must, for conscience sake speak against these things, do it softly, sweetly, smoothly, so that it will puzzle the offenders to tell whether they are reproved or commended. Well, now, gentle reader, if you have followed me as I have penned these fugitive thoughts, there may be comfort in the thought that the end is reached at last; not that others equally good or bad are not waiting to be chained to this sheet of foolscap, but I must not violate my own canon—brevity—lest the editor should drop this into his waste-basket, where thousands of others find a grave.

D. G. W. ELLIS.

Recording Stewards.

MR EDITOR: There has been some difference of opinion as to whose duty it is to record the minutes of a Quarterly Conference in the Quarterly Conference Journal, when they have been approved by the Conference, and signed by the presiding elder and the secretary; whether it is the duty of the secretary of that Conference, or of the recording steward of the circuit.

On this subject Bishop Baker has these words in his treatise on the Discipline, chapter 7, section 2, paragraph 5, page 201: "Since the year 1820 one of the stewards has been specifically appointed a recording steward. This office, however, does not constitute him, *ex officio*, the secretary of the Quarterly Conference. His duties require him to record the doings of the Quarterly Conference."

And Bishop McTyeire, in his Manual of the Discipline, fifth edition, chapter 2, section 10, paragraph 6, page 62, says: "The recording steward is not *ex-officio* the secretary of the Quarterly Conference. He is the custodian of its papers and records, and should copy into a book the minutes of the Quarterly Conference when they have been approved."

From the foregoing it is clear that in the opinion of these expositors of church law it is the duty of recording stewards to record the minutes of Quarterly Conferences.

In making up their opinion on this subject they were, no doubt, influenced more by the uniform practice of the church in the premises for the last sixty-nine years than by a literal following of the wording of the law as it now stands in our Disciplines.

In quoting from the above authors I have not copied the whole of either paragraph named, but only so much as was pertinent to the subject in hand. Respectfully,

R. E. ALEXANDER.

TENSAS, LA., June 6, 1879.

A Motion for Better Collections

MR EDITOR: In your issue of the twenty second of May appears a very suggestive and timely article from the pen of Bro. T. L. Mellen. Not only the preachers, but the lay brethren, would do well to consider it, and those of them who have the minutes of the last session of our Conference will find many similar reports. It will also be seen that those works that make the poorest reports to Conference collections also make proportionately meager collections for the pastors. Walnut Grove, with its 110 members, paid the pastor $280. East Baton Rouge, with its 515 members, reports for pastor $251 50, but fifty cents per member. From this it will appear that some others are also remiss in duty as well as preachers. My observation has been that where you find a people so regardless of the preacher's wants, you find a people violently prejudiced against giving money to any cause. In other words, a free gospel at home begets the same spirit toward all other church causes. While it may to some extent be the fault of the pastors, I do not think it universal nor applicable generally. I have preached a "special sermon," explained the object, appointed the day, and then, from a congregation of 75 or 100 people, received the whole amount of $3. Pastors can't run their hands into men's pockets. So, after an explanation, exhortation, etc., on the subject, what can the pastor do with such a people? Why, almost nothing. They object to foreign mission, because "we have heathens at home." They object to domestic missions, because others "are as able as we." They shy at the worn-out preachers and widows: "let them work as I do;" and thus they elude you at every point. We are told that they need education, so they do. But Solomon says such "shy goods are wiser in their own conceits than seven men that can give a reason;" so what can one man do toward educating such a people when he sees them only once a month. No, Mr. Editor, the pastor needs the assistance of his educated members in these as in all other matters. There is one appointment in the Mississippi Conference, so I am told, where the stewards take all the collections in their hands, and do not allow the pastor to have any worry with them; and the result is: Everything paid in full.

Bro. Mellen cites us to the collection from Natchez station for Conference claimants nearly thirty-seven cents per member—I reckon the best in the Conference. By reference to the minutes it will be seen that the Woodville station paid $25 50 for that cause—fifty cents more than assessed. It will also be seen that for the three causes we collected $119 35, which gives an average of $1 45 per member. I do not think there is another charge in the Conferences which will show as great an average. My means of collecting was this: I sent a circular containing the amounts assessed for causes to each member, requesting a return of the circular, with any amount which the person might give, and the cause for which given. I am confident that many gave as much for each cause as they would have given for all together, had we depended on the usual way of collecting by hat or basket, and nearly every one returned the circular. If any brother can utilize this method, I grant him liberty. Brethren, let's report better next Conference. Yours, etc.,

T. B. HOLLOMAN.

CLINTON, LA., May 26, 1879.

Christ Our Refuge and Strength.

"When I am happy with Him December 's as pleasant as May," when alone meditating on the scenes and changes of this life, how cheering it is to have some kind friend drive away those dark clouds with a word of cheer! To encourage you in Life's great battle, or to encase you again in the armor that had fallen off in the last fight you had, where you fought so nobly, and had been so signally defeated. The sharpness of the enemy's blade you have felt again, and, wounded and faint, you come to the conclusion that the path through life is no flowery one.

The advice and counsel of friends are good and valuable, but their wisdom is limited. Your dear ones fail to give the aid required. They cannot fight so powerful an enemy. They yearn to throw some impenetrable shield over you that would protect you from his sting. But their yearnings are in vain. He marches on, and is soon at your side.

The sad wail of loved ones soften Him not. Your pleading cannot stay the blow He is about to make. A few gasps, a shudder, and it is ended. He leaves a conqueror. He has taken the ruddy glow from your cheeks, the brightness from your eyes, and stilled the busy brain.

Who is He that makes the cold blasts of December as pleasant as the balmy breezes of May? It is Jesus Christ, my friend and adviser, and yours. When a boy I found Him, and ever since He has guarded and guided me with His eye. Dear friends advise me, and I am thankful, but I come to Him, and He points out the way I am to go. Sometimes it is through a wilderness, where the wild beasts howl. But what care I for that? I am happy, for He is with me.

My soul is under the protection of Jesus. He cannot touch that. Death's cold breath, as it fans the blood from my cheek, cannot fan Hope from my soul. Christ has been there these many years. He will cause Death's cold breath to touch me like the balmy zephyrs of heaven. I walk with God. That is the reason December 's as pleasant as May.

E. ENL.

From the Work.

WARREN CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: I have been thinking mine a hard and laborious circuit, fifty miles long, embracing all of Warren county outside of Vicksburg station, and not a local preacher or exhorter of our church, or of any other denomination, except an Episcopal minister eighty six years of age, in the bounds of my work, and consequently all the preaching, pastoral work, etc., of this large territory, devolving upon me; but when I saw in your Field Notes a communication from Bro. L. Carley, stating that his circuit (Enon) is eighty miles long, with eleven appointments, I came to the conclusion that my work is not heavier than some others, and hence have no right to complain, but feel thankful that I have full scope for all my energies and devotion, and the privilege of doing full work in my Master's vineyard. I am glad to note the fact that Warren circuit is in a better condition at this time than at any time since my connection with it (and this is my third year). There is more consistency among the membership, and a better spiritual tone in the public means of grace, though we have added but few to the church since Conference. We have Sunday-school at all our appointments, and using our own Sunday school literature with thoroughness and increased interest.

F. M. WILLIAMS.

JUNE 19, 1879.

Obituaries.

REV. LEWIS PIPKIN was licensed to preach in South Carolina in 1804 and was ordained by Bishop Asbury; his parchments he held untarnished and unspotted as a local preacher in the Methodist Church, sixty one years. He was of a preaching family, having two brothers engaged in the same holy calling—Barnabas, formerly of the Mississippi Conference, who died last year, and Richard, a younger brother at one time, and for several years, a member of the same Conference, who located, about 1854, and settled in Allenton, Wilcox county, Ala., where he died in 1871, and whose remains now lie in the public grave yard at Oak Hill, said county.

My first acquaintance with this beloved brother, and to me a father, was at a camp meeting at Simpson's Camp ground, in Conecuh county, Ala., in the fall of 1851. The next year, 1852, I was appointed by the Alabama Conference (being then in the itinerancy) preacher in charge of that, the Conecuh Circuit in which Brother Pipkin lived, and never shall I forget, or fail to appreciate, the kind, affectionate, and useful counsel, advice and instructions, that I received from this holy man, not only in his public ministrations from the pulpit, but also from his godly example at home, and daily association with the world, and his connection, and attention to his domestic business and labors. He was truly a man of prayer, had regular stated hours for private prayer, and no press of business was ever allowed to hinder him in the observance of these devotions, when the hours of prayer arrived. One instance I will give, as I had it from his own lips. "Brother Ramsey," said he, "I never have been so busy but what I could always find time to pray." "How do you do," said I, "when you are engaged in your crop, plowing or working otherwise?" "Well," said he, "I pitch my horse, let him rest a few minutes, get over the fence, if need be, and ask God's blessing upon me and mine, and I think it pays me, for I can't expect God to bless me unless I ask him." In short, Mr. Editor, I have seen many professing Christians, and ministers, since that time, and now I say I have never seen, or been associated with, any that came as near the Bible type of a holy man, as Lewis Pipkin. Such was the meek and quiet spirit he possessed, that he was called "*Moses*," known generally as "Uncle Moses." As a preacher he was plain, practical and forcible, and no doubt in the day of final reckoning "many will rise up and call him blessed." I learn that all these traits and virtues of Christian and ministerial character, he retained and exemplified in his life in this country, after he left Alabama, and in death his end was peace. He was happily married. Sister Pipkin who preceded him in "that bourne from whence no traveler returns," was in every respect "a help meet to him;" one who in all the walks of life was prompt, energetic and efficient, and whose Christian life and character reflected light to all with whom she was associated in the family circle, the church and society. Her last whispers were, "Jesus is precious," or words to this effect.

Since I came to this place, on a visit to some of my children, I went out into the country, in Nevada county, to Mount Vernon Church, where I met quite a number of the children, grandchildren, and great-grandchildren of this good man and wife, whose remains lie in the grave-yard at this church; and while standing looking at the resting place of these veterans of the cross, my heart filled with emotions, my thoughts flew reverently went back to the olden times, to scenes and reminiscences of my early associations with them, and to the counsel and admonitions which I heard from his lips when I was comparatively a young man, and to the big tears which he often shed while engaged in trying to persuade men to repent; to his hearty shouts when happy indeed, and to the hymn he sang which he at such times would invariably sing, "I love my Jesus, that I do, to glory hallelujah," etc.

At this place I had the pleasure of presiding in a quarterly conference made up of the descendants and of baptizing three children of the fourth generation, his great-grandchildren. From his two sons and two daughters there I obtained the following statistics of his long line of descendants. There are now living of his family in the section of Arkansas, 77, in Texas, as near as could be ascertained, 107, making all in this section, as I have data, footing up to 184. In this estimate is included sons-in-law and daughters-in-law who have married into the family. Brother Pipkin's early labors in the colonies were spent in South Carolina, then in Georgia, where he lived and labored twenty six years, he then moved to Alabama, and spent thirty years, and thence to this State, where he ended his labors, and "ceased to work and live." Says one, Mr. Editor, his labors were confined to a town or two of the Southern States, in all of which he left his impression as a holy man of God," whose praise is in all the churches, and whose precepts was to the wicked a rebuke, often drawing from them the confession "there is one good man," and "if Uncle Moses don't get to heaven, it will be a bad chance for the rest of us." He was eighty seven years old at his death.

I am glad to record the fact that his children, and their children, are treading in the footsteps of their worthy ancestors. The son, John T. Pipkin, is a local preacher in Texas, one grandson, Daniel Pipkin, is now in the Vanderbilt University preparing himself for the work in the ministry, his name I have forgotten; and if he, or any other workman that needeth not to be ashamed, rightly dividing the word of truth, and may the Lord grant the spirit possess the godly and cultivate the graces of his venerable grandfather, and may the mantle of this old Elijah, which has fallen from him, be gathered up and worn by the young Elisha, with honor to himself, to his name and to the cause that he has espoused. I close by quoting the words of the Psalmist, which beautifully and appropriately apply to the subject of this notice: "Mark the perfect man, and behold the upright, for the end of that man is peace." Yours,

A. C. RAMSEY.

—Nashville Christian Advocate.

SUSAN S. (POWELL) DAVIS was born in Madison county, Tenn., September 1, 1818; joined the church in September, 1836; married to Amos Davis in June 10, 1866; died in Lincoln, Jan. 16, 1879, of pulmonary consumption, March 20, 1879. From the time she joined the church, until death, she was a devoted Christian. As her pastor, it was my privilege to be with Sister Davis frequently during her sickness. She was confined to her bed for more than a month previous to her decease. She was conscious of her approaching dissolution, and perfectly resigned to the Divine will. Having made the necessary arrangements, she prayed earnestly that she might die the death of the righteous, and was heard. She retained a sound mind to the last moment. During the night previous to her death, though unable to speak, she was in a wakeful state, and upon the approach of the messenger of death, she smiled sweetly, and with her eyes fixed upon the prize of her calling, she fell asleep in Jesus. "Blessed are the dead who die in the Lord." We miss them. That looks like what was this.

DIED, on the night of Saturday, the twenty-fourth of May, at her home in Jackson, La., and after a long illness, MARTHA ELIZABETH HAMILTON SIMS, wife of James King Sims, in the seventy seventh year of her age.

Miss Hamilton was the eldest child of Capt. John Sims, deceased, and Nancy Hamilton, his wife, also deceased, of Wilkinson county, Miss., and was the last survivor of a family of ten children. She was born on the twenty eighth of December, 1802, in Fairfield district, South Carolina, but passed much the greater part of her life in Mississippi and Louisiana. She was thrice married. Her first husband was Allen Gossett, who for several terms was a representative in the Legislature of Louisiana from this (East Feliciana) parish, and the sole offspring of this marriage was John Sims Gossett, deceased, who was the adjutant and acting major of the Eighth Louisiana Cavalry during the late war. Her second husband was Mr. Douglas, a Methodist clergyman, and William Douglas, a present citizen of East Feliciana, is the sole survivor of that marriage. James King, third husband, survives.

From an early period of her life, until after her third marriage, the deceased was a member of the Methodist Church, but she then changed to that of the Presbyterian, of which her husband was a member, not because of any change of views as to doctrines of this or that denomination, or of this or that form of church government, but because it seemed right to her that husband and wife should worship together at the same altar, and that deference should be shown by the latter to the former. With her all true worshipers, by whatever name called, were recognized as brethren, and were so treated by her.

She was what all who knew her esteemed her to be, a truly good and useful woman. As a wife, she was affectionate and obedient, as a wife devoted and faithful; as a friend, true and unchanging, and, as a member of society, studious to do all the good she could. To say that she was without fault would be both untrue and presumptuous; yet her virtues were so numerous and conspicuous as to hide from view any blemishes of character or disposition that might have been detected by the curious.

SURVIVING FRIEND.

THE committee appointed by the superintendent of the Sabbath-school of Arbacoochee, Ala., Methodist Episcopal church, South, to prepare resolutions expressive of the feeling of the school in regard to the death of Mrs. S. V. RATCLIFF, wife of Mr. Leon Ratcliff, submitted the following, which were unanimously adopted:

Whereas, It has pleased an all wise and erring God to send the destroying Angel into our little fold, and remove to that home not made with hands, eternal in the heavens, our most efficient and honored members, Sister Ratcliff. That we earnestly strive to live more consistently to the example she has left us, so that when we, too, shall have passed beyond the sunset, we may meet her in heaven, with her crown of glory at the feet of the Redeemer.

Resolved, That we tender to the bereaved family our heartfelt sympathy in their great bereavement, and though we can not realize their grief we ask them to remember that her death was but the beginning of a new life, and that now she stands at the gate waiting and watching for them.

Resolved, That the members of the school wear a badge of mourning for the space of one month as a token of our appreciation of her virtues.

O. B. MASON.

THE REV. CHARLES GREGORY [illegible] March 29, 1879, at the residence of his son-in-law, R. G. Welch, in Elmore county, Ala. [illegible] The deceased was born in Fairfield district, South Carolina, January 6, A. D. [illegible] and was therefore in the seventy-third year of his age. [illegible] Charles Gregory, who was a native of Ireland, and who emigrated to this country in 1785, and died in 1857, leaving his gift in private. [illegible] He was married to [illegible] and settled in Fairfield district, South Carolina, where he remained until 1833, when he moved to Alabama, and settled in Macon county, which then formed a part of Tallapoosa county. He was the father of [illegible] children, of whom seven preceded him to the grave. Eight children survive him, all living in Alabama. He was a consistent member of the Methodist Episcopal Church, South, for [illegible] years, and died in the triumphs of a living faith. His funeral was preached by Rev. [illegible] in the presence of a large concourse of relatives and friends, who sympathize with those who mourn his departure from this life. [illegible]

MRS. MATTIE L. MARTIN [illegible]

ALICE CARTER, daughter [illegible]

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MRS. MATTIE L. MARTIN [illegible]

ALICE CARTER, daughter [illegible]

HORACE SCHERMERHORN, only [illegible] Wesleyan Christian Advocate.

The Christian Advocate.

THURSDAY, JULY 2, 1879.

STARS.

Stars of the night, through space unbounded
Gleaming,
Points in the darkness to our feeble sight;
Worlds upon worlds, with glad existence teeming,
To the great vision of the Infinite!
Hours of midnight contemplation,
My spirit seeks to grasp your vast display,
But the full effort thought imagination,
And fear but wearies while it strives to weigh.

Yet while the awful, the bewildering splendor
Of starry heaven fills my soul with fear,
There's a message sweet and tender,
Breathes consolation in my listening ear.
That hand which holds these countless worlds in its
Can surely lead me through life's troubled
And through space unmeasured seeing,
Hears my helpless soul's compassion gaze
Can in songs of adoration
Join the bright ones since light
First birth
Can from heart where grace has wrought
Creation,
The voice of praise ascends through all the
Earth.

The universal chorus swelling,
Again gains the throne
Loves to hear rendered
His peaceful
Immeasurable glory
Which through boundless
Sea from the whole creatory
Sent to sing
Eternal appeal
Overnight and grandeur
Day
Ceaseless song from saints
All my Father and my Friend.

Lutheran Herald.

The Deacon's Rod.

"Spare the rod and spoil the child," said Mr. Hardcap, oracularly. He always quotes Scripture with oracular solemnity.

"Well," said Mr. Geer, "if I had as many children as Solomon had I think I should use the rod. But with only four I can get along very well without one."

"I understand," said young Wheaton, "that to be a mistranslation. The revisers are going to change it so as to read: 'Spoil the rod and spare the child.'"

The little laugh that followed this announcement, which was made perfectly sedately, aroused Mr. Hardcap's righteous indignation. Mr. Hardcap never gets angry, at least he says he does not; but he occasionally gets righteously indignant.

"Makin' fun o' Scripter ain't no anywhar," he said. "Any fool can make fun o' Scripter."

"But, Mr. Hardcap," said Mr. Geer, soothingly, "don't you think that circumstances alters cases? Don't you think that in our higher civilization, with our better development, with parents better understanding how to manage their children, and how to manage themselves, too, and with children more amenable to reason and affection, we ought to be able to dispense with the rod, though it may have been very necessary in Solomon's time? Why, even the horsebreakers do not use the whip on their horses any more."

"No," said Mr. Hardcap, shaking his head resolutely, "I ain't no wiser than Solomon, and I don't never expect to be."

We were gathered around the stove in the church lecture-room, after the prayer-meeting, at which the topic had been the training of children. These supplementary prayer-meetings are often better than the main meeting which precedes, as they say a lady's postscript is often better than the letter. There is more in it, and fewer words.

"Well," said the Deacon, who had hitherto stood an observant but sleepy listener, "I agree with Mr. Hardcap; I believe in the use of the rod."

"Why, Deacon!" It was a whole chorus of voices that uttered this exclamation.

"I do," said the Deacon, "and I have tried a good big one as big as my middle finger. And I use it pretty much every day."

Amazement defied expression. The notion of the good-natured deacon beating one of his children with a hickory stick as big as his middle finger took away our breath. We waited developments.

"Though," continued the Deacon, "it is true I only use it on one of the children."

"Worse worse!" Dr. Deacon, how can you?"

"Which one is it, Deacon?" said I.

"Jemima Poppenhausen," said the Deacon.

"Jemima Poppenhausen!" exclaimed two or three voices simultaneously.

"Jemima Poppenhausen," said Mr. Hardcap, trying to work up a little righteous indignation, but without success, and ended by breaking out into a smile. Mr. Hardcap never succeeds very well in working up righteous indignation against the genial Deacon. "Jemima Poppenhausen; why, the Deacon can't get no such child. It's just one of the Deacon's games."

"Jemima Poppenhausen," said the Deacon. "She is the only bad child I have. All the native depravity of all my children is concentrated in her. Everybody cries, It is Jemima Poppenhausen. If anybody won't go to bed, it is Jemima Poppenhausen. Tot never cries; Tot is never cross; Tot never gets balky over her spelling lesson; Tot never gets so tired that she cannot go to bed without a cry; Tot never gets wilful at the table, and pouts and breaks out into a cry because she cannot have her own way. Not she. Whenever any of these disasters happen, Tot has gone away and Jemima Poppenhausen has taken her place. And then the rod comes out of its place in the corner. It was Tot's own plan. She said one day that she hated Jemima Poppenhausen, and that she wished I would get a stick and beat her whenever she came to the house. So when Tot disappears, and Jemima takes her place, sometimes we give her the stick, and she drives Jemima out of the room, flourishing the stick bravely after her, and coming back from the victorious onslaught, her little tearful face wreathed in smiles. Sometimes the mother gets the stick and pokes Jemima Poppenhausen till the cry turns into a laugh. Sometimes we simply put Jemima Poppenhausen by herself, with the stick, in the study, and pretty soon Tot comes in with the stick over her shoulder, declaring that she drove Jemima Poppenhausen up the chimney, or out of the window. I really do not know what we should do without that rod."

"Do you think that is right?" said Mr. Hardcap. "Isn't it kinder makin' a sport of sin?"

"The apostle tells us," replied the Deacon, "to overcome evil with good. And if I can overcome a cry with a laugh I think it is better than to overcome it with another cry. If I can pacify the pride and self-will, and petulance, and anger, and put them all in an imaginary Jemima Poppenhausen, and teach Tot to hate them all, I think I am doing her more good than by simply teaching her to be afraid to show them out before me. If I can get her to drive the devil away I am doing a great deal better by her than if I merely drive it away, or repress it myself."

"That is what you might call the scientific use of the imagination," said Mr. Geer.

"I don't know," said Mr. Hardcap, "about making some make-believe child the scape goat for a real child's sin."

"But the scape goat was a Bible idea," said the Deacon. "The Lord used the imagination a great deal in dealing with the Israelites. When He wished to give them the idea that they had completely gotten rid of their sins, He told the priest to tie a scarlet thread on the head of a goat and lead it off into the wilderness. It was a rude sort of object teaching, but it accomplished the purpose. Tot dislikes a pouting, crying, sulky child as much as you or I do; but we never dislike our own sins while we are committing them."

"I don't believe that," said Mr. Hardcap.

"Then why don't we stop?" said the Deacon.

"Because — because — we don't want to," replied Mr. Hardcap hesitatingly.

"Exactly," said the Deacon. "Now, if I can get Tot to look at herself when she is pouting, or sulking or cross, if I can get her out of her passion long enough to see what an unlovely thing it is, I have won half the battle; and if I can get her to go after it with a stick, and drive it away, I have won all the battle. And in using the imagination I am only following the example God has set me."

"Well," said Mr. Hardcap, "I am going to try the Deacon's stick right away."

"One thing," said the Deacon, "if you do, you must keep perfectly good-natured yourself. A little righteous indignation in your own heart and tones of voice will ruin the charm."

For myself, I am not sure how the Deacon's stick would do in other hands. But in the Deacon's hands it has helped to bring up as delightful a family of children as it is not often one's good fortune to meet anywhere.—Lalcus, in the Christian Union.

"The Lord is Risen Indeed."

Easter is the grand and crowning festival of Christianity. Around it all others cluster. Without it they are nothing. Christmas, without an Easter, is a mere pageant, Good Friday a tragedy, and Whitsunday a fiction.

Easter is the history of the resurrection of our Lord, the promise and prophecy of the resurrection of His saints. It is the day-dawn breaking over the realms of darkness and of death; in the resurrection of Christ we have the seal to the divinity of His mission and to the truth of the gospel. To it we have the clear and the strong assurance of the resurrection of the body and life, and immortality beyond the grave. "If Christ be not raised, then they also which are fallen asleep in Christ are perished." "But now is Christ risen from the dead, and become the first fruits of them that slept. For since by man came death, by man came also the resurrection from the dead."

"Christ has risen; man shall rise, deathless lives in glorified humanity; we shall live also. This corruptible shall put on incorruption, and this mortal shall put on immortality. Then shall be brought to pass the saying that is written: O death, where is thy sting? O grave, where is thy victory?"

But, notwithstanding this, it is evident that the resurrection of Christ does not take the important position, in some of our modern Christianity which it held in the Apostolic age and in the early Christian Church. Rome exalts the cross as the great symbol of our faith; and Protestantism largely follows the example, until the resurrection of Christ is made to take the place of a mere episode in the great and sublime history of our redemption. With many, Easter is only the echo of Christmas, over which the darkness of Good Friday casts its gloomy shadows.

In the Apostolic age the resurrection of Christ was the grand theme of preaching and Christian thought. Calvary was known and named, but only because it lay in the way that led to the garden of the resurrection. When the enemies of Christianity exclaimed in derision: "Your Lord was crucified, dead and buried," the church exultingly replied: "He rose again from the dead, ascended into heaven, and sitteth at the right hand of God, the Father Almighty, whence He shall come to judge the quick and the dead."

But, with the resurrection of Christ, the resurrection of His saints has also been practically too much ignored. In accordance with popular religious thought, the soul is endowed with all the glories of man, and the body is despised as a mere garment to be thrown aside, and, if not entirely unnecessary, at most but an insignificant supplement to the life to be redeemed in the world to come. Easter, without the resurrection of the body, has but little significance.

In our resurrection life only are we authorized to expect the consummation of our redemption. Within its sphere lie nearly all the promises of the New Testament. The change into the glorious image of Christ, the crown of victory and the everlasting inheritance of the saints will be enjoyed by us only when we shall stand arrayed as the children of the resurrection.—The Lutheran.

Native Christians in India.

Bishop Caldwell, English Bishop at Madras, in a paper on "Indian Converts to Christianity," says: "Remembering that we never can know the private life of any class of people in England so well as we know the private life—if that can be called private which is perfectly public—of native Christians in this country, I maintain that the Christians of our Indian missions have no need to shrink from comparison with Christians in a similar station in life and similarly circumstanced in England or in any other part of the world. The style of character they exhibit is one which those who are well acquainted with them cannot but like. I think I do not exaggerate when I affirm that they appear to me in general more teachable and tractable, more considerate of the feelings of others, and more respectful to superiors, more uniformly temperate, more patient and gentle, more trustful in Providence, better church goers, yet free from religious bigotry, and, in proportion to their means, more liberal than Christians in England holding a similar position in the social scale. I do not for a moment pretend that they are free from imperfection; on the contrary, living among them as I do, from day to day, I see their imperfections daily, and daily do I reprove, rebuke, exhort, as I see need, but I am bound to say that when I have gone away anywhere, and looked back upon the Christians of this country from a distance, when I have compared them with what I have seen and known of Christians in other countries, I find that their good qualities have left a deeper impression in my mind than their imperfections."

Religious Intelligence.

—The Free Church of Scotland supports missions in India, South Africa, Syria and the New Hebrides.

—The twenty Unitarian Societies in the West have a total indebtedness of nearly $18,000. They paid $16,170 the past year.

—The North Carolina Episcopalians have held their annual convention. They report 5,511 communicants, an increase of 367.

—Latest news from the Presbyterian mission in Ooromiah, Persia, states that the revival movement continues. Revivals were in progress in three villages, with 200 converts and inquirers and there were calls for evangelists from several places.

—Dr. John Henry Newman is to be a cardinal after all. The report that he had declined to accept a scarlet hat from Leo XIII proves to have been untrue. The English press regards the act as a long deferred recognition of Dr. Newman's eminent services to the church.

—The St. Louis Y. M. C. Association is doing a remarkable work in the city hospitals. During sixteen months, 50,126 papers, periodicals, and Bibles have been distributed.

—In 1856 the translation of the Bible into the Russian language was begun. It was finished in 1877, and last year the first edition of 24,000 copies was exhausted.

—Says the London World: "The Emperor of China is the stoutest monarch in the world, and the Emperor of Germany the tallest, though even he can only boast of seventy-two inches while his nephew, Prince Adalbert, stands six feet, six inches in his stockings."

—The town of Zeitoon, Turkey, was lately about to be destroyed by Moslem troops for rebelling against the Turkish oppression. Through the efforts of Rev. Henry Marden, an American missionary, the rebels submitted, and the order was given that the town should be spared; and thus ten thousand lives were saved.

—The English Church Mission in Benny, on the Niger, hopes that the period of persecution is over. The favorite wife of the king, who inspired the persecutions, has lately died. The chiefs are yielding very much, and the attendance at the Sabbath services has increased within two months from 120 to 450, including two chiefs, and the richest women in Bonny. The king and chiefs seem ready to yield what they cannot prevent.

—A Wesleyan missionary writes from China: "The famine appears to have given the people a thorough shaking with regard to idolatry. The priests of Buddha have perished in vast numbers. The sixty or eighty acres of temple land upon which they have depended for support have utterly failed them, and they have starved to death in sight of their dumb and helpless gods. Those temples are now deserted. The mute image stands there still, dust-covered and unworshiped, and the people are in doubt and dismayed."

—On the occasion of the eightieth anniversary of the Religious Tract Society of London, the preacher was Rev. W. B. Pope, D. D., ex-President of the Wesleyan Conference. An idea of the extent of the operations of the Society may be gathered from the fact that nearly 9,000,000 of tracts have been granted to societies and individuals in London alone. The total circulation for the past year at home and abroad amounts to nearly 70,000,000, and since the formation of the Society to very nearly 1,853,000,000.

—A monthly periodical will be started at Geneva in July, to be devoted to the exploration and civilization of Africa. Of 570 purely medical periodicals published in the world, Germany has 121, the United States 119, France 93, England 49, Italy 38, Spain 21, Belgium 19, British India 15 (mostly official sanitary reports,) Russia 15, Holland, Poland, Sweden, the South American States and Switzerland 10 each, Canada and Hungary 7 each, Denmark, Portugal and Algeria 4 each, Australia and Turkey 2 each.

—The English Presbyterian Synod at its last meeting received and answered favorably an offer of co-operation with the Welsh Calvinistic Methodists. Professor Francis C. Patton, of Chicago, was elected professor in the college, at a salary of $4,000 a year. A member of the Synod expressed the belief that had Scotch and Irish Presbyterians settling in England not fallen away from the church of their fathers, the English Presbyterians would be hardly second in numbers to the Church of England itself. The average salary of the ministers is $1,500 a year.

—Give, go, or die! The Baptist paper, the Examiner and Chronicle somewhile ago had the following:—"In 1836 the anti-mission spirit was so strong in the Miami Association, Ohio, that nineteen churches expelled six churches that favored Sunday-schools, missions, Bible, and temperance societies. At this time the six churches had 141 members, the nineteen churches 706 members. Twenty years after, in 1856, the missionary churches had increased to twenty, with 1,961 members; and the anti-mission churches had decreased to ten, with 343 members. In forty-one years after, in 1877, the missionary churches had increased to sixty-five in three associations, with 6,733 members, while the anti-mission churches had ceased to report themselves."

—In the two years from 1876 to 1878 the Baptists in Kansas increased their organizations from 291 to 331, their members from 13,393 to 16,053, and their meeting houses from 68 to 69. The Methodists increased their organizations from 710 to 1,018, their members from 27,591 to 33,767, and their meeting houses from 147 to 152. The Presbyterians increased their organizations from 137 to 157, their members from 4,802 to 5,620, and their meeting-houses from 55 to 69. The Lutherans increased their organizations from 28 to 58, their members from 1,270 to 1,550, and their meeting-houses from 11 to 33. The Catholics had 187 organizations in 1876 and 223 in 1878. The population of Kansas increased between 1875 and 1878 from 531,136 to 708,197, and is likely to reach a million in 1880.

—For forty-six years the British and Foreign Sailors' Society has been working in the interests of seafaring men, of whom four millions entered or left English harbors last year alone. At the annual meeting of the Society it appeared that during the year 523 libraries had been supplied to ships, and 24,605 copies of the gospels, 1,917 Bibles and testaments, and 235,170 religious tracts and papers had been distributed among the men of the sea. The Society has twenty-nine stations at home and foreign ports, with thirty-seven agents or missionaries. At Malta, Geneva, Naples, Hamburg, Rotterdam and Antwerp the Society carries on its operations. The receipts of the Society amounted to $22,715, which had all been expended in the course of its work.

—The Synod of the English Presbyterian Church, a body of 50 members, met in London, April 23. The Rev. Dr. William Graham, author of a "Life of Dr. McFarlane," was installed moderator. The church has a home mission work which is undergoing a process of consolidation, no new stations having been established during the year, and a foreign mission in China, at Amoy, Swatow and Formosa, with sixteen missionaries, of whom three are at home on furlough, fifty-seven native evangelists, thirty-two students and 2,117 members, with an income for the year of $20,105. In discussing the temperance question, a member asserted that one Presbyterian professor had secured a Sunday closing bill for Ireland, and now a member of the Synod, Mr. J. C. Stevenson, M. P., had taken charge of a similar measure for England.

—Roman Catholic missions in Asia have attained to large dimensions. The success of Francis Xavier some centuries ago in India and Japan was followed by a period of decline. The Society of Foreign Missions at Paris was almost destroyed by the French Revolution, and the missionaries which it had supported were left in a precarious position. To continue the missions already in existence, the Society for the Propagation of the Faith was formed, and it has sent out an army of missionaries of various orders. The summary of the Asiatic missions as given for 1878 shows that there are 10 Chaldean bishops, 2,630 priests and 2,835,583 Catholics, against 80 bishops, 2,853 priests and 2,191,200 Catholics in 1850. In the provinces of Mongolia and Manchuria there are 21,317 Catholics in a population of 4,000,000. This is a very hard field. The people are nomadic in their habits, the cold is most severe, and the missionaries, cut off from outside resources and "compelled to travel long distances, have a hard lot. In China there are 772,112 and in Japan 15,622 Catholics. In the Annamite Empire the Catholics claim a following of 629,491. They claim 887,371 in India, 48,064 in Mesopotamia and Persia, 11,000 in Palestine, 10,000 in Smyrna, and 70,500 in Anatolia and the Turkish Archipelago. There are besides 360,000 United Greeks and 2,783 Lebanese Christians. Last year, it is said, 9,311 adults were converted in China.

Our Young People.

A BOY.

Only a boy, with its noise and fun,
The veriest mystery under the sun;
As brimful of mischief, and wit and glee,
As ever a human frame can be,
And as hard to manage—ah! me, my!
'Tis hard to tell,
Yet we love him well.

Only a boy, with his fearful creed
Who cannot be trusted, but must be led
Who troubles the neighbors' dogs and cats,
And tears more clothes, and spoils more hats,
Loses more tops and kites and bats
Than would stock a store
For a year or more.

Only a boy, with his wild, strange ways
With his queer remarks and his odd replies
Sometimes foolish and sometimes wise
Often brilliant for one of his size
As a meteor hurled
From the pleasant world.

Only a boy, who will be a man,
If manly qualities can be
In water or fire or some fiend's grip
Consider not to rob us of this, or he
Our blessing, our trouble, our rest, our
Our torment, our
Only a boy.

The Deacon's Story.

Deacon Baker laid down his religious weekly, raised his "specs" until they rested on the top of his shiny bald head, grasped firmly the arms of his Elder Brewster arm-chair, crossed his legs and looked meditatively into the fire.

Whenever Deacon Baker raised his "specs," assumed that position, and said he had something to say, we knew it would be worth hearing. The Deacon's household was a primitive one; in it many of the old customs were preserved. There were old-fashioned chairs, settles, fireplaces and occupations. There were clothes for every day, and Sunday garments:—the latter laid away during the week, folded and perfumed, made one think there might be a religion in dress. There was a Sabbath observance that made one feel that there still remained

"A day of rest and hope
A day for God's own."

There was nothing stilted or forced, and we boys, who had been sent up from the city to get exercise and health on the farm, took in the simple piety that abounded there as we did the sunlight and the healthful air of the hills.

Father had been there before us, and he often said he owed much of his success in life to the wholesome teachings of the good Deacon—teachings that came, as some springtime and autumn, in their course. There was the opening of a furrow here, the dropping of a seed there, and at length a reaping of good resolves and purposes that astonished even ourselves, for we hardly knew whence they came.

My brother Ben was quicker in perception than myself, and he always said the Deacon was of the same sort as other people, and that away back he possessed the same frailties and failings, only he had mastered them—compelled them to yield.

"I have heard people in prayer meetings," said Ben, "tell about being 'monuments of God's saving grace,' 'brands plucked from the burning,' and all that; I don't put the Deacon in that line, but I am certain that at some time, and in some place he has gone wrong."

I always liked to make out why Ben could think so, and I always ended as I began—in wonder. The evening of which I write, it all came out.

"I have just read a little paragraph," continued the Deacon, "that puts me back a matter of fifty years. You can read for yourself what I allude to; but what I am going to tell has never been in print.

"Fifty years ago, come April, I was fourteen years old. I remember the day, and more particular the night, as 'twere an hour since. I see my old home as 'twere before me now—the sloping roof, the big flat stone at the door, the maple trees, the orchard, the well-sweep. I see the shadows they cast, for the moon was up; I see myself standing in the road and looking back; I hear the words I said,—they have always sounded in my ears, more or less, coming back from the past as the echo from the hills: 'The world is wide,' I said, 'and I mean to try it. I will go where I can do as I like, where I can be my own master.'

"Poor fool that I was! I left a pleasant home, a dear mother, and a good father, run away. My only stock in life was a defiant will and a purpose to do as I had a mind. I had rebelled because my father insisted on my obeying him without question. I found other things wide, beside the world. I found there was a great distance between the starting out and the getting to; that a poor boy with a bundle, and a good place with kindness and pay in it, were out of sight of each other as is our country on the one side and China on the other. I found it was one thing to plan what I would do, and another to do it.

"I have often heard people say that I was good because I was born so—that 'twere the nature of things. I am not one of them sort, who call themselves 'vile worms of the dust;' I trust I have attained some measure of grace, and I have got it by hard discipline. I would like to tell all my life from fourteen to seventeen, but there is no time to-night, and there is this particular circumstance I want to dwell on.

"I can't say I had no principle at seventeen years old; but I can say the good in me was about all covered up. I have often thought of myself then as a rich piece of ground run over with weeds. My plans were how to deceive my employers, how to get the most for the least, and to get square with the world because I had set myself against it. My mother, had forgiven me for running away, and had gone to heaven; my father had brought home a new wife, who had no call for me, and there seemed no hand to hold me back. And this is what struck me so forcible in that piece in the paper: that there is a leading hand of Providence; that it is ever stretched out and above us; that its grip is often loose—that it lets one go and go, as 'twere—but at last it reaches out and snatches one back, as it would snatch you from the edge of the falls—and then goes him upon a freight from which he can never more descend.

"I was seventeen years old when the hand reached me. I had almost touched bottom; I had contemplated, but, thank God, not committed crime. I had pitched with two companions to rob my employer. We had engaged passage on an East Indiaman, to sail at break of day; when the robbery would be discovered we would be on the high seas. In them days there was no telegraph to get ahead of us, and we had no fear of being caught. I was to remain in the store, secreted among some old boxes; at a certain hour I was to let in my companions, and together we would do the desperate deed. Well do I remember that night. It was dark and outside it was still; inside there was noise enough I could hear my heart beat like taps on the door; the blood forced into my head with a whizzing sound; there were strange unnatural whispers in my ears, and I could have sworn I heard the clanking of chains and the opening and closing of prison doors. My own breath became painfully audible and was fanned back into my face like a hot flame. I could endure darkness no longer. I crept out from the boxes; I groped about until I found a candle; I lit it, and seeing a piece of written paper, I took it up and read it. It seemed to me then like the handwriting on the wall. Some time I will show it to you; I have it laid away. This is what was written:

"'It may be thou art on the verge of ruin; if so, turn back from a sinful path, for it is never too late to retreat. The path of evil thou hast well trodden, forsake it; disused, the grass will grow upon it, thou will perceive it no more.'

"Some would say it was chance laid that paper in my way; I tell you boys, it was the hand of Providence. It grasped me amidst my one clean put of my wicked ways. I kept guard in that store all night; my comrades, seeing the light, thought I was caught and would tell on 'em, and so they shipped in the East Indiaman, and in the morning were far away. With all my bad surroundings gone, I began as 'twere a new life.

"I have heard it is said, 'The sins of youth become the smarts of old age.' That may all be; but the sting is taken out of my smart. I have bound up my sad days like a book fastened with clasps, and I seldom open it, for I hold, what God has forgiven, shall my forget. But that little piece in the paper brought it all back to my mind clear a-noon-day."

"Deacon Baker," said brother Ben, grasping the old man's hand, "I knew it—I knew you had fought with temptation and beat it."

"Did you ever," said I, "hear from your companions?"

"Yes; there was a missionary aboard the ship, through him the Lord caught hold on them. One said out to India, and I've heard he did a great deal of good there; the other one became master of a full-rigged ship and went down on her, standing by his duty like a man, refusing to get into the last boat, because he was one too many. Boys, I often think of them old days at home before I ran away. I can never make out what possessed me to do as I did, nor turn my back on them that loved me. I tell you it's an awful thing to go out into the world from the home that has held you so long and so tenderly, without a leave-taking and a God bless you.

"Boys," said the Deacon, when he bade us good night, "I hope you will never have to be pulled back with the forced way, and never forget there is above you a leading Hand."—New York Observer.

ANNIE GALE has a sweet spot in one of the Western States for little Annie Gale. Not long ago she was led to trust in Christ as her Saviour. The news of her conversion soon spread through the place. A lady said a friend called on her father and said: "I hear all manner of your Annie to think she has been converted." She was just like a little angel always, she was good enough before. If Dan Tucker, now, could be turned around and made a Christian of, I believe in it." Annie heard the conversation, and her heart beat with pity for poor Dan. She knew him to be one of the *worst naughty* of characters. Impelled with love for his soul, she went to his wretched dwelling and began to talk to him in tender tones about Jesus and God's love to the chief of sinners. After referring to her own conversion, she asked him if he was not a sinner, and if he did not need the same Saviour whom she had found? Poor old Dan's heart was touched; he wept, he fell upon his knees and cried, "O Lord, be merciful to me the worst of sinners!" God heard that earnest, penitent cry, and Annie left the old man praising the mercy which could save a wretch like him. It was Dan's business now to tell the story of God's love. He would say, "*I've the same gospel*, the very same gospel, that so blessed little Annie Gale. You wouldn't think it could be, such a dreadful sinner as I've been; but the same good Lord who takes little children in His arms and *blesses them, saves the chief of sinners too.* I strive Him and cometh unto me I will in no wise cast out,'" John vi. 37.

It was amid the darkness of the night, at the brook Jabbok, that Jacob of old wrestled with the angel and prevailed. It is in the soul's dark, lonely and solitary seasons still that the church's moral and spiritual wrestlers are crowned with victory, and as princes have power with God.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JULY 3, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Rest for the Soul.

Jaded brains, weary bodies, and work to the end of life's chapter, are the common lot. But these are small evils in comparison with that tiredness of soul which comes of doubt and uncertainty in regard to spiritual things. The questions which affect us must also be settled by each one for himself. It would seem that some things should be so well ascertained, and so certainly demonstrated by this time, that all earnest inquirers would be at rest concerning them. God, the future life, revelation and its import, have occupied the studious thought of the ages, and yet each individual of each generation has to grapple with these momentous subjects personally, and satisfy himself.

Supposing points of this kind do not trouble us there remain the burden of our own sins, our relations to God, the accountability to which we shall be held. And in the Christian experience there are temptations that batter against the walls of the inner citadel, anxious cares that consume the soul even as a fever consumes the body, and afflictions that threaten at times to undermine the faith. Without a war of opinion is being waged. Nothing is settled in the atmosphere of controversy. There are all phases of belief and unbelief, from the most enlightened theism to the blankest materialism and atheism. Out of all this battling of discordant schools, and incongruous and opposing doctrines and convictions, each one for himself, must choose, and find rest if he can.

Where shall it be found, and how? Christ's words are a fair challenge to all honest souls. He promises rest to those who come unto Him. He assures us that we shall find it if we will take His yoke upon us. No other teachers, ancient or modern, has ventured on such a deglutation; or, if they have, the pretense stands self-exposed. Thousands and millions have laid their burdens down at the feet of Jesus. They have accepted the invitation, and the rest has been found. They have found rest unto their souls. The noted infidel, Robert G. Ingersoll, in a recent funeral address over his dead brother, said:

"Life is a narrow vale between the cold and barren peaks of two eternities. We strive in vain to look beyond the heights. We cry aloud, and the only answer is the echo of our wailing cry. From the voiceless lips of the unreplying dead there comes no word; but in the night of death hope sees a star, and listening love can hear the rustle of a wing. He who sleeps here, when dying, mistaking the approach of death for the return of health, whispered with his latest breath: 'I am better now.' Let us believe, in spite of doubts and dogmas, and tears and fears, that these dear words are true of all the countless dead."

These are very sad words, and honestly spoken. In his meaning of it, the "better now" may have meant annihilation, a dreamless hereafter, or they may have meant the faintest shadow of a hope of a future life. Certainly there is no rest for the soul in the most cultured and accomplished infidelity. We cry aloud, it is true, but instead of the echo of our wailing cry we have the words of Christ: "I am the resurrection and the life." Instead of the cheerless gloom, the utter despair of the infidel, we have the witness in ourselves. The Christian company, over their dead, can confess with one voice, without a tremor of doubt: "For we know that, if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens." The infidel's words are the utterance of a soul without hope or comfort; those of the believer are the words of a soul completely at rest, and impregnable to the assaults of skepticism.

That this rest of the soul is real no one will deny. Mr. Ingersoll and Mr. Huxly, also, would doubtless say that, however real, it is based upon a delusion. That is to say, a delusion, a lie, is more productive of happiness than truth. The Christian religion is to reason probably true; but to faith and experience it is certain, assured. To the spiritual man God, pardon and heaven are as real and clear as the sunshine, while to the natural man they are foolishness. The one rests in Christ, undisturbed by the vagaries of the doubting; the other drifts upon a dark and tempestuous sea, with no better expectation than that the soul sinks into nothingness at last.

The surpassing excellency of Christ's religion is that it is a religion of rest—rest for perplexed, disconsolate, weary souls. The mind tossed upon the waves of speculative and conflicting theories, without satisfaction and without peace, can find rest in Christ. It is worth trying. The way to a merciful Saviour is open to all that labor and are heavy-laden. To the infidel, the doubter, the tired and forlorn sinner, to all who would find rest, the way to Jesus is plain.

The Seizure of Our Churches During the War

Recently the Western Methodist, of Memphis, after a paragraph or two, referring to the character of Bishop Ames, says:

The above was in type, when looking over the Western Christian Advocate we saw a communication from the Rev. George R. Bristor, Ames Methodist Episcopal Church, New Orleans, La., embracing an appeal for contributions to aid in paying the indebtedness of that church. Mr. Bristor attempts to write history, embracing events during and since the war. After stating that when New Orleans was occupied by the Federal army, nearly all the evangelical pastors of the city vacated their pulpits, and closed their churches, and, assigning causes for this course, Mr. Bristor says:

"When the knowledge of this fact reached the President of the United States, Abraham Lincoln, he ordered, through Secretary of War Stanton, that all these churches should be reopened, and placed in charge of loyal ministers, *until their regular pastors should return and assume proper control*—italics ours. By invitation of the secretary the Methodist Churches of the city were placed under the jurisdiction of the late Bishop E. R. Ames."

Now, we are not fully cognizant of the plan pursued at that time by Bishop Ames and his preachers in New Orleans, and therefore we shall not review the statements of Mr. Bristor as to the course of events in that city. But we beg to call in question the truth of the statement which we italicise in the above extract. It seems to us that here we have an effort to smooth and even efface, if possible, one of the most disgraceful and humiliating incidents in the relations of the Methodist Episcopal Church to the Methodist Episcopal Church, South. We state it thus, because the Methodist Episcopal Church has never made amends for the conduct of Bishop Ames.

The Western then quotes the special order under which one of our Memphis churches was seized while in charge of a regular pastor, and in constant use by our people. The general order from the War Department, by which all our Southern Churches were placed at the disposal of Bishop Ames, is also given as follows:

WAR DEPARTMENT,
ADJUTANT-GENERAL'S OFFICE,
WASHINGTON, Nov. 29, 1865.

[illegible] commanding the Department of [illegible] and Texas, and the Generals commanding Armies of Occupation and Posts and Garrisons in the States of [illegible] and the States in the Southern Department.

You are hereby directed to place at the disposal of the Rev. Bishop Ames all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister, who has been appointed by a loyal Bishop of said church, does not now officiate.

It is a matter of great importance to the government, in its efforts to restore tranquillity to the community and peace to the nation, that Christian ministers should, by example and precept, support and foster the loyal sentiment of the people. Bishop Ames enjoys the entire confidence of this department, and no doubt is entertained that all ministers appointed by him will be entirely loyal. You are expected to give him all the aid, countenance and support practicable in the execution of his important mission.

You are also authorized and directed to furnish Bishop Ames and his clerk with transportation and subsistence, when it can be done without prejudice to the service, and will afford them courtesy, assistance and protection.

By order of the Secretary of War.

E. D. TOWNSEND,
Assistant Adjutant-General.

The order from the War Department, so far from originating with the President or Secretary of War, was beyond question issued at the suggestion of Bishop Ames, or other representatives of his church. 2. The seizure was not conditioned upon our churches being closed or deserted by their pastors. The order reads: "You are hereby directed to place at the disposal of the Rev. Bishop Ames all houses of worship belonging to the Methodist Episcopal Church, South, in which a loyal minister, who has been appointed by a loyal Bishop of said church, does not now officiate." 3. Our churches in New Orleans were open and regularly occupied by our people at the time Bishop Ames took forcible possession of them. Rev. Stephen J. Davies, a member of the Louisiana Conference, was preaching regularly in the Carondelet Street Church when the Bishop demanded the keys. 4. As there was nothing in the order about the churches being vacant, so there was nothing in it about restoring churches when the pastors should return. What Bishop Ames and the Northern Methodist Church intended must be inferred from subsequent events. Our pastors had been back about five months before the white churches were restored, and then only upon a peremptory and reiterated order from President Johnson, Dr. Newman, as is well known, made most strenuous efforts to retain permanent possession of them, especially of the Carondelet Street Church, and we are bound to believe that this was the original purpose and hope of Bishop Ames and his ecclesiastical associates.

As the Western says, the Northern Church has made no amends for this flagrant outrage, this most unchristian measure. Some of them have gone so far as to concede that it was a *mistake*. It is due, however, to the truth of history that events should be accurately stated, and, so far as possible, fairly interpreted.

Presense on the Work of Wesley.

This eminent French Protestant, writing to Rev. Matthew Lellevre, of the French Methodist Church, says:

"You apprise me that they are preparing in the United States, to the grand memory of Wesley, a monument more durable than those of stone or of marble. That monument, it seems, is to be a book in which all the different fractions of evangelical Christendom shall express their respect and their sympathy for that mighty servant of God. On this ground it is that you have asked me to join my testimony to theirs. I do it with eagerness, in measure as I can—that is to say, contenting myself with a simple testimony of admiration and of gratitude; for I am not capable of attempting a characterization of that illustrious servant of God—illustrious in spite of himself, humility being one of his distinctive features. The Methodist Churches of America had good right to make an appeal to the whole world of evangelical Christianity; for a man like Wesley is its common property, stamping as he did his work with a peculiar impress, through the general and notable influence which it has exercised over the contemporaneous church.

"Laying on one side what relates more specially to the churches which bear his name, and which have ample reason for remaining faithful to their proper character, until the stroke of the hour for the grand fusion in worldwide synthesis of a complete Christianism—an hour which appears to me destined to coincide with that of the final consummations—I will call up some of the signal services rendered by Wesley to the universal Reformation.

"In the first place, from the doctrinal point of view, he reacted against the scholastic dogmatism in which the generous sap of the sixteenth century had been congealed; and he restored the moral element, the human liberty sacrificed to the dogma of absolute predestination, without falling into the Pelagian error. I stop not to consider the consequences which have been derived from that service to the bosom of the Wesleyan Churches as matters on which I am not now to pronounce myself. I merely reserve that grand affirmation of free will, without which I declare it impossible to comprehend a serious struggle against contemporary pantheism, and that insisting upon holiness which was so necessary in face of an orthodoxy more disposed to lull the soul than to brace it for the strife.

"In the second place, Wesley, without breaking prematurely with the official church, was one of the most puissant initiators of the true notion of "church," which makes it rest, not upon birth, but upon personal faith, and brings it up, without invalidation of the ministry, to a large practice of the universal priesthood, the laical sacerdocy. This primary ecclesiastical reform bore in its bosom the independence of the spiritual society in presence of the State. Thus has Wesleyanism in the second generation almost everywhere rended the title with the civil power.

"In the third place, Wesley gave the most magnificent spring to the missionary movement without separating the mission within from that without, for it was a veritable mission which he undertook with Whitefield in lands called Christian. I know of nothing more admirable than that ardent propagandism, indefatigable in the two worlds, suspending the multitudes upon the lips of those real apostles who, to use the expression of one of their faithfullest disciples, the Rev. William Arthur, carried with them verily "a tongue of fire," and, in the age of Voltaire and of Bolingbroke, brought back indubitable Pentecosts. They were the beginners of a general awakening which has produced itself throughout Protestantism. The "dry bones" were reanimated by their voice, heard through all the earth. The domestic mission brought forth the foreign, which owed to them that incomparable expansion, which makes it the glory of the Evangelical Church in the nineteenth century. Thanks to them and to their emulators, the angel of the Apocalypse has truly resumed his flight under the whole heavens, to carry the everlasting gospel to the peoples of all languages.

"In fine (for I must restrict myself to the indication of these ideas without unfolding them), Wesley once more brought down the gospel from the more or less frozen heights of a kind of religious aristocracy. He bore it to the disinherited, to the ignorant, to the enslaved. It could once again be said: "The poor have the gospel preached to them." The partisans of a religion *comme il faut* made it a reproach to him, and said to him, as Celsus said to the primitive Christians: "You do but concern yourselves with this mob of the crossways, with all these wretches who are the refuse of humanity." Wesley might have responded, like Origen in his immortal reply to the Greek philosopher: "'Tis true; we do devote ourselves to these wretches in order to raise them up, because you have never given them a thought. We represent a Master who said: "I am not come for those who think themselves in health, but in quest of that which is lost."

Well, were it worth the while, my dear sir, to set forth all those grand ideas that lived in the person of Wesley, to draw that figure, so noble and so pure, that life of unwearied devotion. It is not in writing to you that I shall attempt it, for I cannot forget that you are yourself one of those who have best made known to us this great Christian—great above all in that he said from the depth of his heart with John the Baptist: "He must increase, but I must decrease."

Without doubt your churches, like all the other sections of Christianity, have had their imperfections and their straitnesses. I frankly avow that my thought has need of more air and space than the orthodoxy of the awakening (*revell*) be it Wesleyan, Lutheran or Reformed. Each epoch receives new lights from Him who is styled the Sun of Righteousness and of truth. I only wish that those lights were penetrated with a flame as ardent as that which animated the fathers of our churches. Those grand servants of God who have left us are like so many Elijahs translated in a chariot of fire. We must gather up, not their shroud, which represents but the human infirmities and errors that we should well beware of converting into dead traditions, but their mantle—I mean that which symbolizes their wide and fruitful activity. This is the only way in which the Elishas can continuate the Elijahs.

Our Moorings.

We quote from Dr. Sledd, in the Theological and Homiletic Monthly, the conclusion of a strong and timely article under the above heading:

The tendency in many quarters for some time past, and still is, to put doctrine in the background. Many preachers, perhaps from want of sufficient familiarity with our doctrinal tenets, perhaps from fear, or, worse still, perhaps, from a lurking disbelief of them, seldom advert to anything that is distinctive of Methodism. In many places the grand old hymns of the church that embody at once, and in beautiful equipoise, both doctrine and experience, have been almost entirely superseded by songs of imagination and sentiment—songs that awaken lively emotions, it is true, but emotions very nearly akin to such as are inspired by the *Marseillaise* or *Hail Columbia*. We heard the sainted Marvin sadly lament this tendency to the merely sentimental in the music of our Sabbath-schools, our social meetings, and our stated Sabbath worship. In his "Doctrinal Integrity of Methodism" he gives his views of the necessity of strict adherence to our doctrines in terms by no means equivocal.

A sound, well-matured Christian experience must be "rooted and grounded" in unadulterated scriptural doctrine. It is on the sincere milk and strong meat of the word that souls are to be fed and nourished unto eternal life. No soul can "grow up into Christ" when fed simply on the flowers of human rhetoric, the subtleties of metaphysical speculations, or the noxious compounds of unbelief. Ministers cater for souls—let them take heed to the quality of the food which they set before them.

It cannot be denied that doctrines once most strenuously insisted on are now but seldom heard in many of our pulpits. The omission has not been supplied—cannot be supplied by anything better. The doctrines alluded to refer more directly to personal experience—the life in Christ—and to give them prominence in our ministrations is all-important to the life, strength and comfort of the souls committed us. Few men realize to how great an extent the great mass of hearers are dependent on the pulpit for their instruction in matters of religion, or with what absolute confidence its deliverances are accepted. The souls of the people are in the hands of their minister in a most solemn sense. How fearful, then, his responsibility, and how sacred his obligation to give each one "his portion of meat in due season"—to withhold nothing that would be "profitable for doctrine, for reproof, for correction, and for instruction in righteousness." And if he not only withhold the true, but substitute that which is false, their blood will God require at his hands.

May not the defective and unsatisfactory character of the experience of multitudes of our people be attributed, in a large degree, to the obscurity into which some of our doctrines have been permitted to fall? May not this be one great reason why "many are sickly among us, and many sleep?" Our mission will not permit us to carry so much dead weight much longer. We have a magnificent army, well equipped for a splendid campaign. But what if its strength must be spent in caring for the sick and burying the dead? What victories can it win? What new honors can it lay at the feet of the Captain of Salvation? In the gospel, in its integrity, there is life—happy, joyous, triumphant life—for every one. Let us know that life ourselves—proclaim it in its fullness and richness to the people, and lead them to the sweet experience of its power. These are our moorings.

Dr. McFerrin was in Memphis recently and delivered an address on the affairs of the Publishing House. We give an extract from the report of the Appeal:

He did not find fault with his predecessor in the management, but the Committee found that the Publishing House owed everybody, from the bishop to the printer's devil—all sorts of debts, from one dollar and fifty cents to one hundred thousand dollars. The Book Committee took twenty days in investigating affairs, and arranging a plan of relief. To have sold the property would have been ruinous, as it would not bring enough to pay out, and a large debt would have remained, to be paid by constant begging and contributions. It had been decided to consolidate the debt, and raise the money to pay it by issuing three hundred thousand dollars in bonds bearing four per cent. The Committee in charge was composed of some of the best business men in the country, and a few preachers thrown in to give it ecclesiastical dignity. He had been placed in charge of the business greatly against his wishes; but they said he must take charge, and they would put a business manager in to look after the internal affairs, so that he could go abroad and secure subscriptions.

The first Saturday night after he went to work, all the hands had been paid in full, and this had been continued every week since. Ten thousand dollars of interest on bonds, a lot of back taxes and insurance, had been paid, and there was more stock on hand than a year ago. The enterprise could easily be made to pay the twelve thousand dollars of annual interest on the consolidated bonds. About two hundred and thirty-seven thousand dollars had already been subscribed, and he hoped the balance could be taken before the first day of July. He wanted the Methodists of Memphis to help him in his great work. If they got only four per cent., when six per cent. could be had by some other investment, they might afford to contribute two dollars on the hundred for the benefit of a great enterprise that had the sympathy of all the Methodists. He had given one thousand dollars, had subscribed one thousand dollars in bonds, and his wife and son had also subscribed. Many of the creditors had agreed to take bonds for their debts. Memphis had not been visited sooner on account of her misfortunes and sorrows; but now that he beheld signs of recuperation and prosperity, he wanted her people to do their share. After fifty-three years of earnest work for the church, he did not want the great work of his life to be a failure. If it should be, he would never ask for another cent for the church; he had been begging for it for so many objects that in portions of Tennessee, when he was seen, the people would ask, "What's Bro. McFerrin doing here—going to take up a collection?" Some of them really thought he would take up a collection at a funeral. He had grown tired of begging. He had been at it till his wife had told him that he looked like a begga, and now he wanted to be a broker, and sell bonds. But the subscribers were not to be asked for the money till the entire three hundred thousand dollars had been subscribed. Those bonds were to be secured by property worth nearly that amount, with eight hundred thousand Methodists at the back of it. Unless the money could be raised, there would be a great auction—a Methodist auction—but, he wouldn't see it, he would hang his head and sneak away.

British Methodism.

The London Watchman of May 14, says:

Again—through the kind attention and promptitude of our correspondents—we are able to publish in our columns this week the numerical returns of more than three-fourths of the districts, the annual sessions of which commenced yesterday morning. It is well known that four or five of the thirty-four—into which the Connection at home is divided—usually hold their meetings later than the rest; and in the case of another, we have received information that, on account of unavoidable circumstances, the meetings has been postponed for a fortnight. We cannot, therefore, expect to present a full, if not complete, list much earlier. Thus far our fears have been realized, that the state of the Connection as to numbers would show a decrease, for we thought it very probable that the extent to which commercial depression, political influence, and social distress have prevailed throughout the year, would operate prejudicially upon the religious interests of our societies. We are thankful, however, to find that the losses occasioned by removals, and from various causes, amongst which we may place foremost temporal privation, have not been more numerous. We had feared, for instance, that the decrease in Cornwall would have been much larger, and we are pleasingly surprised to find that Liverpool has been able to maintain its ground, and that in Manchester and Sheffield the net loss has been so small, whereas in the York District there has been a considerable increase. On the whole, though there is much cause for humiliation and sorrow, there is reason for thankfulness and encouragement.

A number of camp meetings are announced in our columns. Seashore begins soon—July 16. Hennington, Crystal Springs, July 24. Let us urge our people to make ready. These occasions are for the salvation of sinners, for the revival of believers. They are a great public blessing, purifying and benefiting society, and arousing and building up the churches. Tent-holders should be on the ground betimes, and have their arrangements made, so that they can be profited by the religious exercises. The more zeal and spiritual life we carry with us to these meetings the better the meetings will be, and the more good we shall do. It may cost something to go, but it pays well. The conversion of your children and friends, and the refreshing to your own souls, are blessings that more than compensate for any expense, or for any amount of inconvenience. Troubled and inquiring souls will find the best helps at the camp meetings. There is there a concentration of power and of light rarely found anywhere else. There is the most direct preaching, the strongest faith in prayer, and a tide of earnest sympathy. It is the best place we know of for inquiring souls.

The Texas Christian Advocate of June 11, referring to our old friend and former yoke-fellow in the Louisiana Conference says:

We were pleased to meet in the city the past week Dr. R. H. Reed, pastor of the Methodist Episcopal Church, South, Sherman, Texas. He visits Galveston to recuperate. Though not in bad health, yet from overwork, has found it necessary to enjoy the pleasure and health giving qualities of the sea breeze. This is the first "vacation," the doctor informs us, of which he has availed himself since entering the ministry. We commend the example of his board of stewards in unanimously granting this vacation, and thus securing rest to an overworked pastor, to many other boards in our State where their pastor is in like condition.

Among the Editors.

—The time has not yet come when we can eliminate from Holy Writ the thirteenth of first Corinthians. At least, if any do so, it is not because its lessons are no longer needed. Heart-burnings, jealousies, anger, malice, wrath, mar the peace of society and the church simply because men persist in thinking evil, when they do not know it, and believing the worst of another when charity would hope all things. Uncharitableness infects all classes. Even "holy men of God" are not guiltless of this thing. Because a man may have fallen into circumstances of apparent disadvantage the solution at once adopted is, I have either been the object of neglect or put aside because another pressed a demand for the place which I ought to have filled. Meanwhile it is true that his interests were carefully considered, though the result has not satisfied his wishes or met his expectations. Nor did any one hustle him aside. The brother upon whom the grave suspicion rests is altogether innocent and perhaps unaware that he is the bane of a brother's peace.

In all let brotherly love begin and continue.

There are few circles in which charity is not wanting and seldom a gathering of friends where no word is spoken which it were not better to have left unsaid.

—Let us not neglect to send our children to our own Sunday-school. Make them familiar with the teachings of Methodism from their youth. Surround them with our catechisms and books and papers and periodicals; explain to them our doctrines and peculiarities. Let us insist on their attending service with us. Let us speak well of our pastor and of our brethren when we speak of them at all in their presence. As far as we can, let us clothe the house of God with such attractions as that it will win their confidence and love.

We would not have you to be a bigot, but we would have you to be a pronounced Methodist, to make the influence of your preference known and felt, especially in your own family circle. If your church is worthy of your own choice, it is certainly worthy of your hearty commendation to your child. The Christian principle that would attach you to a particular church is worth little, if it does not move you to use all the agencies, that God has put in play in your paternal character and relations, to commend that church to your child.

If any suggestion that may come to you as to how membership in another church may promote the material advantage of your child be dismissed as a dangerous temptation. Pray earnestly under such bereavement; lead us not into temptation, but deliver us from evil. Not that membership in another church is a necessary evil, but that a selfish and worldly motive to such an end is an evil and as such unworthy the pious purpose of a single minded Christian.

—There is nothing that will wear out sooner than what may be called occasional sermons. When men seek an audience by preaching upon secular and quaint topics, they soon create an appetite that they cannot possibly long satisfy. The hearer will constantly demand a fresh sensation. Love, courtship, marriage, divorce, the theater, dancing, young people, married men, married women, old people, all such topics may be strung along for a period, but they become terribly wearisome and disappointing after a time. A short, earnest, well illustrated forcibly delivered discourse upon some aspect of the gospel, or some spiritual need of the human heart, will always awaken a response, and will be much less likely to become stale. A lyceum lecturer has only a limited series of taking discourses at best, and the most successful, with few exceptions, lose their popularity after a few years. But a devout gospel preacher, full of his theme and the "enthusiasm of humanity," will "bring forth fruit in his old age," and be reluctantly dismissed by the church to his higher reward.

A note from Rev. T. E. Hough, now at Vidalia, La., informs us that his health is wonderfully improved. Many will be glad to read this. We congratulate him, and hope his permanent restoration to health may be rapid. He thinks he will be able to visit the Seashore Camp Meeting. We hope so, and wish him much physical and spiritual refreshment.

Rev. T. M. Smith, of North Texas Conference, stationed at Pilot Point, died June 1.

Books and Periodicals.

ENTERTAINMENTS. Comprising directions for holiday merry-makings, new programmes for amateur performances, and many novel Sunday-school exercises. Collected and edited by Lizzie W. Champney. Boston: D. Lothrop & Co.

Performances and merry-makings may easily be overdone in Sunday-school and church entertainments. The tendency is to excess, and to the countenancing of tableaux and dramatic exhibitions, which only awaken an appetite for the theater and other pernicious diversions. The spirit of worldliness is more promoted by them than anything devout and spiritual. This work, so far as we have examined it, contains nothing objectionable in its matter. Whether this manner of entertaining and instructing by performances is advisable is the question. The volume contains great variety, and may be useful to Sunday-school managers and others. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

OLD CREOLE DAYS. By George W. Cable. New York: Charles Scribner & Sons.

There are seven stories in the volume to wit: 'Sieur George; 'Tite Poulette; Belles Demoiselles Plantation; Jean-Ah Poquelin; Madame Delicieuse; Cafe des Exiles; Posson Jone. The scenes are laid in New Orleans and Southern Louisiana, and the characters are well drawn. Those of us who are somewhat familiar with the localities and the people described will recognize the skill and fidelity of the author's delineations. This particular field is new in the literature of the day, and Mr. Cable has produced a very fresh and entertaining book. He has a genius for this kind of literary work. The author is a Louisianian, born and educated in New Orleans, and we are glad to congratulate him on the merit of his production.

THE CULTIVATION OF THE SENSES. Philadelphia: Eldredge & Brother.

This is No. 1 of a series entitled: "Manuals for Teachers." These Manuals were originally published in England, having been prepared at the request of the Literature Committee of the National Educational Society, by men distinguished at their several universities, and possessed of large experience as teachers. They have been carefully revised and adapted to the wants of American teachers. "The Cultivation of the Senses" is a very instructive work, excellent in arrangement, clear and compact in statement, and calculated to be helpful to teachers and to everybody. 12mo, 96 pages. Price, fifty cents. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

DANIEL QUORM AND HIS RELIGION. Second series. By Mark Guy Pearse. Illustrated by Charles Treshler. New York: Nelson & Phillips. Cincinnati: Hitchcock & Walden, 879.

The volume is without preface or introduction, and so the reader must make out the scenes of the story and people for himself. Daniel Quorm was a class-leader, a lay preacher, a shoemaker, living in a community of miners. He is an original and most unique character, sensible, quaint, evangelical. He and his associates use largely what we take to be the Yorkshire or Cornwall dialect. Daniel is, beyond doubt, an English Wesleyan. The book is the product of some master-hand. Pathetic, beautiful, spicy, spiritual, practical, heart-searching. It will entertain and profit all who have any taste for spiritual things. Get it and read it, and loan it to any anxious one you may know. 12mo, 225 pages. Elegantly bound; laid paper; illustrated.

STUDIES IN THEISM. By Borden P. Bowne. New York: Phillips & Hunt. Cincinnati: Hitchcock & Walden.

Knowledge and skepticism, knowledge and belief, postulates of scientific knowlege, mechanism and teleology, the conservation of energy, substances and their interaction, Theism and Pantheism, relation of God to the world, the relation of God to truth and righteousness, the soul, spiritualism or materialism, postulates of ethics, are the titles of the several chapters, and give the general scope of the author's work. Prof. Bowne is professor of philosophy in Boston University, and is the author of an able work on "The Philosophy of Herbert Spencer." He is an acute and luminous thinker, and expresses himself with simplicity and clearness. His studies on theism are a valuable contribution to the solution of the questions which are specially prominent at the present time in theology, philosophy and science. 12mo, 414 pages.

TYPICAL FORESHADOWINGS IN GENESIS, OF THE WORLD TO COME, AND THE DIVINE PREPARATION FOR IT. By William Lincoln. Published by J. A. Whipple, Believers' Book Rooms, Boston.

So far as we can gather from a brief examination, the author is a pre-millenarian, and the views of this class of expositors is the keynote of the typical foreshadowings. He treats of the Lord's way with Adam, with Enoch, with Noah, with Abraham, with Isaac, with Jacob, with Joseph. These were all typical characters. With much that is rather fanciful and far fetched, the book contains some very suggestive and valuable reflections. Paper cover, 12mo, 267 pages. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

—Lippincott's Magazine for July opens the twenty-fourth volume of this popular monthly, and is notable for the variety and beauty of its illustrations. It has: Summerland Sketches, or Rambles in the Backwoods of Mexico and Central America, illustrated; Stratford-on-the-Sound, illustrated; Through Winding Ways; At and After the Play, illustrated; Women's Husbands; A Swiss Patrician; Fate; Telescopic Discoveries; To a Glass Vase; English Views of Franklin; In the Porch; My Village in the South, part 5; Our Monthly Gossip; Literature of the Day.

—Scribner's Monthly for July has: The American on the Stage, illustrated; Friend Barton's Concern, illustrated; Evening; The Water Cure; Brazil, 3; An Indian Village; The Sphinx; Haworth's; Two Couples—a White and a Yellow; Madame Bonaparte's Letters from Europe—conclusion, illustrated; Summer Entomology, illustrated; Thomas Moore; American Museum of Art; The Metric Reform; The Whip-poor-will; Flowers for Song; Trinity Parish; The Delusions of Clairvoyance; The Flooding of the Sahara; Edison's Inventions, 2; The Carbon Button and its Offspring; The Confession; Topics of the Time; Communications; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac.

—St. Nicholas for July is splendidly illustrated, as usual. Among its many taking articles are: Green Covers and Brown; A Jolly Fellowship; A Talk About Royal Children; Blossom Boy of Tokio; Blown Away; Discussing the Muzzle Question; How to Make a Hammock.

—National Repository for July has: Summering on the St. Lawrence, illustrated; My Land of Beulah; Psalmanazar—Imposter and Saint; Bayeux and Its Marvels; The Life of An Actress; Women of the Bible; A Sabbath in June; A Princess' Moonlight Flitting—an Episode of French History; The Schwarz-Wald, or Black Forest; Religious Associations of Cornwall; Editorial Miscellany.

—Sunday Afternoon for July has: Beliefs of Unbelievers; Calvin the Sinner; One Sunday Morning; Hebrew Women; Oriental Law and Courts of Justice; Sunday-School Songs; Three English Allegories, and other articles.

—The North American Review for July has: Our Success in Paris, by Richard C. McCormick; The Revolution in Russia, by a Russian Nihilist; The Public Schools of England, part 2, by Thomas Hughes; The True Story of the Wallowa Campaign, by Gen. O. O. Howard; The Psychology of Spiritism, by George M. Beard; The Education of Freedmen, part 2, by Harriet Beecher Stowe; Recent Essays, by Thos. Wentworth Higginson.

—Wide Awake for July, besides its usual amount of reading and illustrations, has a sixteen page natural history supplement. Among the articles are: Bunker Hill Revived; The Childrens Hour at the Old South; Our American Artists; The Ragmuffins and Gen. Washington; Archery for Boys; Poets Homes; Don Quixote, Jr. Wide Awake is popular with our young folks.

—Frank Leslie's Sunday Magazine for July has: The Ten Primitive Persecutions, by Alfred H. Guernsey, besides a host of other articles, long and short, religious historical, scientific. The present number has also a Sermon by Dr. Deems, and is affluent in illustrations.

—Appleton's Journal for July has: Recavda; Reforms in Asiatic Turkey; Italian Sketches; The Seamy Side; The Midway Inn; Conspiracies in Russia; Moralists on Blue China; Mr. Browning's Dramatic Idyls; The Queen's Private Apartments at Windsor; The Rose of Love; Editor's Table; Books of the Day.

—We have received the catalogue of Martha Washington College, Abingdon, Va., session of 1878-79. The catalogue shows that the session has been a prosperous one.

—Register of Vanderbilt University for 1878-9, and Announcement for 1879-80, has been received.

—Annual Catalogue of Wesleyan Female College, Macon, Ga., 1878-79, and of Millersburg Female College, Millersburg, Ky., received.

The death is announced of Rev. William Tranter, Wesleyan minister of Salisbury, at the age of one hundred and two.

MARRIED.

PARKER—BLACKSHER.—June 18, 1879, at the residence of the bride's father, by the Rev. M. C. Manly, Mr. D. G. Parker, of DeSoto, Miss., to Miss Lula Blackshr, of the vicinity of Opelousas, La.

Mobile Register and Enterprise Courier please copy.

WHITE BROTHERS.—In Enterprise, Miss., on the twenty fifth of June, 1879, by Rev. J. T. Heard, Mr. Archie White and Miss Lucy F. Brothers, all of Enterprise.

BUCKLEY—MELTON.—June 24, 879, by Rev. Henry D. Moore, Frank P. Buckley and Miss Susie C. Melton, all of Mobile.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4 or to ministers for $3 50. Each paper to be mailed from its own office.

—THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Fruit jars. Mason pints, $1 per dozen; quarts, $1 25; two quarts, $1 50 per dozen. American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

BUFFALO LITHIA WATER.—Read the testimony of distinguished men respecting this water. "For malarial poisons" and all blood diseases peculiar to women there is none its equal." E. E. Lyons, 12 and 14 Camp street, is the agent from whom you can get our supply.

DESTRUCTION AND RECONSTRUCTION.—Dr's valuable work by Gen. Richard Taylor, of the Confederate Army, giving his personal experience of the late war, should be in the hands of every one in the South. See advertisement, and then enclose $2 to Lathrop & Wilkins, who will forward the volume.

TRUNKS.—Before you take that long summer jaunt, be sure you have a trunk that will defy baggage smashers. If you want our advice in the matter, we'd refer you to S. Baum and wife, 551 Magazine street. We will give you all the necessary information as to ways, lines and dates. Those of us who have visited the above-named establishment will tell you it is cheap enough, in all means.

COOPERAGE.—We invite the attention of sugar planters and others to the many solid superior advantages of the work done by P. Hirsch, Nos. 50 to 60 North Peters street, and advise them as a matter that interests them particularly, to make a note of it, and to communicate with this reliable gentleman. He has been engaged in this business for a number of years, and is at present doing a large stock.

CARRIAGES AND HARNESS.—If you want any kind of a carriage, phaeton or buggy, the house of J. A. Jahn & Co., 35 Carondelet street, is the best in the South to get your wants supplied at. We have known this concern for years, and for honorable and straightforward dealing there is no house on the continent that stands higher. See advertisement.

WESLEYAN FEMALE INSTITUTE, STAUNTON, Va.—We take pleasure in directing attention to the advertisement of this popular seminary. It is located in one of the healthiest climates in the world. It presents attractions unsurpassed. Its buildings are home-like and elegant, grounds attractive. Scenery grand.

This school is attended by boarding pupils from seventeen different States. It has acquired this great popularity not by the religious management of President Harris, whose mature scholarship and long and successful experience make him one of the most distinguished educators of the Union. This school requires strict economy, especially in dress. With these advantages we are not surprised that this popular institution enjoys a national reputation, and draws its pupils from all sections of the Union. See advertisement.

THE HEROINE.—The Fourth of July comes on Friday this year, and deserves the keeping of such a holiday by every man, woman and child in America. For this part of the country the well to do old people, a most charming opportunity of passing the happiest holiday imaginable in an excursion on the fine and fast Steamer Heroine to Mandeville and return. She will make three trips on the Fourth. A most excellent dinner will be had for fifty cents, or one can have nearly the same thing, Cold Meats, Salads, &c., for a dollar. Capt. W. G. Coyle deserves the patronage of every pleasure seeker and no man should miss the opportunity on that coming Friday of availing themselves of this entirely gentlemanly boat. Take pleasure trips, fellow citizens. See the advertisement elsewhere in our paper for hours of departure and mind that you get a ticket for the first excursion.

LOUISVILLE AND CINCINNATI SHORT LINE.—The attention of our friends and the travelling public recalled to the merits of the above line. Its popularity is constantly increasing, and steadily on the increase. The efforts of the managers to make the road the favorite fully appreciated by the travelling public. No road has a better or smoother track. No road has better coaches. No road offers better facilities in the number of through trains equipped with Pullman palace sleeping cars. S. S. Parker, general passenger agent, has long been connected with this road, and known throughout the whole country as one of the most enterprising and reliable railroad men in the country, one who manages the details of his important office with the skill, intelligence and fidelity for which he is so justly appreciated.

THE Chicago and Alton Railroad still continues to retain the popular Through Line to Chicago and all Northern and Northwestern points. This company have given much attention to the wants of the traveling public, and now are prepared to give their patrons elegance and rapid transportation in their palace day and Pullman sleepers. The employees are always found courteous and obliging, as the management will not keep those who are not in their employ. If you contemplate a trip North do not fail to take the Chicago and Alton Line, and enjoy the lovely scenery of Illinois. S. H. Knight, Esq., is the ticket agent, corner Fourth and Pine streets, St. Louis, that would a more polite and affable gentleman never existed.

LOUISVILLE AND GREAT SOUTH RAILROAD.—The news we have had the pleasure of traveling over this road without testimony to the unsurpassed accommodations on this line. Aside from the pleasure of taking this route, many passengers choose it in view of personal comfort in travel. Those who may have business to transact with the general passenger agent, Col. C. P. Atmore, will find in him a most courteous and intelligent gentleman, and an officer well calculated to work up the business of his department in a proportion of such a proportion. Indeed the courtesy and attention to the comfort of passengers on the part of officers, conductors and employees generally is one of the most desirable features in the management of the road.

TOURISTS' ATTENTION!—The tide of summer excursion travel that for two or three years past has set toward the resorts of the North west, with its grand scenery of mountain, lake and river, its dangerous, charming retreats and cozy nooks, will this season reach its flood, owing to the increased facilities extended to tourists by the wide awake and enterprising management of our popular Great Jackson Route. The time has been reduced one day, and with no change of cars to Chicago, and but one change to points beyond, a trip to the great Northwest is now made with as much ease, and in as short a time as formerly, to Baden Springs or the lake shore villages. Already considerate fathers are securing accommodations, at desirable points of rest, for wearied mammas and charming daughters worn down by their efforts in the cause of charity during the past, more than usually exciting season, and besiege the ticket office for choice sections in the sleeping cars. In another week the travel will have fairly started, and we predict a big season for Jackson Route. Excursions will be run to accommodate. Sale of excursion tickets will begin on May 20. They will be good to return until November 1, thus giving ample time to go by the summer and fall seasons. Full information, with descriptive circulars and guide books profusely illustrated, in the highest style of the printer's art, may be had on application at A. H. Sheldon, ticket agent, 22 Camp street, corner of Common.

DR TOBIAS' VENETIAN LINIMENT

To One and All.—Are you suffering from a Cough, Cold, Asthma, Bronchitis, or any Pulmonary Troubles that [illegible] and Consumption? If so use Dr. [illegible] Venetian Liniment. This [illegible] prompt relief. Manufactured only by W. H. Wilson, Chemist, Boston. Sold by all druggists at 25 cts.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by fashionable ladies, who use it daily, to be the only preparation that does not roughen the skin, cause blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

WORKINGMEN.

Before you begin your daily spring work after a Winter of relaxation, your system needs cleansing and strengthening to prevent an attack of Easily, Bilious or Spring Fever, or some other Spring sickness that will unfit you for a season's work. You will save time, sickness and great expense if you will use a bottle of Hop Bitters in your family. [illegible] See what [illegible] Bitters in our columns.

IT IS SAD SEEING to see our hair dissolving into the grave so early. Many women bear the appearance of age [illegible] premature baldness. Let the other [illegible] AYER'S HAIR VIGOR averts it and restores the hair to its original color and beauty.

THAT Quinine will cure Chills and Fever is well known, but Boyce's system that the other [illegible] contained in Peruvian bark are more effectual than quinine and will not produce any unpleasant effect like ringing in the ears. This is proved by DR. F. WILLIAMS' Pediculine. Pediculine is the name by which this [illegible] Peruvian bark without the [illegible] Sold by druggists. Depot, Pediculine Co., New Orleans.

DESTRUCTION AND RECONSTRUCTION!

RICHARD TAYLOR

[illegible]

A [illegible] thing [illegible] personal remin[illegible] Reconstruction. [illegible] of an [illegible] Address

LATHROP & WILKINS,
112 Camp St., New Orleans.

Wesleyan Female Institute,

STAUNTON, VA.

[illegible] oldest [illegible] in the United States. Twenty-three [illegible] and [illegible] in Virginia and [illegible] Pupils [illegible] Catalogues [illegible] Address

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Music is a specialty. The director of the department, Prof. [illegible] Germany, is a most excellent teacher and composer, and his assistants are thoroughly qualified in their departments.

A full course of Ancient and Modern Languages, Mathematics, Natural Science and Mental and Moral Philosophy is taught with great ability.

The fare is good and every care is taken of the health of the young ladies.

Parents living in the South would do well to send their daughters here to spend the summer and enter the fall session.

$210 paid in advance will cover board, tuition, fuel, washing and lights for forty weeks. Music is a little extra. Send for catalogue to

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- COOPERAGE, -

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Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Flour, Sugar and Rice Barrels. Orders for Cooperage filled at the lowest market rates. Particular attention paid to Trimming.

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50 to 60 NORTH PETERS STREET,
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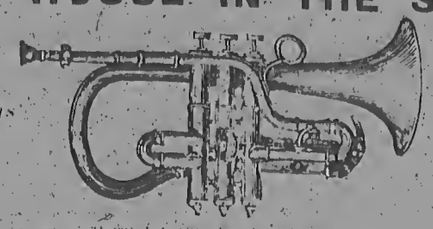

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For Malarial Poisoning,

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Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*

6 Shirts for $9 | *Collars $1.50 per Doz.*

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WHOLESALE DEPARTMENT.

4th OF JULY!
For Mandeville!

THE HEROINE
MAKES 3 EXCURSIONS

LEAVING NEW LAKE END

On arrival of [illegible]

MONDAYS [illegible]
TUESDAYS [illegible]
WEDNESDAYS [illegible]
THURSDAYS [illegible]
FRIDAYS [illegible]
SATURDAYS [illegible]

Returning Leaves Mandeville

MONDAYS [illegible]
TUESDAYS [illegible]
WEDNESDAYS [illegible]
THURSDAYS [illegible]
FRIDAYS [illegible]
SATURDAYS [illegible]

Fare to Mandeville and Lewisburg 50

Morning, over and back, all day 50 cts.
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MEALS 50 CENTS. [illegible]
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Orders can be left with E. L. Hess at Wheeler & Pierson's, 13 and 15 Camp; Maurer's Billiard saloon, Corner Magazine and Jackson Sts.; A. O. Pierson, Corner Pythania and Felicity Sts.

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WE continue to sell these bonds, coupon and registered, at par and current interest. All deliveries made here; free of expense to purchasers.

NEW ORLEANS NATIONAL BANK,
A. BALDWIN, President.

TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufacturers of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gents' Sole Leather, Zinc, and in fact every kind made; also Patent Tray (this you need not take the tray out to get at the bottom of the trunk); also, a fine lot of SATCHELS and VALISES; also, a fine assortment of Ladies', Children's and Misses' SHOES, of the best Philadelphia makers. Call and see for yourself at

S. BAUM'S, 551 Magazine St.,
Corner St. Mary, New Orleans.

Farm, Garden and Household.

PROTECTION AGAINST CROWS.—Your Maine correspondent asks, "Do the crows pull your corn up?" Having planted corn more or less for over seventy years, I answer for myself, They do not pull up mine. In 1846 I found a remedy that I have used without a single failure from that time to this. Some have pretended that they applied this remedy, when it was found that they mistook some of its essential parts and it failed. They denounced it with a single trial, whereas if they had seen the operation performed they would have succeeded, and would have called it a God-given gift. Brother M. says, "Never cut your corn with dew, as rennet is a hypochondriac cure, preventing it from swelling or sprouting." In the next sentence he acknowledges that was wrong, or he says it did come up with the other planting. So it was only a matter of time, and this no doubt was caused by the moisture.

MY RECIPE.—For one peck of corn take a gill of tar, put the tar into a kettle, turn in three quarts of boiling water, stir it one minute—this will dissolve the tar. As soon as possible add the corn, stir it all the more as the water, which may be one minute or possibly a trifle more than enough, will cool. Add a little plaster of Paris to the corn, stirring it well to separate the corn, spreading it out thoroughly as unprepared corn, then spread it and scatter it.

Almost every person, unless he sows it done, is afraid to use the slag water, and advising stories that will not cause the tar to adhere plaster to the corn. Will some have to try this and if tested, prevent the germination. Your corn will be a few days longer in coming up; but this is to tenfold in yielding a good growth to the roots.—Cor. Germantown Telegraph.

SALSIFY, or Oyster plant is an excellent vegetable for spring and winter use, but not even one in a hundred do well with it. We have failed ourselves in getting more than half a crop while at other times we have had abundant yields. We find that the roots, if very large, do not grow much the first. The seed should be sown in drills or rows, from eight to ten inches apart, and when sufficiently grown, thinned out, two or three inches in a row. The ground for salsify should be very deep and well enriched, and the soil a rich loam. The long roots sometimes sometimes from three to twenty inches. They are, we think, best left in the ground through the winter, and taken out when desired the same as Carrots. They are boiled and a batter sauce made for them; or they are cut in thin shred and fried like oysters; or they can be grated, formed in the shape of oysters, mixed with the yolk of eggs and fried, in which way they are the most desirable.—Germantown Telegraph.

IMPROVED FRUIT.—Improving fruits or flowers without gratifying the intelligence that works upon them seems to be poorly understood. It is admitted that the original types of our best varieties were once wild ones often with a very small fruit, and that the arts of man, the gardener, has improved them until results have been reached that have developed the wild sour crab to the finest pippin. How is it done? At some stage of the progress cross-breeding no doubt came in part of the process, but in seeding that there must have been variations or changes originated.

In producing trees or plants two methods are employed; 1st, by seeds; 2nd, by developing a part of the parent plant into a new specimen, as by grafting, budding or from cuttings, layers, sprouts, etc. By these latter methods the individuality of the parent tree or plant is preserved, its identity maintained, so that whether it is a Golden Russet apple tree grown from a bud or graft, or whether it is a Wilson strawberry grown from a runner, all they are true to name. Were it otherwise nurserymen and florists would be launched upon a sea of uncertainty in regard to varieties. Now, if by any chance of culture, soil or other influence a tree or plant of a well known sort seemed to grow multitudinous fruits than its neighbors, it must not be taken for granted that plants grown from such specimens would be superior to the others of the same kind. The plant itself being only a developed part of the original must have and always does possess the characteristics and *peculiarities* of the variety to which it belongs. The superior development of fruit is a matter of vitality, health, vigor or constitution, arising from the conditions under which it exists of soil, fertility, cultivation, etc.

Still some very good men have been deceived in this matter of thinking a fine plant of a variety would give a better and decidedly improved lot of plants. The Mammoth Cluster rasberry was introduced, not as a new variety, but as a sport of the Manual. After many years culture it is pretty generally understood that there is no practical difference. Indeed we never saw the least in ours.

For the production of new sorts we must therefore look entirely to the seeds. Before new sorts can be produced from seeds the tendency to change must have been established or must be developed, while the seed is growing. Without crossing or hybridizing how is it done? How may we produce a desirable result in seedling? we may now ask, what the product will be?—Cor. Germantown Telegraph.

BOILED EGGS are laid on the bark near the roots of peach trees in early summer, which when soon hatch, and the worms find their way into the bark. At this time, say in June or August, they are easily found, and are easily removed. Coal ashes, or anything else thrown around the trunk that will tend to prevent them from the borers may do some good, but it is much easier to destroy the worms when small than to build mounds to keep them away.

LEMON ACIDOUS.—The principal powder-ed ingredient in eggs, whipped to a froth and rubbed over boots and shoes, will produce a fine polish, and prevent the leather from cracking.

E. P. POWELL, in the Rural New Yorker, says: "I find that nothing pays better than grapes. The worry of the people will be at the time of dusting the bushes with white hellebore, thus losing their sale, yet nearly every one reads and will use a few pounds of coffee, or for immediate use. The powder also is invaluable in hot weather and almost every one craves it."

IN those deep heavy soils, coal ashes will be found an invaluable sort for their effect, though rather mechanical, in mixing loose and lasting. Eighteen bushels equal to the weight of stable manure. Those who have no other use of their coal ashes can use them to advantage in filling in low spots on the road. They are almost equal to gravel for this purpose.

WASHING SILKS, LACES, etc.—Take two wash bowls; put some soft soap in each. Wash by kneading and squeezing the goods in one bowl and rinse in the other. Wipe with a soft, dry cloth and iron immediately with an iron not very hot. In washing dress goods do one breadth at a time, as it takes quicker. All silks, except very dark colors, wash well; also, silk laces and gloves, etc., that can not be washed in water. Do not throw away what is left, but set it aside; put it into a bottle to wash with again, using fresh benzine for rinsing. One gallon, costing thirty cents, is sufficient for many silk dresses. A piece of woolen cloth wet with benzine will permanently remove grease spots from carpets, etc.

TO BOIL SWEET-BREADS.—Soak an hour in salt and water. Drain. Parboil. Drain, roll in butter and broil. Turn often and each time they are turned roll them in a dish of hot melted butter, so they need not become hard and dried.

-BOOKS-
—FOR THE—
Farm and Garden
HORSES.

Interesting Facts will be followed each week by authors, on different subjects, of practical benefit to the Farmer, Planter and progressive Agriculturist.

Rarey's New Method of Horsemanship ... 1 00
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Youatt and Spooner on the Horse ... 1 50
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SUMMER MUSIC BOOKS!!

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Just out. Great favorite.
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Well known, always good.
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Very beautiful songs.
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Classical Piano Pieces.
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Lives of *Beethoven* ($1.00) *Mozart* ($1.75) *Schumann*, ($1.75), and *Chopin* (most interesting and complete), in *Ritter's History of Music*, 2 vols. each $1.50.

Musical Record ($3.00) 52 large reading sheets a week, all the news, and fine selection of music.

Delivery by Mail gives music of all sorts at Music Books Stores. Catalogues sent free. Very valuable for reference. 150 pages.

Any book mailed, post paid, for retail price.

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C. H. DITSON & CO.,
843 BROADWAY, N. Y.

THE GENUINE
DR. C. McLANE'S
Celebrated American
WORM SPECIFIC
OR
VERMIFUGE.

SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull, the pupils dilate, an azure semicircle runs along the lower eyelid, the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip, occasional headache, with unusual, or thickening of the coat, an unusual secretion of saliva, slimy or furred tongue, breath very foul, particularly in the morning, appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone, fleeting pains in the stomach, colic, flatulency and vomiting, violent jerkings throughout the whole body, with occasional convulsions, slow fever, short, dry cough, frightful dreams, grinding of the teeth, temper variable, fretful, peevish, irritable, &c.

When worms are suspected, no time should be lost in procuring a remedy. DR. C. McLANE'S VERMIFUGE will certainly effect a cure.

IT DOES NOT CONTAIN MERCURY, or any other preparation of Mineral, which, although it may destroy worms, often injures the child. Observe the signature of CHAS. McLANE and FLEMING BRO'S, Pittsburgh, on the wrapper.

DR. C. McLANE'S
LIVER PILLS.

YOUR MONEY BACK IF THEY FAIL.

BEWARE OF IMITATIONS.

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Christian Association
OF NEW ORLEANS,
Rooms No. 57 Camp Street.

Open from 9 A. M. to 10 P. M. except Sunday, and on Sundays from 2 to 8 P. M., where may be found the leading daily and weekly papers of the most important cities of the United States.

SERVICES.
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NOON-DAY PRAYER-MEETING.
Daily, 12 to 12.30.

Rules—Penalty and Reward to be limited to five minutes.

REMOVAL.—THE LOUISIANA EQUITABLE Life Insurance Company has removed to No. 39 Carondelet street. Former office corner Carondelet and Gravier streets, for rent.

ANDR. PATTON, Secretary.

Merchants' Mutual Insurance Co.
OF NEW ORLEANS.
No. 101 Canal Street.

TWENTY-FIFTH ANNUAL STATEMENT.

In conformity with the requirements of their charter, the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—
On fire risks ... $1,151,625 25
On marine risks ... 18,465 50
On river risks ... 14,291 25
Total premiums ... $1,184,382 00
Less unearned premiums ... 111,294 00
Net earned premiums May 31, 1879 ... $1,073,088 00

LOSSES PAID.
On fire risks ... $667,944 75
On marine risks ... 39,941 50
On river risks ... 14,291 25
Taxes and expenses ... 135,322 75
Interest ... 11,623 23
Reinsurance and return premiums ... 47,930 61 = $ 916,253 89

Reserved for unpaid losses ... $ 41,992 15
Do. for re-insurance ... 210,000 00

Profits ... $ 213,982 24
The Company have the following assets, estimated at market value:
Real estate ... $ 40,178 35
City bonds and mortgages held as ... 45,500 00
Bank, Water Works and other stocks ... 47,995 00
Notes secured by mortgage or pledge ... 19,202 83
Bills receivable ... 1,000 00
Premiums in course of collection ... 43,951 41
City Scrip ... 20 00
Judgment on mortgage notes ... 45,000 00
Cash on hand ... 51,314 74
... $ 342,227 31

The above statement is a true and correct transcript from the books of the Company.
H. EHRLICH, President.
W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me this eighth day of June, 1879.
JAMES FAHLEN, Notary Public.

At a regular meeting of the Board of Directors held on the eighth day of June, 1879, it was resolved to declare a semi-annual dividend of twenty per cent. on the net earned participating premiums for the year ending May 31st, 1879, payable on and after Monday, the 16th inst.

Also to pay to the stockholders on demand, interest at the rate of six per cent. per annum on their stock.

DIRECTORS.
P. Masquera ... D. Fatjo
A. J. Fernandez ... Edward Toby
Paul Fourchy ... D. A. Chatham
John Grellier ... M. W. Smith
John B. Laffargue ... Chas. Lamie.
B. W. Taylor.

OFFICE OF THE
Crescent Mutual Insurance Co.
New Orleans, May 17, 1879.

THIRTIETH ANNUAL STATEMENT.

The trustees, in conformity to the amended charter, submit the following statement of the affairs of the company, on the thirtieth of April, 1879:

Fire Premiums ... $405,568 05
Marine Premiums ... 24,651 22
River Premiums ... 10,321 50
... $440,540 77
Net cash premiums ... $421,113 55
Less reinsurance ... 13,716 90
Less return premiums ... 6,292 52
... 19,009 42 = 402,104 13

LOSSES.
Fire losses ... $ 199,915 01
Marine losses ... 9,447 56
River losses ... 26,576 03
... 235,938 60
Taxes, expenses, discount, profit and loss, less interest, repairs, salvage, savings, etc. ... 66,112 86 = 302,051 46
Net profits ... $ 100,053 67

The Company have the following assets:
Bills receivable ... $ 31,901 ..
Loans on bond and mortgage ... 3,875 ..
... $ 35,776 ..
Loans on call ... $ 2,552 61
Cash on hand ... 48,321 02
... 50,873 63
Real estate ... 10,000 ..
City and Bank and other Stock ... 9,512 50
Premiums in course of collection ... 25,097 52
Net cash in course of stock fractions ... 1,115 ..
... $ 132,374 65

The foregoing statement is a true and correct transcript from the books of the Company.
THOS. A. ADAMS, President.
HENRY V. BODEN, Secretary.
Sworn to and subscribed before me this seventeenth day of May, A. D. 1879.
ALFRED INGRAHAM,
Notary Public.

The Board of Trustees this day resolved, after paying ten per cent. cash to the stockholders, and carrying to profit and loss $15,740, on account of the Mechanics and Traders' Bank stock held by this Company, and also a further sum for shrinkage in values, to declare a dividend of twenty per cent. in cash on the net participating premiums, payable on Monday, the sixteenth of June next.

TRUSTEES.
Thos. A. Adams ... Chas. B. Newman
Saml. H. Kennedy ... John Phelps
Adrian Thompson ... Henry Abraham
Victor Meyer ... Joseph Bowing
Edward Toby ... Stoddard Hemenway
Samuel Lowenhielm ... Joseph B. Walker
E. H. Frost ... Edward Pilsbury
Julius E. Kuhn ... Fred'k Eschenbach
Joseph W. Stone ... George Martin.
A. Graf Montalvo ... Jos. Jurey
Edward Seale ... George W. Schneider
Peter L. M. Gilbert ... John V. Moore.
W. B. Conger ... Henry M. Preston.
Reuben G. Bush ... John M. Parker.

Mechanics' and Traders' Ins. Co
NEW ORLEANS, LA.
No. 41 CARONDELET STREET.
Solicits Fire, River & Marine Risks

GEO. H. FROST, Asst. Secretary. LLOYD R. COLEMAN, President.
F. C. GELPCKEN, Asst. Sec. & First Clerk.
ENOCH WOOD, Marine and River Clerk.
F. CUZOUX, Inspector, etc.
I. V. B. HASKELL, Collector.
Capt. A. H. FROST, Marine Inspector.

TRUSTEES.
Robert L. Moore. ... H. J. Mullan.
J. A. Braselman. ... Ed. Noble.
Jno. D. Billiter. ... P. J. Dalcidghi.
Saml. Boyd. ... Emile J. O'Brien.
Isaac Bloom. ... Wm. A. Peale.
P. J. Farrell. ... J. M. Putnam.
Chas. W. Cary. ... D. L. Ranlett.
Thos. H. Cobb. ... C. W. Scuttell.
Jno. D. Underwood. ... W. H. Thompson.
Wm. L. Gosling. ... W. P. Vinet.
J. M. Fredericksen. ... J. M. Walsh.
Ben. Thomson. ... Meyer Well.
E. M. Gilbert. ... Thos. Waterman.
Lucas Snyder, Jr. ... Frank Wing
M. Johnson. ... C. W. Wood.
Lloyd R. Coleman.

MISCELLANEOUS.

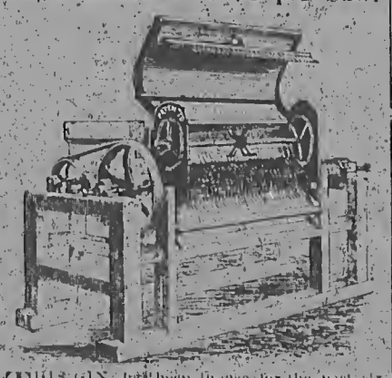
BRACKETS. GLOBES.
M. H. APPLEGATE.
PLUMBER,
Gas and Steam Fitter
GAS FIXTURES,
St. George and Defiance Ranges,
Plumbers' Material,
No. 113 POYDRAS STREET,
NEW ORLEANS.

SOUTHERN
CHURCH ORGAN
MANUFACTORY,
No. 103 Baronne Street,
Under the National Theater,
NEW ORLEANS, LA.
PETER VEITER, Proprietor.

Church Organs tuned and repaired all over the South.

WINTELER & RICKS,
D. ALER IN
Leather and Shoe
FINDINGS,
TOOLS, OILS, ETC.,
MANUFACTURERS OF
Boot, Gaiter and Shoe Uppers.
165 POYDRAS STREET,
NEW ORLEANS.

JOS. B. WOLFE & CO.,
Cotton Factors,
59 Carondelet St., New Orleans.
And General Agents for
DANIEL PRATT'S IMPROVED
"Revolving Head" Cotton Gin,
PATENTED JULY 15, 1873.
Price Reduced to $4 per Saw.



THIS GIN has been in use for the past six seasons, and several recent improvements have been added. It obviates all friction at the end of the cotton box, prevents the roll from breaking, and gives a larger yield of lint from the same quantity of seed than any other Gin in use. The self-revolving head lightens the draft and causes the Gin to run easier with less driving power, thus adding a great deal more work with the same time. We guarantee a Steam or Animal power, less than any other Gin. The seed being ginned very close, the length of the staple is increased, producing cotton on this account of a greater market value. This improved value, given by length of staple with extra production of lint, added to increased amount of work done, more than covers the cost of the Gin in every 6 to 8 bales ginned. Testimonials sent by mail on application.

FEEDERS and CONDENSERS with latest improvements also made by the Daniel Pratt Gin Co. to work with these Gins. Send for descriptive circulars.
JOS. B. WOLFE & CO.,
New Orleans, La.

For Portland Cement, German Flags, or SHILLINGER PATENT PAVEMENT.
ADDRESS
FRITZ JAHNCKE,
Box 144 Mechanics' Exchange, 208 Delord st., between Baronne and Carondelet.

$25.00 to $35.00
STEWART'S NEW IMPROVED
SINGER
Sewing Machine
Great Reduction in Prices!
Down with Monopolies!
Hard Times demand Low Prices.

We warrant all our machines to be NEW, LATEST-IMPROVED and PERFECT for
FIVE YEARS.
Our NEW MACHINE is supplied with a LOOSE BALANCE-WHEEL which is a great improvement over the old SINGER, as it enables the operator to *wind the bobbin without running the machine*, or removing the work from the needle. This is the most important improvement ever put on the Sewing Machine.

Also dealer in all first-class machines, such as the
WHEELER & WILSON,
GROVER & BAKER,
DOMESTIC,
WILSON,
WEED, Etc.
Cotton, Silk, Flax, Oil and Needles for all kinds of Machines. Address,
M. A. PECK,
General Sewing Machine Agent,
153 CANAL STREET,
Next to Holmes' Dry Goods Store.
New Orleans.

FANCY GOODS. FANCY GOODS.
SCHILLING'S
Millinery Emporium, Hair Work
AND
FANCY GOODS BAZAR,
159 ..... CANAL STREET ..... 159.
The assortment comprises the very latest styles in
Millinery Materials, Hats and Bonnets,
HAIR GOODS of every description, and the most select selections in Jewelry, Fans, Combs Brushes, Dressing Cases, Specie Purses, Card Cases, Vienna Gilt Ornaments, Porte Monnaies and Perfumery.
Your attention is particularly directed to my
SPECIALTIES
In fine Shell, Ivory and Pearl JET HOOPS,
MILLINERY ARTICLES AND HAIR WORK
G. T. SCHILLING,
159 CANAL STREET.

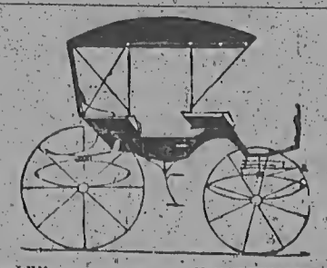
Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—*Quick Sales and Small Profits.*
Jackson railroad cars pass in front of the store.

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

MISCELLANEOUS.

ICE! ICE! ICE!
WHOLESALE AND RETAIL.
FAMILIES SUPPLIED AT LIBERAL RATES
ORDERS PROMPTLY ATTENDED TO.
WILLIAM MYERS,
NINTH STREET, between Magazine and Constable Sts., opposite the Market.

ATTENTION! ATTENTION!
M. ANDRIEU,
159 - POYDRAS STREET - 159
Home-Made Shoes, hand-sewed, $4 00
Home-Made Shoes, Screwed, $2 50-3 50
City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gent.'s, Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.



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J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
No 85 Carondelet Street.
A Specialty made of Children's Carriages.

SAVE YOUR CARPETS
By having them cleaned by the
BOSTON PATENT STEAM
Carpet Beating and Renovating Co.
Office; 170 Camp Street,
Branch Office, 54 Royal Street,
Steam Carpet Beating and Renovating Works
10, 12, 14 and 16 Poydras St.,
Corner of Annunciation.

The undersigned is the sole proprietor of the Holmes Patent Reflexible Whip Carpet-Beating Machine for cleaning Carpets and Matting for Dwellings, Churches, Public Buildings, Hotels, Steamboats, etc.

This, the Boston Patent Beater, has been in successful operation for the past fifteen years in all the principal cities in the United States, and has a world-renowned reputation as a carpet-cleaning machine.

This machine consists of a belt of endless wire over which the carpets pass, and are beaten by a number of endless reflexible whips, restoring the color and removing all dust, dirt, vermin and moths, without the slightest injury to the finest fabric.

RENOVATING.
By the renovating process all grease, Ink, Coal Smoke, Soot, and spots of every description are extracted from the carpets, restoring their original brightness of color. The quality of the restorative is not injurious to the most delicate tint or fabric, and is an actual preventive against moth. Send a Brussels or Velvet rug, which will be cleaned gratis as a sample.

Plush and Moquet Furniture, Plush and Damask Lambrequins, Window Shades, Damask Curtains, Blankets, Druggets, Piano and Table Covers, renovated to look like new.

Carpets taken up and relaid by first-class workmen. No Charge for taking up, packing or storing of Carpets.

Our rooms being easy of access, all, and especially ladies, are respectfully invited to call and see the machinery in operation and be convinced that this is the only way to have your Carpets thoroughly renovated from the dust, vermin and moths, for it cannot be done by hand beating. Every Carpet is cleaned under the personal supervision of the proprietors, and satisfaction in every respect guaranteed.

On receipt of orders we will send one of our covered wagons for and return your Carpets free of charge to any part of the City. All orders by mail or left at the office or works will be promptly attended to.

Beating Carpets, 5 cents per yard.
Renovating Carpets, 5 cents per yard.
H. L. JONES, Jr., Proprietor.
ALBERT PAUL, Agent.
Office—70 CAMP STREET.

Carpets and Mattings.
ELKIN & CO.
100 ..... CANAL STREET 100
NEW PATTERNS
CANTON MATTINGS, Best Quality.
WHITE AND CHECK
CANTON MATTING, in all Grades.
Oil Cloths, all widths, Lignum and Linoleum, Floor Cloths, Nottingham Lace Curtains, new designs, Window Shades and Cornices.
CARPETS OF ALL KINDS
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PICAYUNE SAW MILL,
FOOT OF CARROLLTON AVENUE,
Seventh District, New Orleans.
CYPRESS PINE AND SHINGLES.
P. O. Box 17, Carrollton.
All Bills and Orders will receive prompt attention.

GOODWYN'S EUREKA YEAST POWDER, a production of this city, is both *popular with the trade* and the *delight* of all *experienced housekeepers*; and no wonder, for it is an article of the very highest order of merit. Send for circular and prices.
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DEALERS IN
Fine Cut Chewing, Smoking and Smoking
TOBACCO,
HAVANA AND DOMESTIC CIGARS,
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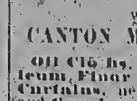
Brier Root and all other varieties of Pipes constantly on hand.

NOW OPEN.
Schroeder's Family Garden,
Corner Short and Levee Sts.,
CARROLLTON.
Where all the delicacies of the season can be had at the most moderate rates. Comfortable and delightfully cool Dining Rooms. PURE CREAM, SPRING CHICKENS, etc., a Specialty.
MRS. F. SCHROEDER,
Proprietress.



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AND
Ornamental Wire Works.
DUFUR & CO., No. 36 N. Howard St., Baltimore, manufacture WIRE RAILING for Cemeteries, Balconies, etc.; Stoves, Fenders, Cages, Sand and Coal Screens, Woven Wire, etc., Also Iron Bedsteads, Chairs, etc.

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PICTORIAL
History of the World.
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MISCELLANEOUS.

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Franklin st., cor. Erato.
Try it for satisfactory dealing. Oak and Ash wood, green and seasoned, kept on hand, sawed and split ready for stove use, or will be cut and split to suit any *size stove* at short notice and delivered in purchaser's wood-house, for $3.50 per half cord Ash, Oak $4.25. Guarantee no loss or waste in this wood.
Yard, 371 Franklin Street.

J. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 26 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

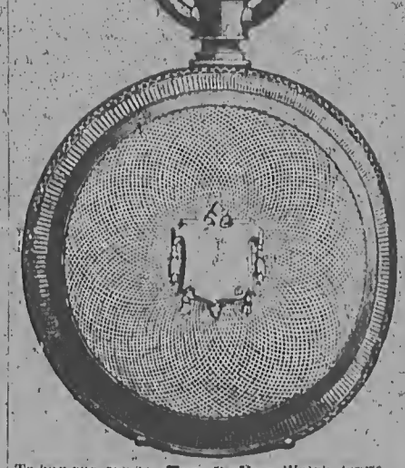
MASON & HAMLIN CABINET ORGANS
Demonstrated best by HIGHEST HONORS AT ALL WORLD'S EXPOSITIONS FOR TWELVE YEARS; viz: at PARIS, 1867; VIENNA, 1873; ANTIAGO, 1875; PHILADELPHIA, 1876; TWO HIGHEST MEDALS at PARIS, 1878; and GRAND SWEDISH GOLD MEDAL 1878. Only American Organs ever awarded highest honors at any. Sold for cash or installments. ILLUSTRATED CATALOGUES with new styles and prices, free. MASON & HAMLIN ORGAN CO., BOSTON, NEW YORK or CHICAGO.

WATERS' Orchestrion chimes ORGAN

is the most beautiful in style and perfect in tone ever made. It has celebrated Concerto stop, which is a fine imitation of the Human Voice, and two and a half Octaves of Bells in unison with the reeds, & their effect, mingled & electrifying. WATERS' CLARIONA, ORCHESTRAL, CONCERTO, VESPER, CENTENNIAL CHIMES, CHAPEL and COTTAGE ORGANS, in Unique French Cases are every respect FIRST CLASS.
WATERS' PIANOS, GRAND, SQUARE, and Upright, ARE THE BEST MADE; the Tone, Touch, Workmanship, & Durability Unsurpassed. Warranted for SIX YEARS. PRICES EXTREMELY LOW for cash; Monthly Installments if desired. A Liberal Discount to Teachers, Churches, Schools, etc. AGENTS WANTED. Special Inducements in the trade. Illustrated Catalogues Mailed. Second-hand Instruments at Great Bargains. HORACE WATERS & SONS, Manufacturers and Dealers,
40 EAST 14th STREET, UNION SQUARE, NEW YORK, Box 3567.

THE DIEBOLD
SAFES.

A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for estimates, etc., as he feels confident of being able to give them satisfaction, both as regards price and quality of work.
A. ROY, Agent.
DIEBOLD SAFE & LOCK CO.,
27 Canal St., New Orleans, La.

NO RISK

To buy our special **Ten Dollar** Watch, for we *guarantee* them to be **Solid Coin Silver**, except cap over movement (inside); which is nickel. They are certainly the best Watches considering **Time and Quality**, that has ever been offered for the price. Cut represents the exact size. Key winder. We send one of the above to any address C. O. D., or on receipt of money and 4 twenty five cents extra for registration (at our risk). Fully warranted. WM. HENDRICK & SON,
110 Fourth Avenue, Louisville, Ky.
Send Catalogue free on application. (Mention this paper.)

TRUTHS.
HOP BITTERS.
(A Medicine, and a Drink.)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
And the Purest and Best Medical Qualities of All Other Bitters.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys and Urinary Organs, Nervousness, Sleeplessness, Female Complaints and Drunkeness.
$1000 IN GOLD
Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and free books, and try the Bitters before you sleep. Take no other.
The Hop Cough Cure and Pain Relief is the Cheapest, Surest and Best.
FOR SALE BY ALL DRUGGISTS.

Incomparably the **Best and Cheapest Windmill.** Protected by two patents. **Twenty-Eight First Premiums.** Light, durable and durable. Has more wind surface, runs in lighter winds, is more automatic, and pumps more water than any other windmill ever before made. Requires no attention, no oiling, no running expenses. It has successfully withstood the tornadoes of the West, while other mills that stood near them have been destroyed. It is rapidly supplanting all others there. See certificates and testimonials in our illustrated Catalogue.
Kewanee Manuf'g Co. Patentees.
Office 30 BROADWAY, NEW YORK.
N. B.—Responsible State and County Agents wanted in all parts of the World.

Scientific.

WHY FLOWERS TURN TO THE SUN.—Wiesner has presented to the Vienna Academy a monograph upon heliotropism and geotropism in plants. After a historical sketch the author treats of the influence of light on heliotropism and shows that with decreasing intensity of light the strength of the heliotropic effect increases to a certain point and beyond this point decreases. The lower limit of light intensity coincides with the lower limit of heliotropic effect for the stoppage of growth in length while the upper limit does not coincide or only occasionally coincides with the upper limit of heliotropic effect for any growth in length. In the case of very sensitive heliotropic plants the upper limit of light intensity for stoppage of growth in length lies higher, and in less sensitive plants lower than the upper limit for growth in length. He then next takes up and considers the relation between the refrangibility of rays and their heliotropic effect and shows that portion of very sensitive heliotropic plants, as vicia sativa, curve in all lights, even in ultra red and ultra violet, except the yellow. Experiments on the joint action of heliotropism and geotropism are next described and the author concludes that the phenomenon of heliotropism is due to no equal growth upon unequally lighted sides of the plant.—Harper's Magazine.

A NEW PROJECT FOR THE CREATION OF AN INLAND SEA has been advanced by General Fremont. The removal of a barrier ridge, he affirms, would admit the waters of the Gulf of California into an ancient basin, and would create a navigable inland sea 200 miles long, 50 miles broad, and 300 feet deep. This piece of engineering would convert what is now a desert region into a commercial highway, and greatly improve the surrounding country. The region selected for the undertaking is an arid and sandy plain, lying between Arizona and Southern California, and the plan of sending into this depression the waters of the Gulf of California is to cut two canals, one ten and the other fifteen miles long, to be connected by a lake twenty miles long, which exists midway between the head of the Gulf and the basin of the proposed sea. Abundant geological evidence exists to prove that the sea recently filled this same basin. One million dollars is estimated by Fremont to execute the work, and General Fremont is reported to have visited Washington on the purpose of securing the appointment of a commission of engineers to make the necessary surveys to demonstrate its entire practicability, as a preliminary to presenting the scheme to Congress for an appropriation.

THE ORIGIN OF EXISTING FLORAS.—In the report to the Royal Society, Baron Ettingshausen says that the existing floras of the earth are descendants of the plants which constitute the Tertiary flora. The Tertiary strata contain the original species of the recent floras and plant forms of all parts of the globe. Moreover, in each of the recent floras are to be perceived the elements of their common origin. They have, however, been more or less changed, and have developed into manifold forms. The fossil plants, according to the Baron very much like the living ones, the varieties of the fossil plants corresponding with what are now regarded as species. The varieties, for an instance, of fossil pine, called *Pinus pinites*, so entirely correspond with many of the recent species of *Pinus*, that the former must be regarded as the original forms of the latter.

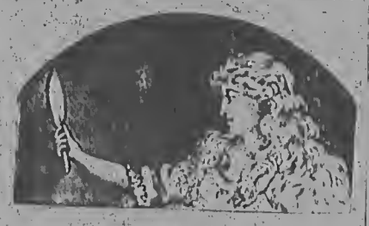
The Eocene flora of Great Britain, to which the author has given special attention, is remarkable for a series of ferns of tropical character. These have been discovered at Bournemouth, Bovey Tracey and elsewhere.

—At the recent meeting of the National Academy of Sciences, Professor Pickering gave an account of a new application of the photometer in observing the eclipses of Jupiter's satellites. Instead of merely noting the moment when the satellite disappears, it is possible with the photometer to determine pretty accurately the instant when its light is reduced to a certain percentage of the original amount, and this to obtain, during the gradual obscuration of the satellite, a series of observations, instead of a single one. This will give a final result of far greater accuracy than the old method.

The expectation is that by observations of this kind the constant of aberration and the time occupied by light in passing from the sun to the earth may be determined much more precisely than hitherto.

A single specimen of an unnamed plant was seen by Professor Gray in Michaux's herbarium, in Paris, some years ago, and found to be, Gray to be a new genus, and which he named *Shortia uniflora*. No more of it was found by any botanist till a plant collector sent some specimens for a name to Dr. Gray last year, which proved to be this.

The rediscovery has excited much interest among botanists. It is now believed to be less rare than was at first supposed, and the hope is kindled among botanists living next to explorations in the Southern Alleghanies. Professors Gray and Sargent and Messrs. W. M. Canby and J. H. Redfield are to start on the third of June for the "promising" land.



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Hair Vigor,
FOR RESTORING GRAY HAIR TO ITS NATURAL VITALITY AND COLOR.

It is a most agreeable dressing, which causes luxuriant growth, prevents premature baldness and checks the falling of the hair. It restores, to each hair-follicle from which it has disappeared, the nourishment which is necessary to its existence, and the consequence is that the hair is thickened, and falling off ceases. Though not always restored to its original color, the hair never fades away under the use of this preparation. Its effects are permanent. Nothing can be more harmless than this elegant dressing. Its ingredients are known to the medical profession everywhere, and have received the highest commendation from the most eminent chemists. Containing neither oil nor dye, it will not soil the finest cambric. It imparts a healthy vitality to the hair, which preserves it from premature decay. As a remedy for all scalp diseases, it is unrivaled. Its occasional use will keep the scalp free from dandruff and itching, and prevent the hair from becoming dry and harsh, however long it may be worn. Nothing can restore the hair where the follicles are entirely destroyed, or where the glands are decayed; but wherever there is vitality in the follicles, this Vigor will restore the glands to healthy action. Where the hair is thin, weak, or otherwise diseased, it imparts vitality and strength, renders it durable, and promotes a new growth, even in cases where the glands are not decayed, when baldness, weakness, or otherwise diseased conditions of the hair have existed for years, this Vigor will restore the glands to healthy action. Where the hair is thinned, and the roots are decayed, but not entirely destroyed, this Vigor will restore a new growth of hair, though not always restored to its original color. The falling of the hair immediately ceases, and a new growth of hair appears, the glands are restored to healthy action, and the hair is thickened, strengthened, and invigorated. Where the hair is entirely destroyed, this Vigor will restore the glands to healthy action, and cause a new growth of hair, though not always restored to its original color. The falling of the hair immediately ceases, and a new growth of hair appears, the glands are restored to healthy action, and the hair is thickened, strengthened, and invigorated.

As a Dressing for Ladies' Hair, the Vigor is incomparable. It is colorless, contains neither oil nor dye, and will not soil white cambric. It imparts a delightful and lasting perfume, and is the article for the toilet it is recommended and unsurpassed in its excellence.

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Dr. J. C. AYER & CO., Lowell, Mass.,
Practical and Analytical Chemists,
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C. W. MOISE, Principal.

REFERRING TO THE ABOVE MADAME LOQUET-LEROY announces to her friends and former patrons the entire confidence she has in her successors, being in every way suited to the high trust they have assumed. She bespeaks for them a continuance of the patronage so liberally accorded her, and that she will still be actively connected with the institution. For terms and particulars apply to the principal.

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Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Hollow-ware, Iron and Clay Furnaces, Tinner's Stock, Granite Iron-ware, Lamp burner and Wick in all, Tinned Iron Spoons and Forks, Coffee Mills of all kinds, Planished ware, Sad Irons, Fire Grates, Fluting machines, &c. H. HALLER,
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Barouches, Buckles and all kinds of Spring Wagons.

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HOSIERY in all Styles and Colors,
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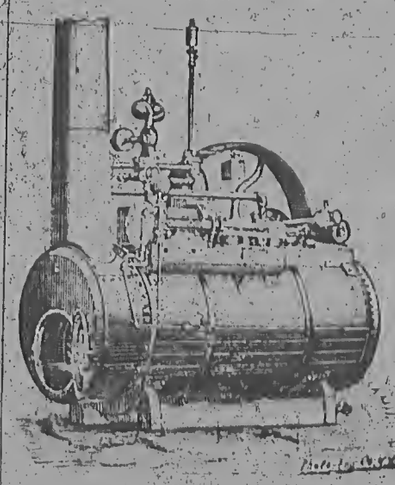
Timp's Patent Hand and Power Elevators,
For use in Stores, Warehouses, Factories, Hotels and Private Dwellings. These Elevators are now in use on the plantations of John S. Wallis, Esq., J. W. Gotherry, Esq., Mrs. R. S. Welham, and many others, as well as in numerous stores in New Orleans, and have proved themselves extremely valuable in saving labor and lumber.
Capt. Jos. Menge's New Improved Dredge-Boat
Which is now in successful operation on the Magnolia Plantations, also operating in St. Mary Parish by the Louisiana Land Reclamation Company, of which Columbus H. Allen is President. Parties desiring information respecting the merits etc., of this Superior Dredge can obtain same by addressing as above, or Capt. Jos. Menge, Pointe Michel, Plaquemines parish, La.
Cemetery Tombs Iron Fronts for Buildings, Columns, Railings, Castings of all kinds, and Iron Works in General.

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
MORESQUE BUILDING,
Corner Camp and Poydras Streets,

Owing to the lateness of the season, and not wishing to carry them over the summer months, we have made great reductions in the price of all our fine
BEDROOM AND PARLOR SUITS,
FRENCH PLATE MIRRORS,
FANCY AND ORNAMENTAL FURNITURE.
We also have a complete stock of Mattings and Common Furniture. Bold Wood Lawn Settees, Rockers and Benches, Lawn Benches, with Adjustable Backs, Tyrolean Rocking and Wheel Chairs, Spring Beds, Spiral Woven Wire Springs, Hair and Moss Mattresses, Feather Pillows and Bolsters. The Patent Hillyer Spring Mattress, the best for invalids or a warm climate. Rattan and Perforated Seat Chairs, Rockers and Settees, Office Furniture, Hall and Lock Desks, the best school desk extant.
Our Stock of UPHOLSTERY and MIRRORS is one of the largest in the city, and we guarantee prices to compete with any house North or South. Commission merchants and country orders solicited. All goods delivered free of charge. Give us a call before purchasing.
N. B.—We are prepared to resuplholster Parlor Suits and Chairs in Crimson Hair Cloth.



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Strong, Simple and Durable,
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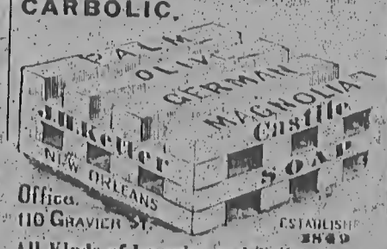

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All Kinds of Laundry and Toilet Soaps.

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VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of the Comfort, Durability, Cleanliness, and Ornament.

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Churches intending to buy Chairs or Settees will do well to correspond with
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Patentees and Manufacturers,
184 CANAL ST., NEW YORK.

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B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,
Wholesale and Retail dealers in all kinds of COAL: Pittsburg Coal delivered in boat-load or less in the usual, and shipped in casks or in bulk, at lowest market rates. City trade supplied.

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WITH LATEST IMPROVEMENT,
Is now the
LEADING STOVE OF THE AGE.
There can be no failure in its perfect operation. Will outlast and consume less fuel than any other Stove made.
Can be had in coke, coal or wood.
Hot water appendages for bathing, etc., can be attached with but little extra cost.
Pieces to repair old Stewart Stoves constantly on hand.
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SKIRT-SUPPORTING
CORSETS,

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CAUTION:
Before purchasing look for Stamp and Trade Mark.

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SURE CURE TRUSS,
N. W. cor. FIFTH & Pearl Sts., Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
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Letter orders can be sent to any of the offices. Send for Circular. The best and the cheapest warranted. A 16 inch single truss, by mail, postage paid, $3.
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THE GREAT REMEDY FOR
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CURES STONE AND GRAVEL, GALLSTONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.
DISSOLVES
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MIXERS FOR FERTILIZERS AND CHEMICALS.

PRICES CURRENT
IN
THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western creamery, fancy	20	—
New York creamery, fancy	18	—
Coffee, ₱ lb.:		
Rio, fair	13	13¼
Rio, good	14	14¼
Rio, prime	14¼	14¾
Candles, ₱ lb.:		
Star, best brands	11	11½
Corn Meal, ₱ bbl.:		
Choice	2 40	2 —
Cheese, ₱ lb.:		
Factory	5½	6
N. Y. cream and English dairy	10	10½
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	3 50	4 00
XX	4 50	— —
XXX	4 75	5 00
Choice XXX	5 5	— —
Choice family	5 75	— —
Fruits:		
Dried apples, ₱ lb	3	3½
Dried peaches, ₱ lb	2½	— —
Raisins, ₱ quarter box	45	50
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 50	— —
Bananas, ₱ bunch	1 00	2 00
Crackers, ₱ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	16	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best		
Molasses, in barrels:		
Common	25	29
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4¼	4½
Ordinary	6½	6¾
Fair	7	— —
Prime to choice	7½	— —
Soap, ₱ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 60	— —
Keller's olive	2 50	— —
Starch, ₱ lb.	2¾	27
Salt, in sacks:		
Fine	1 40	1 45
Coarse	90	95
Sugar:		
Good fair	6½	— —
Prime	6¾	— —
Choice	7	— —
Yellow clarified	7½	— —
White clarified	— —	— —
Crushed	9¼	— —
Powdered	9	— —
Spices, ₱ lb.:		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco:		
Low lugs	2½	@ 3
Medium	3½	@ 3½
Good to fine	3¾	@ 4½
Low leaf	4½	@ 5
Medium	5½	@ 6½
Good	7	@ 8
Fine	7	@ 8
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	50	— —
White	52	— —
Mixed	48	— —
Oats, ₱ bushel:		
St. Louis	38	38
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	— —	63
Hay, ₱ ton:		
Prime	17 00	18 00
Ordinary	14 00	15 00
Sow Peas:		
Whippoorwill	90	— —
Mixed	1 0	— —
Clay	1 10	— —

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	7	— —
Shoulders	4½	— —
Sides, clear rib	5¾	— —
Sides, clear	6	— —
Hams, sugar-cured	10½	10½
Mess Pork, ₱ bbl.	10 75	— —
Dry Salted Meat:		
Shoulders	4	4½
Lard, ₱ lb.:		
Choice, in kegs and pails	7½	8
Choice, in tierces and barrels	7¼	— —

ESCULENTS.

Potatoes, ₱ bbl	3 00	4 00
Onions, ₱ bbl	3 00	@ 3 75
Apples, ₱ bbl	— —	— —
Cabbages, ₱ 100	— —	— —

WOOL.

Burry	10	15
Louisiana, clear	25	28
Lake, clear	17	25

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow, best, per bundle, 30 lbs and buckles	— —	2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	4 00	4 50
Young	1 50	2 00
Ducks	1 75	2 50
Geese	3 75	4 00
Turkeys	9 00	12 00
Eggs, ₱ dozen:		
Western	8	10
Louisiana	— —	— —

THE TIDY HOUSEWIFE.

The careful, tidy housewife, when she is giving her house its Spring cleaning, should bear in mind that the dear inmates of her house are more precious than houses, and that their systems need cleansing by purifying the blood, regulating the stomach and bowels to prevent and cure the diseases arising from spring maiaria and miasma, and she should know that there is nothing that will do it so perfectly and surely as Hop Bitters, the purest and best of all medicines. See other column.—Adv

M. Solelilet, who returned recently from his travels in Africa, reports favorably of the negro population and the Sultan of Segou, in which country he spent three months as peaceably as if he had been in France. He says that the Niger at Segou Sokkitoun, 2 000 miles from the mouth, is about 900 feet wide, and that access is easy to traders. He returns shortly to determinate the best route for a railway across the Sahara.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality, you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For lameness and weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists.

Price 25 Cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, June 30, 1879.

COTTON.

The favorable tenor of the news has led factors to raise their pretensions [illegible], which checks the movement, and, although there is some inquiry for Liverpool and Havre, the sales reported thus far have been confined to 300 bales, at prices which indicate a stronger market without any quotable advance.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10⅜	10⅜
Ordinary	11	11
Good ordinary	11⅜	11⅜
Low middling	11⅝	11⅝
Middling	12	11⅞
Good middling	12⅛	12⅛
Middling fair	12⅜	12⅜

Sales to-day, 1,500 bales. Market firm.

MOVEMENT AT PORTS.

Receipts at United States ports week ending Monday, June 30, 1879

	Saturday.	Sunday and Monday.	This week	Last year
Galveston	28	2	30	7
New Orleans	60	151	211	1,263
Mobile		1	1	18
Savannah	15	1	16	1,401
Charleston	2	17	19	98
Wilmington				358
Norfolk	18	2	20	11
Baltimore				616
New York				5
Boston	11		11	6
Philadelphia	4	17	21	17
Various				
Total	138	189	327	3,877

FUTURES.

The position of the market at New York may be seen by the following

Middling.	To-day.	Saturday
January	11 02@11 04	11 11@11 12
February	11 08@11 09	11 16@11 17
March		11 26@11 30
April		
May		
June		
July	12 43@12 45	12 55
August	12 51@12 52	12 64
September	12 —	12 46
October	11 47@11 49	11 57@11 58
November	11 36@11 38	11 50@11 51
December	11 0.@11 01	11 [illegible]

Sales, 32,000 bales. Market weak.

The Peabody Fund in London, according to the report of 1878, has done great good. George Peabody gave $2,500,000, which, with $1,000,000 additional for rents and invested moneys, has provided 5,000 rooms for the laboring classes. The death rate is considerably lower than in any other part of the metropolis.

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY

PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.

THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTTS' PILLS CURE SICK HEADACHE.
TUTT'S PILLS CURE DYSPEPSIA.
TUTT'S PILLS CURE CONSTIPATION.
TUTT'S PILLS CURE PILES
TUTT'S PILLS CURE FEVER AND AGUE.
TUTT'S PILLS CURE BILIOUS COLIC.
TUTT'S PILLS Cure KIDNEY Complaint.
TUTT'S PILLS CURE TORPID LIVER.
TUTT'S PILLS IMPART APPETITE.

DR. TUTT has succeeded in combining in these pills the heretofore antagonistic qualities of a STRENGTHENING, POSITIVE, and a PURIFYING Tonic.

Their first apparent effect is to increase the appetite by causing the food to properly assimilate. Thus the system is nourished, and by their tonic action upon the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their adaptability to nourish the body, hence their efficacy in curing nervous debility, melancholy, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health & strength to the system. Sold everywhere.

Price 25 cents.

Office
53 Murray Street,
NEW YORK.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of revitalization.

REMARKABLE CURES have been made in Consumption, Catarrh, Bronchitis, Neuralgia, Headache, Rheumatism, Nervousness, and the lower class of ailments which come from a depressed condition of the vital forces.

LOSS OF VITALITY, Nervousness, Debility, Lack of energy, Mental depression, the exciting effects of climate, and especially

IN SOUTHERN LATITUDES the languid, tasteless, comfortless condition of the heartless convalescent, and which dooms so many to premature invalidism.

STRONGLY ENDORSED by the Hon. JUDGE KELLEY, U. S. ARTHUR, Hon. MONTGOMERY BLAIR, Ex-Gov. BOREMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 1112 Girard St., Philada.

NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Bangor, Me.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

THE District Conference for Union Springs District, Alabama Conference, will be held at Fort Deposit July 24-27, 1879.

26 O. R. BLYE, P. E.

THERE will be a camp meeting at Enon, Miss., on the Enon circuit, embracing the fourth Sunday in September, and commencing on Thursday before. It will be conducted on the self-sustaining plan. Preachers, traveling and local, are invited to attend.

26 L. CARLEY, P. C.

THERE will be a camp meeting at the Holland camp-ground, commencing on Wednesday night before the fifth Sabbath in August. This place is eleven miles southwest of Enterprise, M. and C. railroad. Ministers will be met at Enterprise with conveyance.

26 J. MES M. GANN.

THERE will be a camp meeting at the Midway camp ground, beginning on Friday, August 22, 1879. Ministers coming by rail to Delhi will be furnished with transportation to the camp ground, if the undersigned is notified to that effect in time at Floyd, La.

26 T. H. MCCLENDON, P. C.

THE District Conference for Brandon district will be held at Lake camp-ground, two miles north of Lake Station, V. and M. railroad, August 28-31.

The opening sermon will be preached by Rev. C. McDonald, August 28, at eleven A. M., and the Conference will be organized at one P. M. of same day.

Pastors or recording stewards will please bring the records of their respective Quarterly Conferences with them.

This Conference is to be held in connection with the annual camp meeting.

28 WILL H. LEITH, P. E.

TO THE PREACHERS OF THE VICKSBURG DISTRICT, MISSISSIPPI CONFERENCE.—Do not forget to bring your Quarterly Conference records to the District Conference commencing at Jackson, July 16.

26 F. M. FEATHERSTUN, P. E.

The District Conference for Columbus District will convene at Crawfordville, July 3-7. Bishop Paine is expected. Recording Stewards, send list of delegates.

JOS. D. NEWSOM.

LOUINA CIRCUIT, NORTH ALABAMA CONFERENCE.—The Louina camp meeting will begin on Friday night, September 19, 1879, and close on Tuesday night, September 23. This is a delightful place—mountain air and pure water. Accommodation ample in every respect. The service of several ministers have been engaged; others expected from Georgia and Alabama.

27 E. D. EVANS.

THERE will be a camp meeting on the Caddo circuit, Louisiana Conference, commencing on Friday before the third Sabbath in August. Ministers are invited, and especially those of the Shreveport district.

27 J. M. JOHNSTON, P. C.

SEASHORE CAMP GROUND.—The regular annual camp-meeting on Seashore Camp Ground, for 1879, will commence on Wednesday, July 16, and continue from eight to ten days.

This camp-ground is situated two miles west of Biloxi, Miss., and near midway from New Orleans to Mobile, fronting directly upon the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile Railroad. Occupying an elevated position it is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the "wide, wide waves," it enjoys the cool, refreshing summer breezes of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant healthgiving drink.

Comfortable wooden tents or cottages of various dimensions, for individuals or families, are for rent on terms considerably reduced from former years.

The necessary but plain furniture for the same can be had at reasonable charge. Comfortable lodgings are furnished at fifty cents per night, and good board at the restaurant at fifty cents each for breakfast and supper, and seventy-five cents for dinner, or $1 50 per day.

Reduced rates of fare and freight have been secured on the railroads.

On the New Orleans and Mobile Railroad the fare will be the same as last year, $3 20 from New Orleans, and $2 65 from Mobile, for the round trip, and tickets will be on sale at the depots on and after Monday morning, July 7, and will be good to the thirty-first, inclusive. Freight will be received at the freight depots from the twelfth to the twenty-eighth of July, inclusive, and be transported each way at half the usual rates.

The New Orleans, Chicago and St. Louis Railroad will furnish at all points on the road through tickets to the camp ground and return at five cents per mile over their road, with the addition of $3 20 to cover fare on the New Orleans and Mobile road.

On the Morgan, Louisiana and Texas road full fare from Morgan City to New Orleans, and return on same ticket free.

On the Mobile and Montgomery Railroad through tickets will be furnished at all stations on the road at six cents per mile for the round trip.

On the Mobile and Ohio Railroad tickets will be issued from the twelfth to the twenty-fifth inclusive, through to Mobile, for one fare for the round trip, and be good to return until August 1, 1879.

On the "Pharr Line United States Mail Steamers," on the Teche, for one fare for the round trip.

All the above tickets are required to be stamped on the camp ground in order to be good to return on. All persons desiring information in regard to the camp ground are requested to address the undersigned, or any member of the Board of Trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary.
NEW ORLEANS, June 9, 1879.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

DELHI DIST.—THIRD ROUND.

Winnsboro circuit, at Bonville Prairie	June 21, 22
Rayville circuit, at Little Creek	28, 29
Lake Providence and Pecan Grove, at Lake Providence	July 5, 6
Madison circuit	12, 13
Tensas mission, at Jordan chapel	19, 20
Oak Ridge circuit, at Goat Hope	26, 27
Lind Grove circuit	Aug. 2, 3
Bastrop circuit, at Island	9, 10
Monroe and Delhi, at Delhi	16, 17
Floyd, at Midway	23, 24
Trenton, at Faulk's chapel	30, 31
Waterproof and Tensas chapel, at Waterproof	Sept. 6, 7

27 B. F. ALEXANDER, P. E.

ALEXANDRIA DIS.—THIRD ROUND.

Simsport circuit	Aug. 2
Bayou Boeuf and Evergreen, at Big Cane	9, 10
Spring Creek, at Science Hill	16, 17
Pineville and Colfax	23, 24
Montgomery, at Sanders	30, 31
Shelly island	Sept. 6, 7
Rapides, at camp meeting	13, 14
Harrisonburg, at Robinsons school house	20, 21
Centerville	23, 24
Columbia, at Welcome Home	28, 29
Alexandria	Oct. 5

25 C. KEENER, P. E.

NEW ORLEANS DIS.—THIRD ROUND.

Algiers	June 8
Louisiana Avenue	22
Morgan Street	July 6
Felicity Street	13
Carondelet Street	Aug. 3
Plaquemine and Grosse Tete, at False River	9, 10
St. Charles Avenue	17
Baton Rouge	24
Lafourche	Sept. 7

25 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

JACKSON DIST.—THIRD ROUND.

Yazoo circuit	July 26, 27
Duner circuit	30
Yazoo City station	Aug. 3, 4
River Creek	6
Tranquil circuit	9, 10
Brownsville circuit	16, 17
Jackson circuit	20
Raymond circuit	23, 24
Madison circuit	27
Sharon circuit	30, 31
Camden circuit	Sept. 3
Canton station	6, 7
Jackson station	13, 14

25 F. M. FEATHERSTUN, P. E.

ALABAMA CONFERENCE.

MONTGOMERY DIST.—THIRD ROUND

Auburn station	June 28, 29
Montgomery station	July 5, 6
Opelika station	12, 13
Tuskegee station	19, 20
Tallassee and Tabitha	26, 27
Hurtville circuit, at Seal	Aug. 2, 3
Crawford circuit, at Dickinson chapel	9, 10
Sougahatchie mission, to be ap'd	16, 17
Farm circuit, at Woriula	23, 24
Elmore circuit	Sept. 6, 7
Tuskegee circuit, at Union	13, 14
Loachapoka circuit, at Armstrong	20, 21

The District Conference will convene at Seal, Thursday, July 31, at nine o'clock A. M. The introductory sermon will be preached by Rev. A. S. Andrews, D. D.

The recording stewards of the various pastoral charges of the district will please forward the names of delegates and members to W. H. Washington or H. E. Perry, Seal, Russell County, Ala.

T. F. MANGUM, P. E.

P. S.—The change of place for District Conference is made because the church at Tuskegee will be undergoing repairs necessary to fit it up for the Annual Conference. T. F. M.

PENSACOLA DIST.—THIRD ROUND.

Powellton circuit	June 28, 29
Milton station	July 5, 6
Pensacola station	12, 13
Warrington station	19, 20
Gravilla mission	23
Georgiana circuit	26, 27
Perdido mission	Aug. 2, 3
Stockton circuit	6, 17
Evergreen circuit	23, 24
Yellow River mission	30, 31
Monterey circuit	Sept. 6, 7
Pollard circuit	13, 14
Monroeville circuit	20, 21
Sepulga circuit	27, 28

26 J. M. ROLAND, P. E.

SEASHORE DIST.—THIRD ROUND

Moss Point, at Moss Point	June 21, 22
Enon, at Garroway	28, 29
Ellisville, at Ellisville	July 5, 6
East Pascagoula, at Cross Roads	12, 13
West Pascagoula, at Oak Grove	26, 27
Pearlington, at Gainsville	Aug. 2, 3
Covington, at Mandeville	9, 10
Seashore, at Biloxi	16, 17
Mount Carmel	23, 24
Westville	30, 31
Ebenezer, at Wesley chapel	30, 31
China Grove	Sept. 6, 7
Whittington, at Whittington	6, 7
Amite City, at Tangipahoa	13, 14
Wolf River, at Bird's chapel	27, 28

26 JOHN A. ELLIS, P. E.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—THIRD ROUND.

Decatur	June 14, 15
Trinity, at Trinity	21, 22
Courtland, at Ebenezer	28, 29
Leighton, at Spring Creek	July 5, 6
Russellville, at Russellville	12, 13
Littlesville, at Littlesville	19, 20
Mount Hope, at Bethel	26, 27
Moulton, at Moulton	Aug. 2, 3
Antioch, at Mount Zion	9, 10
Danville, at McKendree	16, 17
Hartsell, at Chestnut Grove	23, 24
Somerville, at Gandy's Cove	30, 31

25 W. R. KIRK.

HUNTSVILLE DIST.—THIRD ROUND.

Huntsville station	June 5
Triana circuit	7, 8
Madison circuit	19, 20
Pettusville circuit	21, 22
Paint Rock circuit	28, 29
Vienna circuit	July 2, 3
Maysville station	5, 6
Madison station	14
Athens station	15
Limestone circuit	16
Larkinsville circuit	19, 20
Scottsboro circuit	22
Stevenson circuit	24
Stevenson and Edgefield station	26, 27
Deposit circuit	29
New Market circuit	Aug. 2, 3

The District Conference will be held at Madison beginning July 10.

25 M. L. WHITTEN, P. E.

From the Observer: "Mr. Ross, father of the lost boy, Charlie Ross, has been to the mountains of North Carolina to look at another child, and to find that it was not his son. It is now five years since search for the boy began; he has seen six hundred children, and written thousands of letters, and all that he knows about the mystery is this: the lad was alive when the burglars Mosher and Douglas were killed. The afflicted parents continue to receive, as they are fully entitled to, the tender sympathy of all who have read of their loss, and of its peculiar circumstances.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public, and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25c. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at $1.00, is warranted superior to any other; or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,

The Great South American Tonic.

The New Remedy made from the Leaves of the South American Coca Plant,

An excellent cordial, prepared expressly for popular use, and presenting in an elegant form all the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and other Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and LASTING RECOVERY.

For Sale by all Druggists.

SEND FOR CIRCULAR.

QUICHUA COCA COMPANY,

Manufacturing Chemists,

72 William St., New York.

8p

THE ORIGINAL Superintendent of Dr. Ely and Lewis Lockwood of New Orleans.

A. McDERMOTT,

has returned and established the business of manufacturing Dr. Ely's patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,
263 Camp Street, N. O.

$60,000 A YEAR for honest, intelligent business men or agents. New business; light work. Address, J. B. CHAPMAN, Madison, Indiana

MISCELLANEOUS.

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IMPORTERS AND WHOLESALE DEALERS IN

DRY GOODS,

NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.

Mme. DEMOREST'S

GRAND OPENING

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SPRING STYLES,

183 CANAL STREET,

NEW ORLEANS, LA.

These Patterns are in various sizes, and put up in illustrated envelopes, on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts Trains, etc., for Ladies and Children's Dresses, also Boy's Clothes, Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

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SPRING STYLES,

OF

Mme. Demorest's Patterns.

Of the Latest Fashions.

NEW BASQUES, POLONAISES, PRINCESS DRESSES, WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.

D. P. PERRY,
8p 183 Canal Street.

DRY IN ROGERS' POWDER CITRATE OF MAGNESIA

An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY, AT 5 P. M.

For Washington, Opelousas, Port Barre, Simsport, Churchville, all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer,

FANCHON,

H. H. BROAD, Master. THEO. JOHN, Clerk, will leave as above. For freight or passage apply on board, or to

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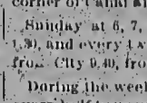

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LAHIFF & McPEAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 4 Tchoupitoulas St.

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1879. 1879.

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NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS

ANCHOR LINE,

The fine passenger steamers of this line will leave New Orleans on TUESDAYS, THURSDAYS and SATURDAYS, at 5 o'clock P. M., during the season, connecting at St. Louis with the principal railroads and Upper Mississippi river packets for all points North, East and West.

Passengers and baggage transferred from steamers to railroads FREE OF CHARGE.

Through and Excursion tickets for sale on board the boats and at the office of the company.

J. H. WOODS, General Agent.
No. 104 Common Street

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT

AND LAKE RAILROAD.

MAY 24, 1879.

Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 6, 7, 8, 9, 10, 10:30, 11, 11:30, 12, 12:30, 1, 1:30, and every twenty minutes after. Last train from City 9:40, from the Lake at 10:30.

During the week at 6:30, 5, 9:10, 11, 12, 1, 2, 3, and every half hour after. Last train from the city at 8:30, from the Lake, 9:30.

T. S. WILLIAMS,
Superintendent.

"The Washington City Route."

BALTIMORE AND OHIO R. R

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for

Richmond, Lynchburg, Norfolk and the Southeast.

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AND THE EAST.

PULLMAN PALACE CARS,

RUN THROUGH WITHOUT CHANGE

Between the Principal

WESTERN AND EASTERN CITIES.

For Through Tickets, Baggage Checks, Movement of Trains, Sleeping Car Accommodations, etc., apply at Ticket Offices at all Principal Points North, South, East or West.

E. R. DORSEY, Asst. Gen. Ticket Agt.
L. M. COLE, Gen. Ticket Agt.
THOS P. BARRY, Western Pass. Agent.
THOS R. SHARP, Master of Transp'n

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Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

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Bells of Pure Copper and Tin for Churches, Schools, Fire Alarms, Farms, etc. FULLY WARRANTED. Catalogue sent Free.

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BEWARE OF

Imitation Machines

Offered by second-hand dealers as

IMPROVED SINGER.

THE GENUINE

SINGER MACHINE,

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Two-thirds of all the machines sold in the United States are those made by

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Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

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49 CAMP STREET.

China, Crockery Glass,

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CHINA, SEMI-CHINA AND IRON STONE.

NEW SETS.

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 12 After Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Bowl, 2 Dishes with Tops, 2 Without, 1 Meat Dish, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality. GOBLETS, TUMBLERS, BOWLS, CAKE STANDS, BERRY SETS, CASTORS, KNIVES FORKS, SPOONS, LADLES, WAITERS. CHAMBER SETS White, Band, Fancy—all prices. TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MOSS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

PINE ISLAND GUANO

FOR SUGAR CANE

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ALL QUICK-GROWING CROPS.

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Ammoniated Phosphate,

FOR COTTON

—AND—

ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

THE KINNEY & MILLER (Minnesota)

Early Amber Sugar Cane Seed,

CROP 1878,

Fresh from Kenny & Miller Farms.

DISCOUNT TO THE TRADE.

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305 NORTH SIXTH ST., opposite
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The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC

(EAU DE QUININE)

WILL preserve, cultivate, beautify, arrest the fall of and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all drugg

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JULY 10, 1879. NO. 28.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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One Year	$2 00
Six Months	1 00
Three Months	50

To all Ministers of the Gospel and widows of deceased traveling preachers:

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PATIENT.

I was not patient in that olden time,
When my mortal soul heart began to long
For bliss that day to grind its reach; my prime
Was wild, impulsive, passionate and strong.
I could not wait for happiness and love,
Heaven sent to come and nestle to my breast;
I could not realize how time might prove
That patient waiting would avail me best.
Let me be happy now, my heart cried out,
In my own way, and with my chosen lot;
The future is too dark and full of doubt,
For me to carry, and I can't wait.
Take all my blessing all I am and have,
But, gave that glimpse of heaven before the grave.

Ah me! God heard my wayward soul's cry,
And, taking pity on my blinded heart,
He bade the angel of strong grief draw nigh,
Who ordered my lesson in his dark part.
I drank we, the wine cup to the bitter lees,
With strong submission and a broken will.
Then humbled straightway fell upon my knees
And God both knew my heart is kneeling still.

I have grow patient, seeking rest to those
Who own kind help to take that God shall send.
In which, if what I long and should lose,
I know the loss will work some blessed end,
Some better fate to mine than I
Could ever compass, dormouth the sky.

All the Year Round.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 1.—During the session of Congress which terminated to-day, 727 bills and forty-four resolutions were introduced in the senate, 2,465 bills and 119 resolutions in the house.

WASHINGTON, July 1.—The following is the letter of McKinzie's quinine bill, which passed the senate and became a law to-day:

Be it enacted, etc., That it shall and may be lawful for the secretary of the treasury to cause to be manufactured, at the laboratories of the United States, in the city of New Orleans, and at such other laboratories as may hereafter be established, a sufficient quantity of sulphate of quinine to supply the wants of the people of the United States, at a price not exceeding one dollar per ounce, and to cause the same to be distributed to druggists throughout the United States, under such regulations as he may prescribe.

WASHINGTON, July 2.—Attorney General Devens has written the following letter to Gen. Matthews, United States marshal, in reply to a telegram asking whether the latter should continue to serve Warrants in Garfield cases, as he is ordered:

DEAR SIR: I advise you to perform the duties of your office, which you are sworn to well and faithfully to the extent of your power.

The law prescribes those duties and affixes no fees as compensation therefor. No provision for payment of the fees of marshals or their deputies has been made, nor can I make any contract or promise that this provision shall hereafter be made. But your performance of your duties, so as far as the law contemplates that they are to be compensated by fees, seems to me to constitute good ground of obligation that the United States who are the service of deputies are required, and expect duties are to be made. I recognize the difficulties you may have to encounter. In all these matters, however, you will have to rely upon your expectation of future legislation by congress that shall be just to you. All other expenses, except the fees of marshals and their deputies, have been provided for.

CHAS. DEVENS, Attorney General.

ATLANTA, Ga., July 1.—Clarke's cotton factory and mill, sixteen miles east of Atlanta, has been burned. Insurance $30,000. The property was valued at $75,000.

SHREVEPORT, La., July 1.—At Mansfield, La., at 4 p. m., on Monday, a fire was discovered on the roof of Dr. Cunningham's drug store, which spread to the four adjoining stores, destroying all but one store in the block.

GALVESTON, July 1.—The first bale of cotton of this season's growth, was shipped today by C. Eckhardt & Sons, of Yorktown, Dewitt county, to Heidenheimer Bros., Galveston; it reaches here to-morrow. This is the earliest bale on record, and came from the same county July 3, 1860.

WASHINGTON, D. C., July 1.—In the senate Mr. Eaton called up the adjournment resolution and moved to amend by fixing Thursday, July 1, at 5 p. m., as the time of final adjournment. The adjournment resolution, as amended, was passed at 1:30 p. m.

Mr. Harris moved to reconsider the vote by which the free quinine bill was referred to the finance committee yesterday. Mr. Morrill spoke in opposition, and Mr. Beck in support. The motion was agreed to, and the bill was passed by viva voce vote. No one voting in the negative.

At 2:45 p. m., a message from the house announced its concurrence in the senate amendments to the final adjournment resolution.

The joint committee which had been appointed to wait on the president and announce the impending adjournment, then reported that the latter had no further communications for congress, whereupon the president pro tem, at 5 p. m., declared the senate adjourned sine die.

WASHINGTON, D. C., July 1.—In the house the political assessments bill went over without action, in consequence of dilatory motions by the Republicans.

The senate amendments to the house adjournment resolution were concurred in. The message from the senate announcing the passage of the free quinine bill was received with applause.

After the passage of some unimportant bills by unanimous consent, the house took a recess until four o'clock. Upon reassembling, Mr. Gibson, of Louisiana, moved to suspend the Mississippi River Commission bill, so as to enable the president to appoint any of the commissioners to be president of the commission. Lost for want of a quorum.

The joint committee then reported that the president had no further communications, and at five p. m., the speaker declared the house adjourned sine die.

NEW YORK, July 2.—Articles of incorporation were filed to-day by the New York Steam Power and Heating Company, the organization of which Gen. Spinola was the promoter, whose object is to convey steam throughout the streets of the city, to be used for motive power, for cooking purposes, for heating houses and for melting snow from the streets in winter. The incorporators include some of the wealthies and best known citizens of New York. Capital stock is fixed at $5,000,000, divided into fifty thousand shares.

PENSACOLA, July 3.—A special dispatch sent from this place on the 29th of June intimating that the Pensacola quarantine might be abandoned and yellow fever allowed to effect the nation is causing alarm in the interior, and for the benefit of all interior cities, and the owners and shippers of the remarkably large fleet now at Pensacola, for this season of the year, and vessels yet to arrive, the following card, with a large number of signatures has been issued:

The undersigned citizens of Pensacola denounce the dispatch in question as calculated to injure the commerce of our port and as not representing correctly the situation. Our port is perfectly healthy—not a case of yellow fever has been here in five years. Vessels from healthy ports are allowed to come to the city without hindrance or detention, but vessels from all infected ports are compelled to take care at quarantine station. This state of affairs will be maintained, and if the present board of health fails to do its duty the citizens and taxpayers can and will make the quarantine effective.

STARKVILLE, Miss., July 3.—This is a city of no mean importance to the history of Starkville, in fact, to the state of Mississippi, in an educational point of view.

Capt. C. M. Rehush has filed his bond of twenty thousand four hundred dollars, which has been accepted, and has begun work to-day on the Agricultural and Mechanical College.

He has obtained the services of Mr. P. D. Odell, who will superintend the making and laying of brick. The site upon which the college is to be located is peculiarly adapted to the purpose. It is a beautiful promontory, a high, picturesque grove, gradually receding for a mile to the railroad.

PASS CHRISTIAN, July 1.—The Mississippi Mills have sent to a single New York railroad 1,000 bales of cotton, to be delivered this day. This is the largest sailing order ever issued by Southern mills.

The largest fleet of ocean going vessels ever known in Pensacola harbor, is now in port.

ST. PAUL, Minn., July 1.—The storm Wednesday night was the heaviest ever known in Minnesota. Five persons are dead, and fifteen are injured, the greatest number since the signal service observations commenced. Fatalities are reported in all portions of the state. Reports are being received this morning, and the list will be greatly increased. Crops are badly damaged. Many barns, stables, etc., were destroyed. Reports from Dakota indicate that the storm extended over that state and Northwestern Wisconsin, in which regions there was a great fall of rain and hail, accompanied by thunder and lightning. Details come in slowly, but indicate damage. At Yasa, Goodhue county, Minn., seven persons were killed and thirty injured by cyclone and falling buildings. No particulars have been received from there yet. Two persons were killed in Winnebago and Mountain Lake by lightning. Ten Wing reports $10,000 damage to property in that city. Every town in the southern and eastern portions of the state suffered heavily, but details are still wanting. At Minneiska hailstones as large as hens' eggs fell, causing great destruction to crops. At Menomonee, Wis., a house was carried away by the storm, and two persons who were in it killed. More since been heard from.

ST. PAUL, Minn., July 2.—Another heavy rain and hail storm swept over various parts of the state yesterday, doing great damage to crops, especially in Minnesota Valley.

FOREIGN.

KINGSTON, JAMAICA, July 2.—Advices from Port au Prince, Hayti, state that the palace fired upon the senate. The senators then and many were slain. Fighting continues.

LONDON, July 2.—The Etoile Belge states that on Sunday last a placard was posted on the wall of the royal palace of Locken, three miles from Brussels, threatening the king with death if he ratifies the bill recently passed by the Belgian parliament depriving the clergy of the control of elementary education.

SIMLA, July 3.—The prospects of a cessation of the famine in Cashmere are gradually improving. Spring crops look slightly better. The area of autumn sowing exceeds expectations. The importation of grain is proceeding satisfactorily.

CAIRO, July 3.—A new Egyptian ministry has been formed under Cherif Pasha.

STORM CITY, July 4.—A tornado struck the southeastern part of Elkhorn at half-past five o'clock last evening, demolishing three dwellings, many barns, storehouses, etc. Only one person injured as far as known.

BERLIN, July 4.—It is announced that the old Catholics are henceforth to be treated in Germany as part of the Catholic Church. It is presumed, from this, that the old Catholics are to enjoy the advantages of being recognized by the State.

CAPE TOWN, June 17, via Madeira, July 6.—The troops have commenced an advance from Fort Pearson to Fort Chelmsford; and a junction has almost been effected with Col. Wood, who is also advancing.

The rumor that an armistice had been agreed to is not confirmed.

LONDON, July 6.—The daily Telegraph's dispatch, dated Cape Town, June 17, says: The Tugela column advances on the 20th inst. The 81st Regiment has evacuated Fort Chelmsford. It will defend the frontier and is combined with the advance shortly.

HAVANA, July 7.—The English steamer from Vera Cruz brings advices from the city of Mexico to the 30th of June. On the 28th part of the crew of the Mexican war steamer Libertad, in the harbor of Vera Cruz, mutinied and seized the steamer while the commander was on shore. Simultaneously some of the officers of the Vera Cruz garrison attempted to raise a revolt at the instigation of some discontented persons. Nine of the rebels were killed. The steamer Libertad went to sea. The steamer Independencia and other steamers had gone in pursuit, and she will doubtless be overtaken. Accounts of events in Vera Cruz are very conflicting.

The Government has apparently mastered the situation, but since the revolt of the garrison a reign of terror has prevailed there. All Vera Cruz merchants are hostile to the Government in consequence of the passage of a law against contraband trade, and have ever since been in a state of quiet revolt. It is generally believed that the nine revolters who were killed were assassinated in the guard house, on the pretext that they had attempted to escape.

KINGSTON, Jamaica, July 7.—Advices from Hayti, says Port au Prince is in flames. Business is suspended; blocks of buildings in ashes. The Custom house is closed in consequence of the revolution.

LONDON, July 7.—The London correspondent of the Liverpool Courier says: An agreement was signed Saturday on behalf of the original promoters of the Panama canal scheme, vesting their rights in M. de Lesseps, as the representative of future shareholders of an inter-oceanic canal company. Subscriptions for £750,080 in £20 shares, will be opened in London, Paris, Frankfort and New York, simultaneously, in about a fortnight.

PANAMA, June 28.—Lima advices to the 8th of June report a battle at Caloma and capture of that point by the allied forces.

The Chilian losses are stated to be 1500 killed. No official report of the action has been received and the statement is discredited. An insignificant encounter is reported at Quilhaqui, on the River Gua; some killed others captured. Campero was reported within twenty miles of Caloma on the 16th, resting preparatory to an attack on that place.

FIELD NOTES.

ALABAMA.

GAYLESVILLE, ALA., June 27.—No church news especially; some pleasant quarterly meetings; have not been on the district much in the last eight weeks. My little son, nine years old, had his arm broken more than two weeks since. For a while we despaired not only of limb, but life also. The prospect is that life can be saved even if the limb is lost; possibly can save both.

Yours truly, W. L. CLIFTON.

GUNTERSVILLE, ALA., June 30.—The Guntersville District Conference will be held here July 25-27. Sermon by Rev. J. T. Morris, on the evening of the twenty-fourth. Our church has been repainted and repaired at considerable cost, and now it is nice and comfortable. The Sunday-school is prosperous. We all have very dry, heath of country good. Your brother, J. W. NEWMAN.

OAKEY STREAK, ALA., June 30.—Oakey Streak circuit has in it the counties of Butler, Crenshaw and Covington; has seven appointments, 270 members, four churches, four class meetings and five Sunday schools. The spiritual condition of the circuit we think is improving. We are praying for and expect a gracious revival. Crops are good and well worked. Very few degrees of it is part of the country. Our protracted meetings commence next week. Hope to have a good time.

J. B. NELSON.

LAFAYETTE, ALA., July 1.—Our District Conference was held at Alexander City, June 27-29. It was an occasion of interest. All the pastoral charges represented, though three of the pastors were absent. There is an evident improvement in the interest of Methodist Sunday-schools. There is generally an improvement in all the interests of the district, except in churches. No much improvement in our charge in all. President Mass, of Tuskegee Female College, and Mason, of Lagrange, were with us. We had some glorious meetings.

JOHN R. STEVENSON.

ROBINSON SPRINGS, ALA., July 3.—This circuit has five churches, one parsonage, 395 members, five Sunday-schools, 165 pupils. No parsonage. Peace, liberal condition of the church is tolerably good. We have prayer-meetings and class meetings at some places. Wheat crop is tolerably good. Corn and cotton fine. Seasons favorable. Crops have not suffered much for rain this year. We think that the people will have no excuse for not paying the preacher this year. Prospects for revivals good. Quarterage very slow. Truly,

S. H. NETTLES.

MISSISSIPPI.

HAZLEHURST, MISS., June 30.—July 31 is the time for the opening service of the camp meeting at Crystal Springs. The twenty-fourth is a clerical error of the Executive Committee. Please correct, and accept an invitation to the meeting from the committee. Yours truly, W. E. M. LINFIELD.

WATER VALLEY, MISS., July 3.—Since my last I have been among the universities. First, Vanderbilt. It is moving on satisfactorily, rapidly developing into a first-class institution, several new departments to be opened next session. Next, University of Mississippi, last week. A noble institution, doing a great work for the State. An accomplished faculty, composed of Christian gentlemen. The work on the Grenada district is improving; conversions at ordinary quarterly meetings. Protracted and camp meetings commencing with fine promise. Crops fine, but needing rain.

THOMAS Y. RAMSEY.

HARRISVILLE, MISS., July 3.—We have sent thirty-four new subscribers to the ADVOCATE from Rankin county; forty-four now taken; thirty more should be. Baptized fourteen children last quarter. Sold some Bibles, hymn-books and Disciplines. Congregations large and respectful. No parsonage. Church houses not good. Quarterage in the hands of the people, as the preachers have received but little. Crop prospects not better since the war. Praying and trusting for better times.

P. A. JOHNSTON.

LOUISIANA.

LITTLE RIVER, LA., June 27.—I visited Bro. Sheppard, at Pingville, on the third Sunday in this month. I attended his class-meeting on Sunday afternoon, and was pleased with the spirituality of his church. They have just finished a parsonage, which cost $500. They only owe $80 on it. They received twenty persons into the church in the last month. Last Sunday, after preaching, I preached a funeral sermon for a member of our church. I opened the doors of the church, when the husband of the deceased, almost seventy years old, came and joined. I have eight white appointments and four colored on my portion of the work. My congregations are good. The prospects at Vidalia are good. We have two Sunday-schools on the work. The one at Vidalia is very flattering. The young people take great interest in their Bible class. We have raised the money to build the church at French Fork. They let it out last Saturday. We intend to pay as we go, that when the church is ready for dedication there will be no debt on it. Your brother,

GEO. JACKSON.

MISCELLANEOUS.

ALBANY, ORE., June 18.—Just returned from a camp meeting forty miles distant; good and precious time; six joined; ministerial help scarce. The presiding elder had to preach three times on Sunday, besides administering the Lord's Supper; the circuit preacher on the ground, but in bed sick. Weather cool and fine for the grain, which promises a large yield. Am en route to district meeting. Anticipate a good time. We have peace and plenty in all our borders; times hard; money scarce. We need, above all things, that this beautiful land receive a Divine baptism.

Affectionately, T. H. WHITE.

QUITMAN, Ark., July 2.—The fourth session of Quitman College closed June 15. The past session was prosperous. Outlook hopeful. Commencement sermon by Rev. Z. T. Bennett, of the White River Conference. It was, indeed, full of thoughts, and attended with the demonstration of the Spirit. The next session of our college begins on the third Monday in September. Christian education is our motto—the Bible first and last.

JAMES A. PEEBLES.

WHITE STATION, TENN., July 2.—Sardis District Conference, North Mississippi, closed at Hernando, June 28, as harmonious, pleasant, profitable session. All the preachers are most of the laymen were present. District in good condition. Revivals needed. Crops good and in good condition. The Holiness so-called began in DeSoto county, Miss., 4 years ago. The wave is rolling back. More labor now than when in its infancy. Some of its more prominent leaders, sensible men regret the evil effects left by Southern citizens on the subject, a trick of the devil to perpetuate and destroy. The Lord reigneth, let the earth rejoice.

W. P. BURTON.

Commencement at Oxford, Miss.

MR. EDITOR: Last week was commencement week at Oxford, Miss., the seat of our flourishing university. You can well imagine what a stirring week marked those six or eight days which culminated in the gratifying ceremonies of the twenty-sixth of July. I will not say much here with regard to all of the work's exercises. It is enough to say that the able and well-timed address delivered by Judge Wiley P. Harris, of Jackson, Miss., before the two societies of the university. The distinguished speaker departed from the line usually literary topics, and adhered to the stirring issue of the state—some of the practical social and industrial questions which now almost grapple and keep in bondage a new south. The main points of the address are these: first, to lessen the quantity of cotton planted, and to increase the cereals, grasses and stock-raising; second, to promote our agricultural and manufacturing industries by the formation of societies having for their respective ends objects such as in England; third, to cultivate independence of the negro as a laborer, giving him to his own mind to go elsewhere or stay here. No more whining over the exodus; rather help away those who wish to go.

The last day, the great day of the feast, was enriched by some excellent speeches from the graduating classes. Among these were the specially excellent efforts of Mr. Wm. H. Magruder, of Baton Rouge, La., and Mr. Wm. R. Harper, of Okolona, Miss. Mr. Magruder is the son of your own prince of teachers, Prof. W. H. N. Magruder—a man who has done more than any other one man in the actual Christian education of young men in Louisiana and Mississippi.

The subject of young Magruder's speech was "The Mission of the Microscope," which he handled with singular clearness and composure, and which he made attractive by the chaste beauty of his language, the native vigor and practical turn of his thought, and the graceful finish of his oratory. It is specially refreshing and promising to see the young men of the church grasping the great facts and principles of science in harmonious connection with the supreme doctrines of our Christian faith.

The idea of vacation seizes our people in summer, so we have no unusual religious movement in this section of the State, but our pastoral work goes on regularly and healthily. Crops are clean and good, but must suffer if it rain not soon. The NEW ORLEANS CHRISTIAN ADVOCATE is in great favor in our Conference. May its circulation increase.

W. T. J. SULLIVAN.

SARDIS, Miss., July 4, 1879.

Whitworth College.

Resolutions passed by the Brookhaven District Conference, at Crystal Springs, Miss.:

Whereas, This Conference has learned, from the report of the Board of Trustees of Whitworth College and others, that said institution of learning has just closed a very successful term, and that it is growing in the esteem and confidence of its patrons, and is now entering upon a wider career of usefulness; and that through the exertions of its worthy president, a new brick dormitory has been erected and added to the college buildings during the past year, thereby affording accommodations for a larger number of young ladies. *And whereas*, It further appears, from the report of the Board of Trustees, that "the entire college buildings now stand in the hands of the trustees unincumbered by loans, or otherwise;" therefore

Resolved, That Whitworth College is worthy of the fostering care and patronage of the church, and that it is to us a cause of just pride and gratitude that Whitworth now stands among the first, if not *the very first*, of the institutions of its kind in the South.

Resolved, That in Dr. H. F. Johnson, its president, we recognize an experienced educator—a man possessed of rare administrative ability—of scholarly attainments and great zeal for the cause of Christ, and in the entire faculty, the ability to sustain the high reputation which Whitworth has already attained.

Resolved, That to those who desire to place their daughters where their mental training will be thorough, and where they will be brought at the same time under wholesome religious influences, we do most cordially recommend Whitworth College as in every way worthy of their patronage.

Apportionments for Missions.

BY REV. W. WILSON, D. D., MISSIONARY SECRETARY.

The apportionments for foreign missions are made by the board according to the requirement of the Discipline in Article IV, section 1, chapter X, on the support of missions. The board is "to determine what fields shall be occupied as missions, the number of persons to be employed in each, and to estimate the amount that may be necessary for the support of the missions under its charge, and to divide the same among the several Annual Conferences."

In the selection of the fields for the occupied, the board endeavors to discharge the solemn trust committed to the Church in furnishing providential facilities for the direction our work should take, and in the missionary operations of other churches. In doing so we feel that the only purpose of all missionary work, to preach the gospel to every creature, is taken to avoid entering territory already fully occupied by the representatives of other churches, and at the same time that of neglect any region to which we may be called by its evident need, or by which we may be invited by the providence of God, have even these appointments as the best means to the end in view. Through the call to China was organized, and its feeble start was made in respect. The world, great and imperative it is now as it was at the time of the board, and the large as that is the United States to-day. A population to-day of more than fifty millions, and the world without hope and without God, are the subjects of Christ's gospel commission. The immediate duty of the church is to preach the gospel to all the world. Men have not been given the ability to do this work, but they are able and willing to do it. They are willing to bear the cost. When the work of the church is accomplished, the way will be open for the second coming of our Lord. Christ will not come to reign over a world of unbelievers. The world is to be converted before the last shining fall of Satan. No Christian believer can indeed, no Christian believer can be indifferent to the conditions and needs of China without serious loss to himself and to the interests of Christian character and influence in Christian power.

Now, in making provision for this work our board has always acted with great caution. The men sent have been few, the supplies meager. The contributions of the people have been made the basis of appropriations. Our brethren have earnestly besought the board to send more men to furnish them with the means for building churches and schools, and to provide for the extension of the work. The need of all this has been admitted, and estimates made for exceeding any appropriations ever granted, and at the last moment, the opinions backward look to the figures, that tell what the church's sense of obligation has been, has darkened the vision of the great need and the prospect of enlargement and success, and induced reduction of appropriations far below confessed need. The same may be said substantially of our other missions, Mexico, the Mexican Border, and later, Brazil; to say nothing of our Indian, German, and other work, on this continent. The only offset to this mortifying process of underestimate and scaling is in the appropriations to the Annual Conferences. They are made, in accordance with the disciplinary requirement, to correspond with the estimated necessities of the work. If the entire amount apportioned should be paid, the board will be able still to meet the demands of the work in its present condition and arrange for its extension. But the *whole* of it will be required. Our work is restricted and embarrassed for want of the means.

If it could be guaranteed that the church would honor the call of the board to the last dollar, appropriations could be made, and would be made, exhaustive of the apportionments. But the board is afraid of debt, and every member of any Annual Conference knows as well as the board does how many charges and preachers there are who are more than content if they bring in from fifty to seventy five per cent. of the missionary claims, and how almost exceptional are the reports in full. Three-fourths of our members give nothing to missions. It is impossible to account for the meagerness of the collections upon any other grounds. Few of our men of means give in any just proportion to their ability and the value of the work. Experience teaches, the board that it dare not appropriate the entire amount apportioned to the Conferences until the preachers shall bring the obligation to contribute to this cause faithfully to the conscience of every member of the church, and the whole church shall come to a true understanding of the Lord's commission, and a hearty resolve to execute it. It will require a good deal of preaching and praying about missions, and a vast elevation of Christian experience to bring this about.

We are in want now, serious want, for no reason but that neither preachers nor people have felt themselves under obligation to pay the amounts apportioned to them by the board. Dear are now in the hands of the treasurer, and the missionaries are waiting anxiously for the remittances upon them, which could be paid in full if the arrears upon the apportionments of last year were sent in. As it is the treasurer waits, and the missionaries are looking in vain for supplies.

No one can say that the amount is beyond the ability of the church. It is mortifying to a lover of his church to see the figures. For several years the apportionment has remained the same, while the church has been increasing in numbers rapidly. Shall eight hundred thousand give no more than six hundred thousand? The work has been growing too. Shall we stop our mission fields and tell them to admit no increase, regard not their hopeful extension? The apportionment for the incoming year is at the rate of little more than fifteen cents per member.

The apportionment is made according to its spirit, with reference to the extent and importance of the domestic work in each conference, and to the ability and disposition of the people to give. It is sought to maintain a due proportion between our work at home and that abroad. Neither ought to suffer for the other, nor in the plan of things can it. That is the most generous church, not really endowed with Christian graces, and most manful in labors, which does most for the cause abroad. Dear with you always, bounds, and is continued upon obedience to the whole mind of the world. There is no other basis for generosity, a proper conception of the mission of Christ in the world. It is a step blessed to give than to receive. The man who has the ability and does not give to receive the apostolic benediction.

Possibly there may be some mistakes in the apportionments. No measure in the hands of such is infallible. It is only a form of approximation, and will make a place for itself by experience. Any thing in error will be corrected by the board, and the brethren may be sure that no injustice will be done. Many have suggested that the apportionments be made by districts, and not by conferences. This is only a question of detail, and can be easily settled by experience. Any thing in error will be corrected by the board, and the brethren may be sure that no injustice will be done. Many have suggested that the apportionments be made by districts, and not by conferences. This is only a question of detail, and can be easily settled by experience. Any thing in error will be corrected by the board, and the brethren may be sure that no injustice will be done.

Independent Order of Good Templars.

NEW ORLEANS, June 16, 1879.

MR. EDITOR: As the question of the propriety of lodges of our order holding meetings on Sunday has been discussed in the columns of the religious papers of this City, I deem it necessary that I, as Grand Worthy Chief Templar of said order of Good Templars in this State, should give expression of the law on the subject.

Page 105, Art. 20, of this code reads: "It is not proper for a lodge to hold its regular meetings on Sabbath evenings, and such action works a forfeiture of charter."

Therefore, in answer to the correspondent of the Christian Advocate, I would say that ignorance of the law must be accepted as the excuse in the case of the lodge to which reference is made.

Respectfully,

JOHN M. WATKINS, M. D.,
G. W. C. T.

The following statement of the fee book of Sir Astley Cooper is by encouragement to young and struggling physician: "My receipt for the first year was £5 5s.; for the second, £25; the third, £64; the fourth, £98; the fifth, £100; the sixth £280; the seventh, £400; the eighth, £640; the ninth, £1,100. In 1814 Sir Astley made £21,000! A Mr. Hyatt, ancient merchant, gave him £1,000 on recovery under his care; and Mr. Coles, of Mincing-lane for a long course of time gave him £500 every Christmas.

The late Signor Blitz, the magician, once said to Daniel Webster in Washington: "Give me 100,000 Treasury notes to count, and watch closely, and you will find only 75,000 when I return them." "Signor," responded Webster, "there is no chance; there is here better magicians than you; they would not leave 50,000 after their counting."

The Christian Advocate.

THURSDAY, JULY 10, 1879.

GOD'S LIGHT.

"Dixit Deus: Fiat lux. Et facta est lux."—Gen. i. 14.

(From the Faith of Abelard.)

BY REV. SAMUEL W. LITTLEFIELD.

The earth is green with grasses,
The sky is filled with lights—
Sun, moon and stars. There passes
Vast cycles of unique days and nights.

On either hand outlaid,
Around, above and see!
Those heavenly realms are gilded
By help which shines for thee.

The suns of winter cheer thee
For lack of fire below;
While the bright moon draws near thee
With stars, thy path to show.

Leave pride her ivory spaces,
The poor man on the grass
Breaks up fresh fragrant places,
By which the song birds pass.

The rich with wasteful labor—
For wanted dresses shall fill—
Mock the poor in our neighbor,
Paints between will his hall.

But, in that open chambers
Where all things largest are,
Let the poor man recumbent
Beyond palaces stay and bar.

Vast a work and splendid
As nature's more than man
Nay, this for us not ended,
The race endeth not.

The rich man keeps his servant,
And gold gilds the poor.
And God sends stars observant
To watch above his door.

The Tenth of May.

The tenth of May is held as almost sacred by the family of the late Rev. James Bowman, in commemoration of his birth. It was ever celebrated while he lived.

It was a family custom for years for each member of the family to meet at his home, and vie, as it were, with each other in manifestations of love and reverence for him. None but those who have reverenced a sainted father can tell of the happiness of those reunions, the hearty, cordial welcomes of love with which each one was met at the threshold, when the tear drop bedewed every cheek, from the firm man to the youngest child. The first act after welcomes over, was the assembling of all around the family altar Elkanah-like to make offerings and a fresh dedication of all his family to almighty God, offer thanks for all his blessings in the past, and ask a continuance of his guidance in the future?

Then came the little tokens of love, as one by one, commencing at the oldest, they deposited their offerings at his feet. What emotions of surprise, love and joy beamed from his eye, and how his countenance was lighted with happiness! Then came the festive board, around which all gathered to partake of the fatted lamb which was always prepared for the occasion, and social converse, with a few words of counsel and advice from his well matured mind, filled the remainder of the day.

But, alas! the sadness at parting when the hour came to go. Well do we remember as one by one the last farewell was said, and how each eye was strained to catch the last glimpse of his noble form as he stood waving a last adieu! With what anxiety we always looked forward! For already bent under the weight of years his furrowed cheek, his hoary locks and tottering steps, with his threescore years and ten, all told that not many more occasions such as these would be afforded us. Yet we hoped and prayed: "Spare him, if it be thy will, oh! God."

Then came the solemn October's breath,
And with it the messenger of death.

And as all nature seemed to rest upon her well earned honors, and the last rays of departing day sank within the sable curtains of the night, then sank to rest this faithful servant of God. And as we go to record his death in the old and well-worn family Bible, we find this record left as a heritage to his children:

"As this record may probably survive me, it may be satisfactory to my children to know that I regard the Holy Bible as a revelation from God, and that its divine doctrines and precepts are sure means of salvation, by leading us to the only Saviour of men, Jesus Christ, our Lord, for it is by faith in Him only that we can be justified. I most confidently and most reasonably trust to Christ alone, 'who is the power of God unto salvation to every one that believeth.' May the like precious faith be the rich inheritance of all those who read these lines."

MONROE, La. R. E. F.

Moses' Account of Creation.

MR. EDITOR: I read in the ADVOCATE of the nineteenth of June an article headed, Moses' Account of Creation, in which the author tacitly denies that Moses gave any account of creation, and positively denies that he stated a single fact on the subject, except in the words: "God created;" and, strangely enough, labors to prove that what we read in the first chapter of Genesis is not a statement of facts, but of history, seeming to forget his denial that he wrote any history of creation, or stated any positive fact on the subject, except that "God created." And yet the whole account, whether written by Moses or not, is full of facts. The first day of creation is signalized by four prominent and several minor facts. First, God said: Let there be light, and there was light. Then the light was separated from the darkness; then the light was called day, and the darkness night.

It would occupy too much space to point out all the facts incident to each day's work; it will be sufficient to remark that each day's progress in the work of creation developed new facts peculiar to the circumstances and state of advancement. The sixth day, however, is so replete with important facts, and the time so definitely measured by the movement of the solar system now complete, that both the time and place of the sixth day's work is definitely stated. The beasts of the field and the cattle were created after the dry land appeared, and was clothed with grass, and fitted for their habitation; and, as they were created for the earth, we presume they were created on the earth; and man, the crowning achievement of creative power, was not only created on the earth, but of the earth; so that both time and place of that day's work are definitely stated.

The writer does not seem clearly to comprehend God's mode of doing His work. His mind seems to be encumbered with the ordinary routine of mortals in doing their work. The fact is the whole work of creation is either a myth or a miracle. If a miracle, it is but the determination of the divine will, as is indicated in the account of the creation of light. God willed the light, and light was. And though the work did not occupy an appreciable portion of time, it was accomplished within the limits of definitely measured time—measured by the diurnal revolution of the earth, as at the present day. Indeed, when we reflect that the Jewish Sabbath was founded by the law of Moses on the seventh day, is conclusive evidence that the days of creation were ordinary days of twenty-four hours.

The writer states as a fact worthy of consideration that the story of creation can neither be proved nor disproved. The fall of Adam, the murder of Abel, the banishment of Cain, the translation of Enoch, and the building of the ark, as well as the tower of Babel, and the call of Abram, may all be placed in the same category, and dealt with by skeptics after the same fashion.

It is certainly not very remarkable that it should have been said that life was separate and subsequent to material creation, for it is written by Moses: That after God had formed man from the dust of the earth he breathed into the material organism the breath of life.

How much time was consumed in the creation of man is not stated, but it was certainly less than a day, for after, on the same day that he created the beasts of the field, and the cattle, and the snakes, and lizards and the snails, and the worms, and saw they were all right, he manifested the climax of creative genius by the creation of man.

The controversy between science and theology has nothing to do with a literal and reasonable exposition of the text. It must be understood to say what it means, and mean what it says; it therefore must be rendered in its most literal and obvious sense, or rejected.

Had the author grappled with the real difficulties of the narrative he might have found a subject worthy of his pen, but, as it is, instead of light behold obscurity.

BROOKHAVEN, Miss. R. H. RICKETTS.

To Those Interested in Holiness.

DEAR MR. EDITOR: If you will allow my humble letter a place in your paper, I would like to say a word in favor of the "Way of Holiness." For eight years this magazine has been trying to set forth the doctrine of holiness as taught by our Saviour, but all along it has been poorly sustained, because of the lack of interest taken by the church in general in the literature of holiness. And now the work is at a stand, the editor not having the means with which to carry on the work, as in writing to me not long since he says: "We got out of paper in printing the April number. I ordered a supply by express, to be paid for on delivery. It came on, and has been lying in the express office about six weeks, while the type set up for our May number has been on the press forty days, waiting for the paper to print. But money fails to come in, and I have no other resources to look to; only a few dollars are wanting. When we shall be able to bring it out is a matter of conjecture with me. I don't know what the Lord may design. He may be going to take from the friends of holiness a privilege and a blessing which they have not fully appreciated in sustaining it."

Oh! friends, must we be deprived of this periodical, devoted to the cause of holiness, which has been a blessing to so many souls, and which, by our aid, could still speed on its mission in leading believers to a higher life. I appeal to you, my Christian friends, *many* if not *all* who read this, are able to subscribe for the "Way," and perhaps would do so if they had the subject brought before them. Knowing this, it has given me courage to ask you. Only *ten dollars* will procure paper enough to run the press for three months. My father has been a subscriber to the "Way of Holiness" ever since the year 1875. During the years that have followed I have been a faithful reader, and O! how I miss its welcome visits now! When I received the editor's letter stating that the lack of funds was the cause of the suspension of the "Way of Holiness," I fell on my knees and prayed that God would provide some way to carry on the work. But prayer alone will not suffice. We must *work* as well as *pray*.

Brothers and sisters of the Methodist Church, will you not assist in carrying on this great work? Mr. Editor, pardon me if my letter is too long, but my love for the cause constrains me to write. Any subscriptions or donations will be gladly received by Rev. William Baker, editor of the "Way," at Chattanooga, Tenn.

A LOVER OF HOLINESS.

NEAR WASHINGTON, La., June 17, 1879.

Obituaries.

ON THE morning of October 4, 1878, at her residence in Sumter county, Ala., Mrs. HETTIE TUTT departed this life, leaving her husband, Capt. J. V. Tutt, and four little children.

"Bettie" was a sincere Christian in word and deed. She became a short time previous to her death, a communicant of the Baptist Church, of which she was an ornament, until it pleased God to remove her into closer communion with himself.

Those who knew her best valued her for those *graces of mind and disposition* which, when combined, make the perfect woman.

Of a temperament gentle and amiable and conscientious, with a mind well balanced, she was loved by the young, esteemed by those of her own age, and favored by those her superiors in years.

"Bettie" was an angel of light in her household. To us all how great the loss, but more especially to that bereaved husband.

The children have lost the love of a mother—a mother who entered into full companionship with all their joys and griefs. Her parting words to her husband were, "Meet me in heaven."

K. T.

MRS. CELIA B. MCCLENDON died in Ouachita parish, La., January 23, 1879. She was the daughter of Willie and Celia Burr, and was born in Jones county, Ga., October 8, 1810. She was married to Mr. Isaac M. English September 12, 1827. In 1836 she moved to Alabama, and from there to Louisiana in 1853.

Sister McClendon was dedicated to God in holy baptism in her infancy, and in her fourteenth year, while attending a camp meeting held at Flat Rock Church in Pike county, she was happily converted to God, and joined the Methodist Church. From that day to that of her death she remained faithful to the vows then made.

As a wife and mother she was a good friend, and endeavored to train up her children in the nurture and admonition of the Lord. The mother was with her a short while before she died. She was then suffering, but not complaining. She talked freely of her future prospects, saying that she was abiding the Lord's will, and that she felt prepared for her change. Before leaving we knelt at her bedside in prayer and, as we closed she was expressing aloud to Christ Jesus. For several hours before her death she became unconscious, and we feel assured that she was ready, that her long service in the Master's cause was not in vain, and that she now rests from her labors. She leaves an aged husband and ten children. May God in His mercy reunite them in heaven.

J. T. PATTERSON.

Georgia Advocate please copy.

GEORGE THOMSON was born August 20, 1852, was converted and joined the Church in 1874, and died March 9, 1879, in the Christian's faith and hope, in Hillsboro, Scott county, Miss.

JOHN W. KELLISON, Pastor.

LUCY A. BUSTEN was born in 1832; joined the Church in early life, and was a consistent member until her death, which occurred March 13, 1879, in hope of everlasting life, near Hill boro, Scott county, Miss.

JOHN W. KELLISON, Pastor.

MISS DELILAH PLASTER was born December 1, 1818, and died March 12, 1879. She was a member of the Methodist Episcopal Church, South, and died in peace.

LEWIS H. FEATHERSTON.

DR. MARTIN B. DAUGHTERY departed this life on the twenty-sixth day of March, A. D. 1879, at Why Not, Lauderdale county, Miss. He was born on the eighteenth day of February, A. D. 1806. We are not informed as to where he was born. He had been married three times. His first companion and two lovely little daughters are all that remain of his family.

Dr. Daughtery died with pneumonia. Death to him had no terrors. His disease, no doubt, was contracted by exposure. He had been going in all sorts of weather, day and night, for about two weeks, to attend to the afflicted, before he was taken to his bed himself. He was not only a good physician, but also one of the best nurses that we ever knew. His invariable rule was to go to and, when called on him, and to do all for them the circumstances required. His success in curing the sick was proverbial. His charges were light when compared with the usual rates of the most of physicians. He was also very indulgent to his patrons.

His companion was his most indefatigable in her attention to him during his illness. The citizens around him manifested great regard for him during his life and since his death his loss is considered a general calamity. The common expression is, "There is no one that can fill his place."

His religious views were with the Methodist Episcopal Church South, of which church he was a member, and an ornament of the church to which he belonged. N. T.: Baker's Chapel.

T. Y. ARMSTRONG.

JAMES N. B. CLARKE was born May 1, 1803, in Augusta, Ga.; joined the Methodist Church in July, 1826; married to Miss Mahala Clarke, near Sparta, Hancock county, Ga., September 14, 1826; moved to Florida in February, 1841, and settled first in Tallahassee, then in Quincy; thence to St. Andrew's Bay, and finally in Pensacola, where he departed this life March 28, 1879, aged nearly seventy-six years.

Bro. Clarke was in every way a man of exalted integrity and truth, an exemplary citizen and neighbor, a faithful and loving husband, a devoted and never failing friend, and never wavering in his attachments to friends, and impartial in judgment in all. "As ye would that men should do to you do ye also to them likewise" was the guiding rule of his daily life. Bro. Clarke loved the church more than in mere words—his love was spiritual and real, as "all this is love that we walk after his commandments is." He knew from blessed experience the joys of a pardoned sins. With sacred and grand sounding leaps with Paul he could say: "Justified by faith, we have peace with God through our Lord Jesus Christ," and with John: "He that believeth on the Son of God hath the witness in himself." For more than fifty years he walked humbly with God. For many months his price for his youth he was a great sufferer confined wholly to his room and bed. As his pastor, I was for months all pleasure to visit him during the last four months of his illness. In the patience of hope in our Lord Jesus Christ the bible contained all. He talked much of heaven and rejoiced that soon he would be there to see its glories, and to gaze his eyes in the face of the author of the redeemed. "Precious in the sight of the Lord is the death of His saints."

C. H. DISNEY.

MY beloved father, JOHN W. SCOTT, departed this life April 3, in full hope of a blissful immortality. He was born in Jefferson county, Miss., June 1, 1829, united with the Methodist Church in Fayette, Miss., April 3, 1845. And for thirty-four years, nine months and seven days, as a consistent man has he refrained from sin and labored to lead others to Christ. He served his country faithfully during the late war, and gave his all for his family, by his works, respecting with loyalty to the commandments of God, the laws, and the powers that be, obeyed the voice of the church and the world. Just and upright as a man, faithful and orderly as a Christian, tender and loving as a husband and father, his life is widely and keenly felt. His loss is left deep upon his family, although dead he yet speaketh. He was permitted to see his children all in the church, honored with official recognition and given promise of faithful and efficient service. With a sacred servant of Christ his rest is sweet, a valiant soldier of the church militant has been promoted to the triumphant, a gallant general has been born, for a profession in it has been translated where he shall see face to face and shall know even as he is known. His delight was in the law of the Lord and in it did he meditate day and night. He was reared by Christian parents and in early life had the great truths of the gospel instilled into his mind and heart. Though he was a diversified and man, yet he was ever a consistent Christian. His religion made him sympathize with the tempted and rejoice with those who rejoiced. For the Church he labored even to God and his life long created holiness he served, letting nothing cause him to swerve from the purpose of his heart in his service for the faith once delivered to the saints. With a smiling face he bade farewell to this life and, armed with the heavenly hope, stepped the portals of that dread realm from whence no fallen soul on earth shall ever return. Time will never revive past things, nor bring back scenes and happy hours. To us each the Church has lost a wise counselor and an active worker. He was a blessing to humanity, of much need of the world. He will be greatly missed in every relation of life, but no ill by his family who sincerely and irreparable loss.

On the evening of April 4, after the funeral services, with all his funeral party which was conducted by Rev. D. D. Smith, his body was carried to the cemetery at Macon, Miss., by the Masonic fraternity of which he was a member.

A. S. S.

BRO. VERNAN WRIGHT was born in Anson county, N. C., April 7, 1801, and died April 14, 1879, aged seventy-eight years, seven days and seven days. He removed from the place of his birth to Hinds county, Miss., in the year 1832, where he lived up to the time of his death. His disease was consumption, and had been lingering for several years, and was quite on his death bed as the life he lived. I have known him as long as I have known any man. He joined the Methodist Episcopal Church, South, about the year 1852. He lived the life of a Christian, and died the death of the saint. He has gone home to be with Jesus. His loss is deeply felt by his family, and a large circle of friends.

Resolved, That in the death of Brother Wright our Missionary Society has lost a zealous and appreciated member, the community a noble, generous and exemplary young man, and his family a true, devoted, and promising son and brother.

JOHN A. GRAY, Chairman.

DIED, May 3, 1879, at Brownwood, Brown county, Texas, little Stella Roberta, infant daughter of Judson J. and Mollie A. Travis, aged Martin, aged one year and twenty-six days.

S. J. D.

MISS ANNIE AMELIA JACKSON, daughter of J. T. Jackson and M. S. M. Jackson, deceased, was born and raised near Mt. Sterling, Clay county, Alabama, and died in her thirty-first year, at the residence of her brother, near Meridian, Mississippi, May 8, 1879.

She was converted and joined the Methodist Episcopal Church, South, in 1874, and was, until death, a devoted Christian. She lacked, talked, dressed and acted as a Christian. Meekness, gentleness, patience and humility were prominent features in her character. She never manifested feelings of envy, nor spoke evil of any one but was ever happier than when she could contribute to the happiness of others.

During an illness of eighteen days she never murmured, but bore her sufferings with Christian patience, often speaking calmly of death and giving special directions concerning her burial. She desired to be brought back to Mt. Sterling and buried by her mother, which request was granted, and a large concourse of her friends attended her funeral. In her last moments she was often full of joy and peace, and while looking upward with a sweet smile upon her face, the pure spirit took its flight to join the loved ones gone before and forever dwell in the mansions above. A bereaved father, three brothers and a sister, are left to mourn her loss. May they all meet her in heaven.

E. J. JACKSON.

JOHN SOLOMON was born in North Carolina, January 4, 1795. While quite a child his parents removed to and settled in Georgia. He was married to Miss Rebecca Sturdivant, February 8, 1821, by whom he received the blessings of the Christian dispensation as set forth by Methodism. He was powerfully converted while ploughing in a new ground. He was unspeakably happy in the love of God.

For the while he died praising and shouting the high praises of God, February 12, 1879. He was buried by Rev. John Which, of the Georgia Conference, and received into the Methodist Church, December 31, he removed to Alabama and settled near Clopton, in Dale county, in which community he lived and labored and called to the rest of night. In the doctrines and usages of Methodism he was well informed, especially was he a consistent private reader and student. He was fervent in spirit, serving the Lord. As a class leader he served the church very efficiently for many years. Methodism, as a system understood, was to him or her power and influence in society. And the precious remains of both, Aunt Rebecca and Uncle John, were buried in the Methodist burying ground at Antioch, Dale county, Alabama, May 13, 1879. During his sickness he gave request as to the disposition of his property and preparation for heaven. In answer to the question being asked by his pastor, he said: "My way is clear, glory to God." My way is bright as day." He was a kind husband, a loving father, a tender grandfather, a great grandfather, a friend to children, a great friend to children, a friend to the poor, a friend to all. Gentle in the sight of the Lord is the death of His saints.

A FRIEND.

YOUR committee of Fairmount Lodge No. 84, appointed on the fourth Saturday in May, 1879, to prepare a memorial of the death, respectfully submit the following preamble and resolution for your consideration:

Whereas, We have been called on to record to the tomb our worthy brother, W. B. Jones, who departed this life at his residence near Fairmount, South county, Miss., on the first day of January, A. D. 1879, and was born in Caswell county, Ky., May 30, 1815, and was in the fifty-fourth year of his age; and

Whereas, In the death of our brother we have lost a kind and affectionate brother, we never hesitate for his counsel, to relieve our pursuits, a ready sorrow to all his friends; therefore,

Resolved, That we wear the usual badge of mourning for thirty days, and that a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, with the request that a copy be sent to the widow of the deceased.

J. [illegible]

DIED, July 7, 1879, at his residence near Edwards, Miss., STEPHEN W. OGBURN, in the seventy-first year of his age. Brother Ogburn was a member of the Methodist Episcopal Church, South, for [illegible] years. Of Liberty church, where he was a member for the time of [illegible] he was a member for the time of [illegible] years ago. During all this time he lived a life of [illegible] relation to the church, being a trustee, steward, class leader and [illegible] Sunday school superintendent. In the [illegible] he was a consistent Christian, adorning his profession with a godly life. He was a kind husband, a loving father, a tender grandfather, a great grandfather, a friend to children, a great friend to children, a friend to the poor, a friend to all. Gentle in the sight of the Lord is the death of His saints.

A FRIEND.

MARY S., daughter of Rev. J. [illegible], was converted at the [illegible] Church, South, in her [illegible] year. When the family moved to [illegible], last January, Mary was in the early [illegible] of her life. She was a member of the [illegible] school, and was [illegible] attendance. Prior to her [illegible] she was a consistent [illegible] and was [illegible] to the [illegible] of the [illegible] and [illegible] before her [illegible] for the [illegible] and with [illegible] and [illegible] and. [illegible] through Christ. Shortly [illegible] her [illegible] and [illegible] and [illegible] and

The Christian Advocate.

THURSDAY, JULY 10, 1879.

THE FUTURE LIFE.

BY WM. C. BRYANT.

How shall I know thee in the sphere which keeps
The disembodied spirits of the dead,
When all of thee, that time could wither, sleeps
And perishes among the dust we tread?

For I shall feel the sting of ceaseless pain
Where I meet thy gentle presence not,
Nor hear the voice I love, nor read again,
In thy serenest eyes, the tender thought.

Will thy own meek heart demand me there?
That heart whose fondest throbs to me were given?
Shall I be blessed from thy tongue in heaven?
One word of love, one look of thine could shed
Beyond the reach of death, immortal balm
On all my earthly pangs. Oh! is it there,
Amid the rapture of that glorious sphere,
And larger movements of the unfettered mind,
Will thou forget the love we shared and joined here?

No, thou wilt not. The memory of our youth,
And all its hopes, and all its strong desires,
And all the recollections that endure,
Shall not be quenched by death, more than by years.
Nor shall our love grow less, but gather light
As we proceed in our eternal flight
Towards the source of love; the source of all
Our being; the fountain of life and joy,
And all sweet things that charm us here below,
And all good things which are not found below.

Nor shall we, in our blessedness, look down
With scorn upon the shapes of earth we wore.
Nor shall we, casting back our glances proud
Along the path of light we trod to heaven,
Spurn the dim road through which we passed to bliss,
Because a portion of our way was dark,
And amid pain, and fear, and sorrow, and death.
Nor shall we, in the lofty pride of power
And knowledge infinite, look coldly down
On those we left behind us on the earth.
No, we shall bear our love for them unchanged
Pure as it was before the change we felt,
And, in our love, remember what they are,
Encompassed by infirmities, and sins,
And sorrows, and temptations dark and fierce,
And troubled with longings after lower things,
And all the while, struggling in weakness with
The tempter, and our hearts sad with defeat.
Then will we, from the celestial heights to which
Our happier natures have exalted us,
Look down with gentleness and truth and love,
And with a smile shed light upon the tears
We wept in our abasement; and our hands,
Made powerful for good, shall be outstretched
To raise our suffering brethren, and support
Their fainting steps in the narrow path we trod,
And guide their devious footsteps into life.

The Question of Penal Colonies.

BY PROF. WM. WELLS.

The magnificent success of the Botany Bay penal colony of England in Australia is calling the attention of Europe anew to the whole question, at a period when the criminals in some lands are so numerous that the prisons cannot contain them.

It is a marvelous fact that the country which is now engaged in the distant southern seas in arranging a Universal Exhibition, and inviting the world to its doors and its hospitality, was, less than a century ago, a savage wilderness, and began its civilized life as did, indeed, Rome itself, with a band of criminal outlaws. In 1788 England sent thither its first cargo of 700 criminals of the most depraved and dangerous character, to get rid of whom as prejudicial to home society she had adopted the system.

But it was soon seen that there was also a bright side to this proceeding, against which many philanthropists had raised their voices. To the astonishment of the home government, these new settlers took at the most part a new start in life and went to work to found for themselves a home. After the expiration of their term of transportation very many of them remained there, and absolutely dwelled with voluntary comers in energetic efforts to achieve success. As they had their record to make on an unfavorable past, they were often the most reliable men of the colony in mercantile transactions.

In the year 1840 transportation to New South Wales was suspended, and the entire result of the enterprise was most satisfactory. A new British empire had arisen within fifty years in the southern hemisphere, the social character of which differs but little from that of the mother country, and of which the percentage of crime is not greater than in England itself.

The transportation of criminals to Australia ceased in justice to the character and enterprise of the country, but England did not drop the system, but transferred its objective point to the Andaman Islands in the Bay of Bengal; and the number of criminals sent there up to the present time amounts to about 10,000, and there seems no disposition on the part of England to discontinue the system.

Among the other European nations Russia has led the way in the matter of exile or transportation, and Siberia has been the great prison-house to which some 15,000 are now annually sent; and so far as results are concerned, Siberia has been better than its representation, for most of the criminals and their posterity lead orderly lives, as we learn from unimpeachable testimony of reliable investigators. The hatred and horror connected with the name of Siberia arise more from the fact that so many of the prisoners are political rather than criminal. But a goodly number of thriving and happy communities have arisen from those sent thither by the government, and who remain there from choice or compulsion.

The Portuguese have transported criminals for 200 years, and mainly to the west coast of Africa, where they have a criminal colony. It is a common idea that this coast has a deadly climate, but this is not always the case. There are localities that are quite desirable for this purpose, and have been so used for a long time. Spain and France both have criminal colonies on the line of this coast. Spain sends her political criminals to the Fernando Po; Angola is the criminal colony of the Portuguese, and France condemns the criminals of her navy to Gaboon. Livingstone and other English authorities recommend the western coast of Africa for this purpose.

France has had a criminal colony for some years in New Caledonia, about 250 miles east of the Australian continent, to which she sends most of her political criminals, and whither were transported the Communists of 1870, whom her Radicals are now so anxious to welcome back to France. The French are poor colonizers, whether voluntary or involuntary, and are more distinguished for failure than success. Napoleon III sent his political criminals to what is called the "dry guillotine," in the murderous climate of Cayenne, or to certain death-spots in Algiers. He thought it better to put them as soon as possible out of the way of coming back.

The country which as yet has no colony of this kind is Germany, and it begins to need one greatly for the criminals of all hues, regarding whom the record is quite discouraging. Prussian and other German prisons are now literally filled to the brim and running over. There are said to be now, in all the German prisons together, no less than 150,000 individuals, and 100,000 of these fall to the lot of Prussia. The alarmingly rapid increase of crime in Germany, with that also of the population, is making a serious question to the government of the matter of disposition of criminals.

Statistics, for the last six years, in Prussia show an increase of from fifty to two and three hundred per cent. in certain classes of crime, and it is hardly any better in other parts of Germany. And the question to the country has become a serious one—they must build more prisons or found a penal colony, to accept all the criminals against society or the State. They now resort to the practice of simply turning their notorious Socialists out of the country to prey on somebody else, and this will not long be submitted to on the part of other nations. We have now a goodly number of these, that would better grace some green isle of the southern seas, such as the New Hebrides, or the Solomon Islands, or the Cameroon region of western Africa, than our own festering cities.

Indeed, there are plenty of places left yet in the world where these malcontents might found, if they please, a new social compact on their own score, and put it to the test in their own experience before they force it upon others by robbery, fire and the sword. Some of the best minds of Germany are, therefore, now engaged in the investigation of this question, and are bringing it before the people with a view of convincing them that, on humanitarian grounds it will be better to give the criminal and discontented classes an opportunity to make such a home for themselves and their posterity as has been done in a similar case in New South Wales by the English, and the main incentive to these thoughts are the insane demands of the Communists. Let there be in Germany such an outbreak among the Communists as lately in France, what will the country do with them? And there is a growing inclination to reply—Send them to a distant colony.—New York Christian Advocate.

An Insinuating Method.

The New Jerusalem Messenger publishes a letter furnished by a New Church minister, received by him from a friend, describing his friend's method of disseminating the doctrines of Swedenborg. The minister, it is added, does not endorse the principle here set forth," nor, we presume, does the editor. It is a curiosity in its way:

"I have not yet distributed any tracts that have reference to Swedenborg's work, for reasons that I think good. I am, and have been for five months, teaching a class in Sabbath-school. At first they numbered about fifteen, but now I have regularly between twenty-five and thirty-five scholars, besides ten or fifteen men and women who take seats within reading. I have been teaching New Church doctrines all the time, and I think there has not been a thought in regard to disbelief. I have felt that I could do more good by revealing no other source of information than the Bible. There are not many here ready to receive the doctrines, and investigate them fully. Therefore, I think if they had known where I got my ideas, they would not have shown the interest that they have, but would have become prejudiced, and I would have met opposition. I think in certain conditions it is better to build the New Church up within the old, and little by little the old will shed its old covering and advance from the tares I will be here but two more Sundays, and before I go away I would like to leave something that will lead the people on from where I leave off. So if you have any tracts that you would like to have distributed, I would be much pleased to accommodate you. Some seed may fall upon good soil. Would be happy to receive any suggestion."

We have a suggestion to make, not to the writer of this remarkable letter, but to pastors and superintendents of Sunday schools. If they have no objections to the covert insinuation of the doctrines of Swedenborg, they need not trouble themselves; nor about the introduction of any other notions differing from "the faithsence for all delivered to the saints." But if they feel any solicitude about such matters, they have need to know who teaches, and also what is taught, in their Bible classes. Such things cannot safely be left to settle themselves, or to be settled by chance.—Watchman.

—The Guide to Holiness, Dr. C. W. Palmer editor, has, in the May number, says the Central Christian Advocate, a wise editorial on "Holiness Organization." He says: "It will not be thought presumption in one who has been identified with the cause for nearly half a century to affectionately exhort all lovers of holiness not to have anything to do with any movement that tends to distract the churches, and bring the witnesses of full salvation into collision with the pastors."

He quotes also at length from an article published in the Guide twenty-seven years ago, written by Rev.—now Bishop—Jesse T. Peck. We clip the following paragraph: "Finally, after prayerful reflection, and with the most tender regard for the dear brethren who have thought their circumstances justified it, I am clear that *any organization of the friends of holiness, as a distinct work, is undesirable and highly dangerous.* It must lead to invidious distinctions, which are by no means intended by the friends of the measure."

Religious Intelligence.

—The report of the operations of the London Missionary Society given at the anniversary in May acknowledges abundant cause for thankfulness in the Society's wide range of usefulness, in its efficient agencies, and in the tokens of the divine favor it has received. The directors consider that the character of its missionaries, the suitability of its stations, and the fulness of its instrumentalities; the number of churches gathered in heathen countries; the character of their members and their steady growth; the increasing readiness to give, to serve, to maintain ordinances and to spread the gospel beyond themselves; the willingness of many to offer themselves as pastors, evangelists, missionaries, and steady growth of their attainments are at once an evidence of successful management in the past and an indication of future achievement. In Madagascar the expulsion of the mission committed in 1870 has been completed and consolidated. Nine country stations have been established, each provided with its mission house, its model church and school; the Central Girls' School, the Normal School and the Theological College have been erected in Antananarivo, and also a Normal School in Fianarantsoa; the entire system of primary education has been revised, extended and endowed with new life; the press buildings have been erected and supplied with complete material; and the evangelistic system has been enlarged. A new station has been opened in China, several mission buildings have been erected, and preparations nearly completed for the opening of a mission in the province of Sz Chuan. A new station has been added in India, the Bechuana mission in South Africa has been strengthened, a mission to Lake Ngami has been commenced, and the Moffat Institution erected. The New Guinea Mission has been extending its lines, and has now four ordained English and forty native missionaries. The total receipts of the Society were $565 500; the balance from last year brought it up to $580 065; but even this was $26 175 less than the expenditures of the year. There are 153 English missionaries, including 43 women, on the list of the Society, and nearly 400 other agents. The report gives much space to Madagascar. Only ten years have passed since the idols were burnt, and yet there are 67 729 church members, 886 native pastors, and 1566 evangelists. Referring to the question of government, interference, the Interim Committee reports: "With regard to the government of the churches, it may be well to say that the churches are at liberty to manage their own affairs, without any interference from secular or outside authority. To all human appearance, the churches in Madagascar were never further from anything approaching state churchism than they are at present."

AMERICAN AND FOREIGN CHRISTIAN UNION.—The thirtieth annual meeting of this Society was held in its rooms, the Bible House, New York, Tuesday, May 6, 1879. Frederick H. Wolcott, Esq., presided. The receipts of the Society at home were reported to be $13 163 19; the expenditures, $11,109 81. Of this sum, $4,103 57 were expended for publication work, $3 277 32 for home mission work, $1 513 12 for foreign mission work, $1 361 08 for cost of management, and $553 72 for law charges, etc. Including the receipts of the American chapel in Paris under its care, and of the Chapel Missionary Association, the total receipts of the Society were about $21 000. The Society has continued the publication of its monthly magazine, the Christian World, specially devoted to disseminating information respecting the Roman Catholic question, and the progress of missions among Roman Catholics. It has sustained for the whole or a part of the year eleven missionaries, laboring at nine different points in our own country, chiefly among the foreign population of German, Irish and Bohemian extraction. Besides, exercising a supervision over the American chapel in Paris, founded and owned by this Society, it has been able to render assistance to the Normal School of the Waldenses of Italy, situated at Torre Pellice, to the Free Italian Church, to the Evangelical Society of Genoa, to the French Waldenses of the Hautes Alpes, to the Church of Jesus in Mexico, etc.

—The annual report of the Protestant Reformation Society in England contains startling statistics in regard to the progress of the Roman Catholics in Great Britain. In 1829 there were in that country 477 priests and 451 chapels; in 1879, 1 903 priests and 1,122 chapels. The Romish Almanac does not give the number of monasteries, etc., at the present time; but while there were none in Great Britain fifty years ago, there were in 1851, ten years ago, 67 monasteries, 232 convents and 20 colleges. The report says:

"It is evident that the Church of Rome is directing her forces with great vigor for the conquest of Great Britain. Her movements also are guided with skill. Leo XIII., while not abating one jot of the pretensions of his predecessors, is proving that he gives full recognition to the principle of *suaviter in modo* and *fortiter in re*. He has addressed polite letters to the Emperors of Germany and Russia and other potentates with a view to the interests of his church, and conferred a Cardinal's hat upon Dr. Newman, who had opposed the definition of the dogma of infallibility, and in his letter to the Duke of Norfolk gave expression to sentiments which called forth a vigorous protest from the extreme Ultramontane Dublin Review. Dr. Newman's acceptance of the hat may be regarded as an act of submission to the will of the Pope. Leo XIII. is clever as a tactician, and, therefore, formidable as a foe."

—The United Methodist Free Church missions report a small increase of funds, and an increase of 237 members on the foreign stations, making the whole number of members 7,100 or one-tenth of the entire denomination. The total receipts were $89,300. The missions are in Australia, 1 082 members; China, 143 members; East Africa, 21 members; Jamaica, 2,389 members; New Zealand, 655 members; West Africa, 2 807 members. The Rev. Thomas Wakefield, of East Africa, was at the anniversary, and told of the three languages—Kishawahili, Kinglka and Galla—of the people with whom he labored, and how parts of the scriptures and other works had been published in each of them, most of which were printed at the station, and that "the people were intelligently reading in their own tongues, the wonderful works of God."

—The English Wesleyan papers say that "recent advices from the Rev. Matthew Godman, of Sierra Leone, speak of a journey undertaken by himself and one of his colleagues seventy miles into the interior. They report that they penetrated beyond the swamps and found a healthier climate. They report themselves also to have discovered an unsuspected, if rather rude civilization, for they found a people who understand how to smelt iron, which they manufacture into spear heads and other weapons and implements. The people are said to be comparatively few, inoffensive, with no particular ideas about religion, but quite willing to receive Christian teachers. Mr. Godman preached several times, and at almost every service the head man of the tribe was present."

—The forty-fourth annual meeting of the London City Mission was held May 15. The report stated that thirty-one new missionaries had been engaged during the year, making the total number of missionaries engaged 448. The receipts reached $259 820, a slight advance upon the previous year, and the expenditures amounted to $248,770. The chairman, Mr. Joseph Hoare, said that there were about two hundred districts suitable for mission work not yet occupied, and which, if the public would provide the means, the Society would be able and willing to occupy. The Earl of Shaftesbury dwelt at length upon the good work being done by the missions in bringing so many intellects into the service of God and the gospel, and closed his address with an earnest appeal for more union between the Church of England and dissenters, so that the masses of the metropolis might believe in the cementing principle and power of combination that essentially belongs to religion.

—European journals report that Peter's pence flow in so slender a stream in the Papal treasury as to occasion considerable anxiety. If the rumor is correct we can perhaps give the reason for this decline of income. We have heard recently of Romish domestics refusing to contribute because the dignitaries at Rome were accumulating such fortunes. They heard first of the great wealth of Cardinal Antonelli, the Pope's Secretary, and before they had recovered from the shock this gave them, they read an account of the millions left by Pius IX. They had just been called upon to give for the relief of the poor man who was "a prisoner in Rome," and we speak mildly when we say that they were astonished when the amount of his wealth was made public.—Christian Intelligencer.

—The World states that the worship of St. Joseph is gaining ground in France, although the Congregation of Rites has just condemned as ridiculous an Ave Joseph contained in a pamphlet approved of by the Cardinal-Archbishop of Toulouse, and honored with the benediction of the late Pope. Not only this, but the Propagateur de la Devotion a St. Joseph relates how a child who for four days had been unable to open his eyes was immediately cured by reciting this Ave, which the Congregation of Rites now declares to be ridiculous.

—The special religious services which were begun in Liverpool in connection with the visit of Messrs. Moody and Sankey are still continued prosperously. Missions are conducted in different parts of the town, and are participated in by ministers of the different denominations, including Churchmen, Independents, Presbyterians, Baptists and Wesleyans. The supply of ministers is abundant, the meetings are well attended, and the services are attractive and profitable.

—The Society for the Propagation of the Gospel has suffered a decrease of $15,000 in its gross income from that of last year. It has employed during the past year 567 missionaries in its various fields of labor in Asia, Africa, Australia and the Pacific, America and the West Indies, and Europe, with about 1,200 catechists and lay teachers, mostly native in heathen countries, and has about 250 students in colleges abroad.

—The late Dr. Hugh Miller, of Bloomfield, near Helensburgh, Scotland, bequeathed $201,250 to religious and philanthropic objects of which two-thirds are devoted to missionary purposes. He gave $100,000 to the missions of the Free Church, one-half to be applied to the maintenance of ordained native ministers, one-half to native medical missionaries.

—The literary papers give us a notice of a new and "very useful" map of the Kwangtung Province of China, published by the Basle Missionary Society. It is prepared largely from official maps and Admiralty charts, but numerous details respecting the interior of the province have been supplied by various Protestant missionaries.

—Dean Stanley said, in a recent address in London, that the whole contributions of the Roman Catholic Church at this moment to the Missionary cause "do not amount to one-third of what is contributed by the Protestant societies of Great Britain alone."

—Mr. Edward Kimball stated recently that within the past two years he had assisted 70 churches in removing an aggregate of over $2,000,000 of debt.

Our Young People.

LITTLE BY LITTLE.

One step and then another,
And the longest walk is ended;
One stitch and then another,
And the largest rent is mended.
One brick upon another,
And the highest wall is made;
One flake upon another
And the deepest snow is laid.

So the little coral workers,
By their slow but constant motion,
Have built those pretty islands
In the distant Indian ocean.
And the noblest undertakings
Man's wisdom hath ever rested,
By oft-repeated efforts
Have been patiently achieved.

Then do not look disheartened
On the work you have to do,
And say that such a mighty task
You never can get through;
But just endeavor day by day
Another point to gain,
And soon the thought-of thing you feared
Will prove to be a plain.

Rome was not founded in a day,
The adage all have taught us,
And Nature by her trees and flowers
The same lesson teaches.
Then let us not be weary,
But labor on with cheerful heart,
And, having once begun the work,
Resolve to persevere.

Boys of English History.

The fierce storm beats down on the gloomy Normandy castle of Falaise, in a deep dungeon of which lies imprisoned the boy Prince Arthur, lawful heir to the crown of England, but now, alas! a helpless victim of the cruelty and injustice of his bad uncle, John Plantagenet, the usurper of his throne. The thunder peals so loudly, and the wind rages so angrily, that Hubert de Burgh, the warden, does not for a long time distinguish the sound of a knocking and shouting at the outer gate of the castle. Presently, however, in a lull of the wind, his ears catch the noisy summons, and he instantly gives orders to his men to let down the drawbridge, and admit the newcomers. These were three in number; one attired as a king's messenger, and mounted on a richly caparisoned horse; the other two in the garb of common men, and on foot. When they had come into the presence of the warden, the king's messenger said:

"I am charged by his Majesty King John of England to deliver to you this letter and require your faithful discharge of its commands."

So saying he handed to Hubert de Burgh a sealed letter, which the latter eagerly broke open and read. As he read, his face clouded. It was a long letter, and couched in vague terms, but its substance was this: That whereas the peace of England and of King John's possessions in France was constantly being disturbed by the pettishness of the young Prince Arthur, desiring to see him king instead of his uncle, and taking up arms to enforce their claim, it was necessary, in order to put an end to this rebellion, that this young prince should be rendered unfit for governing; and as no people would be likely to choose a blind boy for their king, Hubert de Burgh was instructed to have Arthur's eye put out; and the two men who had arrived with the king's messenger were come, so the letter said, to carry out the design.

Hubert de Burgh said nothing as he put by the letter, and dismissed his three visitors from his presence. Cruel man as he had been, his heart had still some pity left, and he shrank from obeying his master by so horrid an act of cruelty upon the innocent boy in his charge.

However, the order of the king was peremptory; and if the deed must be done, thought he, the sooner the better.

So he ordered the two villains to get ready their instruments, and follow him to the dungeon.

"Stay here," said he, as they reached the young prince's door, "while I enter also and prepare him for his fate."

So those two set down their fire and the red-hot irons, and waited outside for their summons.

When Hubert entered the dungeon, the poor boy was just waking from a sleep. He sat up and rubbed his eyes, being dazzled by the light which Hubert carried in his hand.

"You are welcome," said he (for Arthur, while so few to love him, loved even his surly, though not unkind, jailor.) "I have been in my dreams away in merry England, where I thought I was living in a beautiful palace, with food and servants, and rich clothing, and that there was a crown on my head. And so it shall be some day, Hubert, when I get my rights, said they, because you have not been so unkind to me as some in my adversity, you shall be a great and rich man. But why look so solemn? What ails you?"

The warden stood silent for some moment before he spoke, and then his voice was thick and hoarse:

"Prince," he said, "take your last look on the light, for you may never see it again."

The boy sprang from his bed, and seized Hubert by the knees.

"What! Are they going to kill me? Must they take away my life?"

"Not so," said Hubert; "it is not thy life that is required, but thine eyes." And as he spoke he stamped on the floor, as the signal of those two who waited without to enter.

At sight of their horrid instruments, the cords which were to bind him, and the cruel faces of the executioners, Arthur fell on his knees, and implored mercy of the stubborn Hubert.

It was a strange and pitiful sight to see that weak and helpless boy kneeling, and with tears entreating that stout old warrior, whose bosom heaved and whose fingers twitched, and whose faces winced, as he listened, while the two others stood motionless, grasping their irons and cords, ready for the word of command to step forward and do their cruel deed.

But the cries and entreaties of the helpless and beautiful prince prevailed. Hubert wavered and hesitated; he bade the men advance, and then bade them withhold; he looked at the prince and he looked at the glowing irons; he pushed the supplicant from him, and then suffered him to cling to him. The executioners themselves were moved to pity, and lay down their instruments. Finally, with a mighty effort the warden yielded and said: "Rise, boy, and take with you your socks, till I require you." Then turning to Arthur, he said, "Prince, thou shalt keep thy sight and thy life while I am by to protect thee." And the rough hand of the old warrior stroked the hair of the weeping boy as it might have been his own son's.

The answer that Hubert de Burgh sent back that day by the king's messenger was an earnest appeal for mercy for Arthur, the king's young and now beloved charge.

But King John was a stranger to all feelings of pity, and his revenge was quick and dreadful. Foiled of his cruel design upon the eyesight of his hapless nephew, he determined now to have his life. So he ordered him to be taken from Falaise, and the custody of the humane De Burgh to the castle of Rouen, under whose walls flowed the waters of the River Seine. But the prince did not remain long there. One night a jailor entered his dungeon, and, waking him from his sleep, ordered him to follow him. The boy obeyed in silence, as the jailor confined himself to the winding staircase which led to the foot of the tower, beside which the Seine flowed. A boat was waiting at the bottom in which sat two men. The torch of the jailor threw a sudden glare over the dark water, and by its light Arthur recognized, with horror and despair, in one of the two the chief features of his uncle John. It was useless for him to pray and entreat; it was as useless for him to struggle or cry out. They dragged him into the boat, and held him fast as it darted under the shadow of those gloomy walls into the mid-stream. What happened there no one can tell; but had any listened that still dark night they might have heard a boy's wild cry across the waters, and then a dull, heavy plash—and that was all.

The story is that of these two, King John with his own hand did the foul deed. However that may be, Arthur of Brittany was never even heard of more.—Boys' Own Paper.

The Angle Children.

Nearly thirteen hundred years ago the old English who had come to Britain were heathen, and believed in many false gods; the Sun, to whom they made Sunday sacred, as Monday was to the Moon, Wednesday to a great, terrible god, named Woden, and Thursday to a god named Thor, or Thunder. They thought a clap of thunder was the sound of the great hammer he carried in his hand. They thought their gods cared for people being brave, and that the souls of those who died fighting gallantly in battle were the happiest of all; but they did not care for kindness or gentleness.

Thus they often did very cruel things, and one of the worst that they did was the stealing of men, women and children from their homes, and selling them to strangers, who made slaves of them. All England had not one king. There were generally about seven kings, each with a different part of the island; and as they were often at war with each other they used to steal one another's subjects, and sell them to merchants who came from Italy and Greece for them.

Some English children were made slaves, and carried to Rome, where they were set in the market place to be sold. A good priest, named Gregory was walking by. He saw their fair faces, blue eyes and long light hair, and, stopping, he asked who they were. "Angels," he was told, "from the Isle of Britain." "Angels?" he said; "they have angel faces, and they ought to be heirs with the angels in heaven." From that time this good man tried to find means to send teachers to teach the English the Christian faith. He had to wait for many years, and, in that time, became Pope, namely, Father Bishop of Rome. At last he heard that one of the chief English kings, Ethelbert, of Kent, had married Bertha, the daughter of the king of Paris, who was a Christian, and that she was to be allowed to bring a priest with her and have a church, to worship in. Gregory thought this would make a beginning; so he sent a priest, whose name was Augustine, with a letter to King Ethelbert and Queen Bertha, and asked the king to listen to him. Ethelbert met Augustine in the open air, under a tree at Canterbury and Christianity fell about the true God and Jesus Christ, whom he has sent, and, after some time, and a great deal of teaching, Ethelbert gave up worshiping Woden and Thor, and believed in the true God, and was baptized, and many of his people with him. Then Augustine was made Archbishop of Canterbury; and, one after another, in the course of the next hundred years, all the English kingdoms learned to know God, and broke down their idols, and became Christians.—Young Folks' Historical Series.

A few evenings since a father and daughter at Wellesley, Mass., were curiously recalling incidents of the latter's childhood. "I shall never forget," said the young lady, "how you took me out to church one Sabbath, when I was about three years old, and punished me for playing in meeting. I can remember the flogging of that peach tree switch to this day." "Very strange, very strange," said the father; "I don't recollect the circumstance at all." "Ah, well, papa, you were at the other end of the switch."

Teach me, Father, to say, with David's triumphant faith, 'The Lord, my God, will enlighten my darkness.' Let me feel that there is always some ray of divine sunlight near me, if I would but open my eyes to see it.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JULY 10, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Sunday and Whisky.

The Louisiana Constitutional Convention, now in session in New Orleans, has passed an ordinance prohibiting the sale of intoxicating liquors on Sunday. The liquor men are already moving to oppose the measure. They will endeavor to have the vote reconsidered, and will doubtless use personal and moneyed influences to the utmost to defeat the measure. We have hopes that the Convention will stand firm, and that whisky-selling in Louisiana on Sunday will receive its quietus. We should be glad if all trade were prohibited on Sunday, and also that the retailing of intoxicating liquors were altogether done away with. These measures would be just, and are demanded by the public welfare, but if we cannot have them, the prohibition of the sale of liquors on Sunday will prove of inestimable benefit. It will give us comparatively quiet and peaceful Sabbaths, and the amount of crime will be greatly reduced. There is more drinking on Sunday than on any other day, and there are more drunkenness and disturbances of the peace.

The prohibition will be a benefit to our State in a material point of view, encouraging emigration and the investment of capital, and inspiring the respect and confidence of other communities. The settlement of the State debt and the rate of taxation are not so vital as this liquor question. The shutting up of the drinking saloons will do more for the general prosperity than any other thing that the Convention can do. It will be worth more to New Orleans than a railroad to Texas. New Orleans has never had a Sabbath, and her open shops, theaters, dancing-houses, and coffee-houses and markets, are things which may well bring the blush of shame to the cheeks of her citizens when they are traveling abroad. An annual visitation of yellow fever would scarcely be a greater calamity to the city and State than is the general and open desecration of the Sabbath, and the sale of whisky. The loss of property and life, and the depreciation of values occasioned by liquor, and the crimes and pauperism which it produces, are greater than from all other causes put together. Whisky has much to do with lawlessness wherever it prevails. To be an orderly and law-abiding people we must become a sober people. The material welfare is always closely connected with the moral. To ignore the Sabbath and keep open these fountains of death—the grog-shops—on the Sabbath costs in dollars and cents more than sufficient to pay our State debt annually.

But, upon the higher grounds of morals and religion, what can be expected of a community that permits a divine institution to be desecrated by a business that at all times is hardly less than criminal? For the rising generation to be raised amidst such influences must be ruinous to thousands of our young men, and the tendency is to obliterate all reverence and respect for Christian institutions. It is a time when the friends of religion, and all who have the reputation and material welfare of the country at heart, should unite in the effort to shut up the liquor-houses on Sunday. The liquor-sellers are banded together in opposing the measure, and all good men must unite in the endeavor to defeat their plans for our ruin.

The law already existing, which gives to police juries the power to close stores and liquor houses on the Sabbath is a good one, and has proved a blessing in the parishes where it has been executed. But we need a State and organic law in order to reach those points where the whisky influence is in the ascendant. The ordinance once incorporated in the Constitution will be likely to stay there, and the friends of temperance and of religion will be apt to see that the law is enforced. We confess that the action of the Convention has given us more hope for the city and State than anything that has happened for a long time. When we get rid of Sunday trading, Sunday liquor selling and the Louisiana Lottery Company, we shall be well on the road to a restored prosperity.

Our depressed industries, our decayed real estate, and our grasping and throttled commerce, need these reforms even more than railroads, ships, levees and jetties. Give us a Sabbath, a sober people, and deliverance from the power of rum-sellers, and from the blight of legalized gambling, and our good State will become a commonwealth of which her citizens may be justly proud.

Exodus—One-Sidedness.

BY W. E. M. LINFIELD, D. D.

A dark future is pictured for the South by Dr. Fowler, of the New York Christian Advocate—a day of revenge and spoliation by the negroes. The incongruity of these forecastings, with the conciliating assurances of the Louisville fraternal address, has set us to thinking out a solution of the contradiction. Incongruities consist with a high respectability, human nature being the consideration, and, as the address plead in the interest of Christian harmony, it ought to be shielded from the suspicion of artifice, and leave us to find an explanation for the change of feeling in the newspaper article, in which appear two open faults: First, a grave blunder in the use of the law of association, and second, a total personal unacquaintance with the condition of the negroes.

The appropriation of a great historic event, widely known and well understood to aggrandize a small local affair of doubtful report, is not literature but lawlessness, such as the exode of the twelve famous tribes from Egypt, under the lead of Moses. And the migration of a few hundred darkies from the State of Mississippi is an exhibition of imaginative zeal as reckless of the rules of association as of the consequences of a misapplied analogy. There is no parity in the events so grotesquely associated, and therefore an utter disparity in the ideas derived, and the use they are made to serve. The piece of work is a master effort to convey a suggestion: "As they did, so do you," and to cover a personal desire by a hint from an unsuspected reference. If passion did not dominate where reason should have ruled, how could ordinary insight fail to perceive the double edge in the overdone analogy? If the Mississippians are the Egyptians whom the retiring negroes are to spoil, what is to become of the Kanelans and others, the occupants of the territory they are to occupy? The picture deepens in darkness as the exodus moves on, and night is the doom of the land left to the approaching destiny of the land sought.

The doctor must mend his rhetoric to save his own head. It is not too bold to add that the one open fault is procured by another—bad advice and false prophesying—from a total unacquaintance with the condition of the negroes.

Our government has not thought it to ascertain the condition of the laboring population of either our own or adjacent countries, with a view to a comparison and a generalization. Without the data governing in the premises, any judgment is of doubtful value, but other governments have taken the pains to ascertain these life-conditions, our county not included, and the reports are ample. An exact generalization—*i. e.*, the standard of well-being for a laboring population—cannot be stated until all the particulars of the group are collected and compared. An opinion without such a guide is of little force in an accusation or exculpation of blame for neglect or oppression of the laboring class. To divide a nation in sentiment, and array them against one another in hostile feeling upon any phase of sympathy derived from a case involved in such obscurity, neither indicates the wisdom of years or the maturity of reflection. But, so far as the notices at hand, and familiarity of association, enable an intelligent statement, the following is offered:

1. That the actual life-conditions, including personal, domestic, social and political, of the laboring populations of the South, both blacks and whites are alike, and are what the climate, soil and industry admit, and the public laws afford. This is a candid, careful and full statement of the prevailing life-conditions of the whole laboring population, and sympathy for the one, to the exclusion of the other, is simply an exception on behalf of the negro to the common lot of labor in which, under universal necessity he shares, to eat his bread in peace.

2. The relative condition of the negro laboring population in the South to other laboring populations, whose conditions have been reported upon, admits the following conclusion: Better earnings for the labor bestowed, the gauge of this statement and its contents is taken from uniform practice. In a farm contract labor is put against land, stock and tools, and an equal division of the crop. The negro farm laborer in the South handles more money than any other reported laborer of his class. His domestic rights and comforts rest on the broad basis of natural ability, his home will compare with the best of his class, and his acquisition of property is facilitated by joint interests. He has no competition with labor-saving machinery to reduce dependence upon him, or diminish his wages to cost of machine work. No antipathy of capital against universal need to greater advantage. If the hand of Providence can be detected in the affairs of men, and if the sentiments ascribed to him in the Holy Scriptures certify to us hidden things, then the universal well-being is the rule, and individual advantages subordinate. The Christianization of the negroes was and is the work of his neighbors. The greatest service of the negro to the rest of mankind is in his just labor with the white race in the South.

Centenary College, Louisiana.

The commencement exercises were, on the whole, very gratifying. The audiences were better than for two or three years past, and there was improvement in the exhibitions, both of the preparatory department and of the societies. The speeches of the members of the societies on Tuesday night were of a high order of merit, and well delivered. The annual sermon was preached on Sunday morning, June 29 by Rev. R S Woodward, of Natchez, Miss. The large college chapel was well filled, and we had a practical and strong sermon on the Cross of Christ. Rev. C. W. Carter, of the Louisiana Conference, delivered the address before the Alumni Association on Tuesday morning. His subject was: "The Ideals of Manhood," and it was treated in a masterly manner. It is seldom in a lifetime that we happen upon such a treat as this was. It would have done honor to the rostrums of Yale, Harvard or Vanderbilt. Centenary has reason to be proud of her alumni, Dr Carter graduated twenty-four years ago, and richly merits the honorary degree which he now receives from his *Alma Mater*.

The meeting in the hall of the Franklin Society on Tuesday morning, an hour or two before the alumni address, was as usual a feast of fat things. There was an address by a member of the society, the delivery of the society diploma to J. W. Chambers, a handsome address by him, and then a general fusillade of short and brilliant speeches from visitors. It was a sort of literary love-feast, an experience meeting, flashing and sparkling from beginning to end—the end excepted this time—with the best things of many gifted minds. The literary address before the societies was delivered by W. H. Geodale, Esq., of Baton Rouge, a very thoughtful and instructive production. His theme was: "Symmetrical Education"—a subject which at this time needs to be impressed upon the attention of educators as well as upon the convictions of the people generally.

On commencement day the graduate, J. W. Chambers, had to do double duty—giving us an excellent speech at the opening and the valedictory afterwards. There being but one graduate this year, this circumstance suggested the topic of President Andrews' baccalaureate: the advantages of self-reliance, self-help, of being alone in working out the problems of life, and in the achievement of success. The address was well conceived, happily illustrated, and all its points were forcibly presented. The exercises were brought to a close by a robust speech from Bishop Keener, president of the Board of Trustees. It was to the people, on the state of the college, the condition of the country, and the general outlook. He emphasized the importance of patronizing our own schools, as opposed to sending abroad or to State institutions, gave advice to farmers to make their own hay and corn, and to raise stock, and insisted that the South has a bright and promising future before it.

A feature of the commencement exercises was the excellence of the music. We have not had occasion to say much about the music heretofore. This year it was a most delightful part of the entertainment. Cornet, violin, harp and flute have seldom done a better service. Besides being a refreshment to the audience, the music was an inspiration to the speakers.

John W. Chambers, a young man preparing for the ministry, graduated, and received the degree of Batchelor of Arts. A. R Holcombe and T. C. Gordon received the degree of Master of Arts in course. The honorary degree of Master of Arts was conferred upon John Burruss Magruder, of Baton Rouge, La., and the degree of Doctor of Divinity upon Rev. C. W. Carter, of the Louisiana Conference.

The state of the college was, as usual, thoroughly examined into by the Board of Trustees, and the administration of the faculty heartily approved. The examinations were thorough, and the grade of scholarship higher than in other years. No partiality is shown, and, to pass, the student must come up to the required standard. The deportment of the students has been remarkably good, and the religious influences among them are causes of special gratification. Among the students this session there have been nine young preachers, four preacher's sons, and in all seventeen who have had free tuition. The college is certainly doing a great and beneficent work in this line, and it has a right to appeal to our people for aid on this ground. The faculty are laborious, self-sacrificing men, and are entitled to the support of all who have at heart the cause of religion and education.

There is no healthier location for a college in the South than Jackson. It was free from yellow fever last year when so many places in the country were visited by the terrible scourge. The expense is as low as at any school we know of. Tuition in the Preparatory Department, $45; in the college classes, $65. Board in families, including everything, from $15 to $20 a month, and students furnishing their own rooms in the college buildings, $12 a month, including everything. With facilities like these at hand, hundreds of our Southern boys ought to enter Centenary in October. For religious and moral training, for health, for economy, and for thorough and careful instruction in the important branches of a collegiate course, Centenary can be safely chosen as the place to send our young men.

Commencement Exercises of the Southern University, Greensboro, Ala.

The commencement sermon was preached by Rev. F. R. Hill, June 29. The discourse was short, pithy, at times rhetorical, and, best of all, full of gospel truth.

Monday morning a large audience assembled in the college chapel to hear the "prize declamations." A lively interest had been excited among the friends of the thirteen contestants. After hearing their declamations we concluded that their friends had a well-grounded hope that their favorite would carry off one of the two prizes to be awarded. But, alas! for human hopes! Even noble hearts were to be disappointed. But, never mind it, young gentlemen. You did not take these prizes. There are before you others of far greater value, which pluck and perseverance will certainly win.

The first prize was awarded to Creyon B. Walker, of Eufaula, and the second to Samuel D. Tisdale, of Sepulga. A special prize was given to W. A. McCann, of Newbern, by some of the audience, in whose judgment he should have been the victor. Dr. Lewis had thoroughly drilled these young gentlemen in the art of elocution, and if they will "rise higher and take fire" some of them may make Patrick Henrys yet.

The final exhibition of the Belles-Lettres Society came off on Monday evening. Four speakers delivered original orations. W. P. Hurt and W. A. McCann showed their genius in speech-making as well as their skill in the art of declamation. S. D. Tisdale discoursed lovingly on "Courtship," to the delight of all, unless, perchance, we except the matrimonially inclined sixteen-year-old boy. J. M. Spurlock delivered, in a forcible manner, an argumentative speech on the "Evils of Carrying Concealed Weapons." This was practical and timely, and was listened to with unusual interest.

From the profusion of flowers and bouquets which the speakers received, we judge that the fair sex of Greensboro were delighted with the efforts of the young orators.

Tuesday morning Hon. B. M. Hury delivered the annual address before the Alumni Society, and Samuel W. Goode, Esq., before the Literary Societies. Mr Hury graduated here nineteen years ago—the *first graduate of the Southern University*. His address was touching and practical—a just tribute from the *first alumnus* to his *Alma Mater*. Mr. Goode sustained his reputation as one of the first orators of Alabama. His oration though containing much "classical lore," was full of practical thought. His rhetorical strokes were very fine, though rather profuse, and his wit superb.

Tuesday evening, as we entered the chapel, we were greeted with the neatest and prettiest programme for the evening we have seen for years. The clariosophics presented as their orators for the evening N. L. Whitfield, Creyon B Walker, J. M. Kendall and E. W. de Graffenried. The subjects of these young gentlemen were well chosen, their speeches well written, and impressively delivered.

Wednesday, commencement day, six young men delivered their graduating speeches and received their diplomas. J. W. Moore, T. A. Taylor and J. D. Yerby took the degree of A. B., and W. P. Hurt, L. D. Landrum and E. B. Ward that of B. P. One thing in the speeches of the class impressed us: they were plain, practical, sensible. They said but little about the "departed glory of Greece and Rome," or the "sweet music of the forest songsters," or the "blazing splendor of the bespangled heavens" which so frequently form the staple of a graduating speech.

These young men go out from these halls of sanctified learning with the impress and benediction of godly men. May they ever be true to their *Alma Mater*, and not disappoint the high expectations cherished by their many friends.

Dr. Lewis, in his happiest manner, delivered the baccalaureate. It was a perfect gem, the best address of the kind it has ever been our pleasure to hear.

Dr. A. S Andrews, president of the Board of Trustees, announced that the board had conferred the following honorary degrees: L. L. D. on Bishop John C. Keener and Senator John T. Morgan; D. D. on Rev. John S. Moore and Oliver R Blue, of the Alabama Conference, and A. M. on J. W. DuBose, of Livingston, Ala.

The exercises from the sermon on Sunday to the baccalaureate on Wednesday were excellent—the best, I am told, for several years. But one thing was lacking to make the occasion altogether a pleasant one—the presence of Dr Smith, who is dangerously ill at Birmingham, perhaps dying at this writing.

The institution will continue under the same faculty, the announcement of which was received with hearty and prolonged applause. There were more visitors than usual from a distance. The college is becoming better known, and its claims more faithfully and persistently presented. The financial agent, Rev. W. Powers, is doing much in this way as well as in securing material aid for the university. But he cannot do all that must be done. Let the students urge the claims of *this* school. Let the present patrons continue their patronage, and get their neighbors to send their sons. Let each alumnus secure at least one pupil. Let all the preachers of the Alabama Conference inform their charges that we have a church institution to sustain, that we have the best college building in west Alabama, I believe in the State; that we have at the Southern University as full and as competent a faculty as can be found at any similar institution—a faculty of faithful and consecrated men; that all who send their sons here will place them under the care of men, whose constant aim will be to improve the morals and gentlemanly deportment of their pupils; that they can educate their sons at Greensboro as cheap as at institutions which offer *free tuition*.

Let the students and patrons, and alumni and preachers, and friends of the institution, do these things, and a new era of prosperity will dawn upon *our* school. There is no good reason why any Methodist should patronize other institutions. We can and must sustain a school that will meet all the reasonable wants of a cultivated people.

H. M. MOSS.

—Bishop Keener returned from the commencement of Centenary College last Thursday. After the Seashore camp meeting, and some District Conferences, he expects to leave about the tenth of August for the West, Colorado, California, Oregon.

—We fell in with Dr. C. K. Marshall last week on board the Steamboat Whisper. The doctor was on his way to Baton Rouge, where he was to preach on Sunday, the sixth, and to lecture for the benefit of our church on the Monday night following. We were glad to find him as fresh and hale as at any time during the past twenty years.

—Rev. Dr. Tudor preached twice in New Orleans on Sunday, June 29. His friends were all rejoiced to see and hear him. Our trip to Jackson deprived us of a privilege which we should have greatly appreciated.

—We are having pleasant summer weather in New Orleans, and the city was never healthier. There is no yellow fever here, and no indications that any is likely to appear this season. The city is remarkably free from every kind of fever. The port is vigilantly quarantined, and more than usual care is given to the sanitary condition of the streets. An unacclimated person is as safe in New Orleans at this time as he would be in Boston or Montreal.

—The crop prospects throughout the country are generally good. The corn crop of north Louisiana and of some other sections has been cut off by drouth, but the cotton everywhere is said to be doing well. The first bale of new cotton reached Galveston, July 1—the earliest on record. The sugar-cane is reported as doing finely, the stubble is inferior, but the plant cane is remarkably good. Besides the probability of a bountiful harvest, the health of the country throughout the Southwest is exceptionally excellent.

—About the exodus we hear but little. A good many of the Kansas emigrants have returned; a few are still going. We should not be surprised if the movement settled down into a gradual and continuous emigration of the negroes. Families, squads and individuals will probably go from time to time. There will also be a returning tide. We hear many people in the country speaking of it as the "blessed exodus." This, we believe, is coming to be the conviction of the whole people of the South. The immediate effects may be injurious to large planters; there will be less cotton and sugar made, but attention will be turned to stock, to manufactures, and to a diversified agriculture. There will be an end of race conflicts, socially and politically, and after the negro goes there will be peace, and after awhile prosperity. The Northern philanthropists and politicians ought to take their share of the negro, and we hope they may get him to their hearts' content.

Death of R. W. Rayne.

The death of this old and well-known citizen of New Orleans is announced by telegraph just as we are making up our forms for the press. He died suddenly at Ocean Springs Monday night, July 7. He left his residence in the city for his summer home at Ocean Springs on Saturday morning last. Several years ago he lost his sight, and had been in infirm health at times for a good while, but all the time continued the oversight of a large business. He was a man of affairs, of excellent business capacity and prosperous. We do not know when he came to New Orleans, but probably as long as forty years ago. He was a local elder in our church, and a fine expounder of the word of God—one of the most scriptural preachers that we ever heard. When we first knew him, nearly thirty years ago, he preached frequently, and continued to do so, until failing health within the last few years compelled him to desist. Not more than three months ago an appointment was assigned him in the suburbs of the city at his own request, but he was never able to meet it. Bro. Rayne was a native of England, and he was rooted and grounded in Wesleyan Methodism. Always greatly absorbed in business, he loved his church and his Master's work. The handsome Methodist Church on St. Charles Avenue was built through his efforts and means, and will long remain as the memorial of his devotion to Christ. He had a charitable spirit, a kindly disposition, and his hand was open to help the distressed. We loved him well and long, and it is with heartfelt sorrow that we record the death of this good man. We believe he was seventy years old at the time of his death. His death is a loss to our community, to the church, and an unspeakable bereavement to his family. To the bereaved we tender our heartfelt sympathies.

Among the Editors.

Christian Intelligencer.

—The ecclesiastical conscience breeds strifes, quarrels, controversies, and even bloody wars. It makes its scruples of human infirmity outweigh pounds of divine wisdom. It gorgles mint, anise and cummin, but neglects justice, mercy and truth. It is void of charity, and counts every dissident from its petty standard to be worse than a heathen man or publican. It has kindled the flames around martyrs, locked the dungeon upon innocence, and with infernal cruelty this depraved and selfish conscience has applied the rack and the thumb screw to make converts to the truth.

It is a mournful fact that as yet so many good men are yet held in bondage to ordinances, to precepts and to merely notions which limit them more completely than the law of life which is in Christ. They pull around in the treadmill of sectarian peculiarities, and think they are serving God while they are mental slaves of rules superimposed by human authority. These earth-made chains are indeed heavy, but multitudes still prefer them to the yoke which is easy and the burden which is light.

The Christian conscience warms in the flames of love, bows beneath the one supreme authority, and what liberty it claims for itself it concedes readily to others. The ecclesiastical conscience on the other hand sets up flickering lights over a miasmatic marsh, and erects a guide board on which bigotry has painted in big black letters: "This is the way, walk ye in it."

Georgia Advocate.

—A colored man by the name of James Ellis, formerly a slave of Mrs. Virginia A. Wisham, and a successful blacksmith, in Americus, Ga., upon hearing that his old mistress was in destitute circumstances—without even a shelter—went before

an officer and executed a deed to a small farm in Macon county in favor of his former mistress, thus giving her a home in her old age without fee or reward. So says the American Republican. This is magnanimous—worthy of all praise—but there are many instances of the kind in Georgia which have never been recorded. We know of a similar case in Wilkes, the county of our nativity. An old maiden lady, Miss Grimsley, when we heard from her last, was living in the house with two of her former slaves, and these colored people were taking the most tender care of her. There is an affection existing between the races South which our Northern and Eastern brethren are hard to see and understand. There are mean white men and mean negroes in Georgia, and in many instances negroes have been fearfully mistreated by mean white men, and white men have been equally mistreated by mean negroes; but it is a sad mistake to conclude from hence that the two races at the South are deadly enemies, and the whites being the stronger, are constantly seeking opportunity to oppress and defraud the colored man. This is not true. As a general rule, when left to themselves, free from the intermeddling of designing men, the races live side by side in perfect harmony, pursuing their common interest unmolested. We wish we could be left alone. It would be better for all.

Zion's Herald.

—There is a wonderful difference between *ability* and *availability*. Many a minister, without conscious self-conceit, is conscious of his ability—natural and cultivated. He knows he can both write and preach better than certain other ministers who are unaccountably popular. He is a gentleman in his manners, and is thus recognized by men of all denominations in the vicinity of his public labors. But strangely enough, his services are not eagerly sought after by the churches. Inferior men, of certain sensational and magnetic abilities, are preferred before him. He cannot condescend to the means that seem to secure the popularity and success of these men. He does not believe in cant, in effusive exercises and demonstrative performances. He sees sadly enough his congregation diminishing rather than growing, the churches somewhat discouraged where he labors, and he becomes himself thoroughly disgusted with this condition of things. He is inclined to believe that somebody is intentionally injuring him; that he has not a fair chance; that the stationing power of the church voluntarily keeps him from the positions he ought to fill; and that undoubtedly some other religious body would better appreciate his talents. It is entirely probable that they would. We have known changes under these circumstances, to be happy all round, and a preacher that found himself out of his orbit, in one denomination, to revolve in peaceful harmony upon the plane of another organization. But still, in every church, there will be seen this broad distinction between ability and availability. The former will oftentimes fail to impress the masses, while the latter sweeps everything before it. Happy is he who is both able and available; but God has a place for every one; the great secret of life is to find it and be satisfied with it.

Christian Intelligencer.

—In some circles in Europe the government of the French Republic is regarded with special interest on account of the Jewish descent of some of the men holding leading positions. Messrs. Gambetta, Jules Simon and Jules Favie are said to have a good share of Jewish blood in their veins, if not of pure Jewish extraction. The self-possession, calmness and deliberation of these gentlemen has surprised everybody, and won the admiration of all except those they have defeated. Yet should we be surprised at composure and caution in a Jew, when we remember the long and severe trials through which he has passed, and which he has almost invariably turned to his advantage? Still it is a very suggestive fact that the administration of French affairs has fallen so naturally into the hands of the children of Judah.

Under the generous toleration and the principles of humanity established by Protestantism the Jew is steadily rising in influence and importance. No Christian can regard this fact, characteristic of our times, with any other feeling than one of genuine satisfaction. It is also exceedingly pleasant to notice the noble qualities more and more exhibited by the ancient people as the distance is increased between them and the prejudice, the social ostracism, and the fearful persecutions to which they were subjected not long ago. A treatment for which the papacy is largely responsible.

Two weeks ago we noticed the critical illness of Dr. Alexander Clark, editor of the Methodist Recorder of Pittsburg and a leading minister of the Methodist Protestant Church. It is with deep regret that we learn that he died at Atlanta, Ga., July 6. The following dispatch gives all the information received:

PITTSBURG July 7.—Rev. Dr Alexander Clark, editor of the Methodist Recorder of this city, the organ of the Methodist Church, died last evening at the residence of Gov Colquitt, at Atlanta, Ga., where he had been lying ill for more than two weeks. Dr. Clark went to North Carolina to deliver an address at a college commencement, and on his way back visited Atlanta, where he was taken sick. He was a brilliant writer, leader in his church, and was born in Jefferson county, O March 10, 1811. He was mostly self-educated. He began life by the publication of the School Day Visitor, setting type himself. This was afterward consolidated with the St. Nicholas." He was the author of several books which met with popular favor. His friends here generally regard his death as the result of overwork. He leaves a family at Woodsville, O.

Dr. Clark was one of the fraternal representatives of his church at our General Conference at Atlanta in May, 1878. He had a genial and truly fraternal spirit, and as an editor he was always candid and kind. He had a keen and sprightly mind, ready in resources, and, whilst firm and strong, he was loving and considerate. In him a great and good man has fallen and one for whom every branch of Methodism will mourn.

Rev. John A. Ellis, presiding elder of Seashore district, Mississippi Conference, writing a private note to the editor, from Perry county, July 1, says:

It is wonderful the fine corn that is growing on this pine land, since the people are giving attention more to their farms, the log business having been interrupted. But for the drouth—terminated now, happily, by pleasant showers—the corn I see would equal Tennessee crops. Surely there is a better future for this region. Corn, oats, peas, potatoes, rice, sugar cane, sheep, cattle, hogs and fogs, besides the variety of fruits and vegetables, easily grown. These are sufficient wealth. And if the Bishop will reduce the Seashore district to reasonable bounds, so that better attention may be bestowed upon the field, the yield to Christ and the church will be more satisfactory.

From Moss Point to this Enon quarterly meeting, just held, is through the county sixty-five miles. I go next to Ellisville, fifty miles, and then sixty odd miles toward home for another meeting, thence fifty-odd miles to Moss Point, just in time for the Seashore camp-meeting. And this is just a specimen. But it is the Lord's work, and all is well.

Rev. Dr. Tudor dedicated the new church at Searcy, Ark., June 22. A correspondent of the Western Methodist, giving an account of the occasion, says:

It was gratifying not only to the people of Searcy, and to their happy pastor, but to all, and especially Arkansas Methodist ministers, to hear D. Tudor say he had heard of the nice building, but highly appreciated the honor of participating in these services; but the magnificence of the structure, the elegance of its finish and furnishing, the completeness of the whole, as a house of worship, was beyond his expectations—he had no idea Arkansas Methodists had such an architectural beauty, such a thorough edifice as he now saw around him.

The house has cost near eight thousand dollars, which speaks in high praise of the Christian liberality of that section of Arkansas Methodism, and of the untiring energy, determined will and constant hope of Brother Dye, who has but a few months more to serve that people, this being his fourth year at Searcy.

In another column will be found an excellent report of the commencement of the Southern University, at Greensboro, Ala. This institution is evidently growing in public favor, and the indications of a prosperous future are evident. We call attention to this report, and especially to what is said in it concerning the obligations of Methodists to patronize their own schools. Those receiving honorary degrees are worthy. Drs. Blue and Moore will accept our congratulations, and also Bishop Keener and Senator Morgan.

While on a recent visit to Florida, we made inquiries concerning the whereabouts of Dr. L. D. Heston, and were pleased to learn that he was succeeding finely in the cultivation of semi tropical fruits on Indian river, and was highly esteemed by his neighbors. He keeps up family prayer, is exemplary in his life, courteous and considerate, and has so lived as to gain the confidence of all who live about him.—H., in Southern Methodist.

The Louisiana Constitutional Convention has passed an ordinance recognizing the State debt at its face value, and fixing the interest at three per cent. for the first fifteen years, and at four per cent. thereafter. An ordinance fixing the State capital at Baton Rouge has also been adopted. The ordinance prohibiting the sale of intoxicating liquors on the Sabbath day was passed on Thursday July 3.

ACKNOWLEDGMENTS.—Miss Pearl A. Parsons sends her contribution of $1 for China mission for June. The dollar contributed by her for May was also duly received and forwarded to Dr. Wilson, Missionary Secretary.

From Rev. J. L. Wright, contribution from Trenton, La., for Rev. J. W. Picot, French missionary, $3 50. From a "Friend of Missions," Jefferson county, Miss., for Rev. J. W. Picot, $1.

MISTAKE CORRECTED.—The Crystal Springs camp meeting begins July 31, and not July 24, as previously announced. The error grew out of an oversight or mistake on the part of the committee. Thursday, July 31, is the time. Let all take due notice, and correct the mistake.

The degree of Doctor of Divinity was recently conferred upon Rev. J. C. Hartzell, editor of the Southwestern Christian Advocate by the Illinois Wesleyan University.

See camp meeting notices on the eighth page. Read them carefully, and attend all you can.

Books and Periodicals.

THE SUNRISE KINGDOM; or Life and Scenes in Japan, and Woman's Work for Woman There. By Mrs. Julia D. Carrothers. Philadelphia: Presbyterian Board of Publication.

The author, Mrs. Carrothers, was connected with the Woman's Foreign Missionary Society of the Presbyterian Church, and spent seven years as a missionary in Japan. The volume before us contains a large amount of information concerning Japan, and is specially instructive and entertaining in its account of Protestant missions in that country. The author's experiences and observations are related with a freshness and vigor of style which will not fail to interest. We commend the volume as well worth reading. It is a 12 mo. 408 pages, beautifully bound and illustrated.

SOUL-THIRST AND OTHER SERMONS. By Rev. Francis Wilshura, Second edition. New York: N. Tibbals & Sons. 1879.

We had occasion to notice this work when the first edition was issued. There are ten sermons in the volume, and all are good. Some of the best thoughts of the day is in them. The author's style is somewhat ornate, and abounds in apt illustrations. In handling such topics as the divinity of Christ, faith, the resurrection, and future punishment, he walks in the old orthodox paths. A good book, and worth buying. 12 mo. 218 pages, bound in cloth. For sale by La Hope & Wilkins, 112 Camp street, New Orleans.

Our Sunday-school periodicals from Nashville for July are late in reaching us. They are in their usual neat and attractive dress and well filled with interesting articles. The Sunday-School Quarterly containing lessons for the third quarter is among the publications of the present month.

MARRIED.

ENGLISH—CATCHING.—At the residence of Dr. J. E. Catching, July 2, 1879, by Rev. A. W. Harding, Mr. Isaac Enoch English to Miss Maggie E. Catching, all of Copiah county.

Publisher's Department.

We are anxious to do our best to circulate the current advertisements from the ADVOCATE, *and to make them follow themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

CLUB RATES.

THE NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $1 75.

THE NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $1.

THE NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3 50. Each paper to be mailed from its own office.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found, as though highly a first class house, having reduced its rates to $3 and $3 50 per day.

W. C. SHEPARD & CO.—Fruit jars. Mason pints, $7 a quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness to French China. 19

HARDWARE.—One of the most important and well-conducted establishments in Quietly is the depot for everything in the hardware line of H. DeVerges & Co., 17 and 19 Decatur street. We are convinced that they will give satisfaction to those who may favor them with their business. See seventh page.

HARRY GREENEY, Esq., of the Price Current, left last Saturday evening for New York, by Chicago, on business for his journal. This popular gentleman will be gone several weeks, and during his stay in the East the Price Current will lose none of its prestige in his keeping.

WATCHES.—By enclosing $10 and 10 cents for postage to Kindrick & Son, 141 Fourth Avenue, Louisville, Ky., will send you a silver watch which will give satisfaction. This house is one of the leading and most worthy houses in the South. Look on the sixth page for a cut of this watch.

BOOT AND SHOE STORE.—At 26 French Town Street there is a gentleman engaged in the manufacturing of Ladies' boots and shoes, and whose prices are much less than on Canal street. It will pay you to give him a call, and see the beautiful work manship he prepares for his customers. Jefferson road is the proper place. See advertisement on the sixth page and give him a call. Country orders solicited.

TUTT'S PILLS.—These pills are indorsed by physicians, clergymen and the afflicted everywhere. They are a corrective for all the different diseases, as seen in his advertisement on the eighth page. Tutt's is an eminent physician, and his preparations are entitled to their patronage, as the field's proof.

PROMENADE CONCERT.—Take the NEW ORLEANS, Spanish Fort & Lake Railroad to the lake to-day and listen to the delightful concert which will be given under the direction of H. Morse, leader of the band of the Fourth Louisiana Regiment. The programme is such that will please the most fastidious. See the advertisement in this paper for schedule. Trains run every half hour.

SAFES.—Since all the savings banks in the city have closed their doors and their safes, the next thing in order is to buy a money chest, so that when your money is in it you can rest satisfied that your small or big savings is under your own eye, and not in institutions that nobody knows anything about but the presidents. Our old friend, A. Roy, No. 27 Canal street, agent for Diebold Safe and Lock Company, will be happy to make your acquaintance, and show you a safe place for your wealth, and at prices that will suit all kinds of money bags.

EQUITABLE LIFE INSURANCE COMPANY.—The officers of this fine institution have so managed their affairs that by an official statement the Equitable is shown to have a larger actual amount of surplus than any other company in the country. Policies are made unforfeitable, and none for double after three years' payments have been made. So that if the insured is unable to pay longer he will receive a paid up policy for three years, upon which, after his death, his heirs or assignees receive their proper legacy promptly. Messrs. Williams & Woods, of this city, are the general agents, and we recommend them and their company to all needing and wishing for life assurance.

WE have received from Messrs. Boericke & Tafel, homœopathic pharmacists, a pamphlet giving the history of the origin, progress, and end of the yellow fever in the Mississippi valley last summer, by Dr. Ernest Hardenstein, of Vicksburg, Miss. This gentleman was one of the most successful physicians in the treatment of the disease. His losses were not much over three per cent. The price of this valuable book is only fifty cents. For sale at 413 Canal street.

CHICAGO, ST. LOUIS AND NEW ORLEANS RAILROAD.—In our repeated trips to the Eastern cities we have travelled over nearly all the lines of railroad connecting the South with the commercial cities of the East and North, and we are in fact compelled to say that we have never enjoyed more real comfort on any line than the above. We have observed the character and conduct of the agents and employees of this line with great pleasure. In the last two and a half years the track has been relaid, a distance of four hundred miles with steel, and the rolling stock are now as good as those on the line of any road in the country, notably Wabash Valley and Milan. The table has been fixed at a cost of $1,000, and is spread before the finest railway hotel this side of the Mississippi river. There is only one change to New York, and that is at the breakfast station at Columbus, Ohio. Passengers are now landed in St. Louis the second night out, and one day saved to Chicago. When the management has done so much for the people of the cities where the road is called after we think that our own people should show them what their labors and efforts have been appreciated by taking tickets via St. Charles. The popular general passenger and ticket agent, has aided materially to the present success of this line. He is considered by the railroad fraternity to have reached the pinnacle of passenger agent. We congratulate he road in having such a gentleman as one of their officers.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands who use it daily to be the only preparation that tones and roughens the skin, stops blotches, or disease, black spots in the pores. Mothers can apply it to infants who require a chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box; sold by druggists, and at depot, 67 North Sixth street, St. Louis (Randell Hotel).

INDIGESTION.

The main cause of the complaint is indigestion, and there is failure in one or more of these much-to-be-valued agents, a good health will not follow. It differs to it, in that the stomach, purifies the blood, and keeps the liver and kidneys active, to carry off all the foul humors and waste matter of the system. See other column.

THE reason why medical practitioners do not prescribe Dr. E. Wilbor's Cod Liver Oil and Lime, which contains the full medicinal value of the pure Cod Liver Oil, is because they cannot control the quality. Dr. Wilbor's Cod Liver Oil and Lime is prepared from fresh selected livers, at the seashore, and is always uniform in quality and strength. Physicians who prescribe it know that they can depend upon getting the best. Sold by druggists.

Office Commissary of Subsistence,
TUSCUMBIA, ALA., July 14, 1862.

Messrs. J. & C. Maguire: Your Magnire's Benne Plant has proved a most effectual cure for Diarrhœa, Cholera, Dysentery, etc. It has not failed in a single instance. STEPHEN HOYT, Capt. C. S.

Wilbor's Cod Liver Oil and Lime.—The great popularity of this safe and reliable preparation is alone attributable to its intrinsic worth. In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrofulous Humors, and all Consumptive Symptoms, it has no superior. It upsets, at once, incipient the early symptoms of disease, when an agent is at hand which will cure all complaints of the Chest, Lungs, or Throat. Manufactured only by A. B. WILBOR, Chemist, Boston. Sold by all druggists.

Wesleyan Female College,

MACON, GEORGIA.

OPENS its Forty-Second Annual Session SEPTEMBER 17. It has advantages in the South, at moderate rates. Apply for catalogue and terms to REV. W. C. RASS, D. D., Prest.

A YOUNG LADY, OF MUCH EXPERIENCE in teaching the English branches, desires a situation in some Female College or High School. References can be given. Address ADVOCATE office.

DESTRUCTION AND RECONSTRUCTION!

Personal Experiences of the late war.

BY

RICHARD TAYLOR,

Lieut. Gen'l in the Confederate Army.

A large octavo volume, handsomely bound in cloth. Its interest consisting, to a great extent, of personal reminiscences of Secession, War and Reconstruction, in which the author was prominent actor, affording also exceptional advantages for a clear view. Price $2.

Mailed post-paid on receipt of price.

Address,

LAPLUME & WILKINS,
112 Camp St., New Orleans.

Washington Avenue Drug Store.

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines Compounds, all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended to all who use it as a very superior dentrifice, it beautifies the teeth in a fine pearl like appearance and ravishing beauty. Also the Bouquet Powder for beautifying, softening and preserving the skin the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and old at moderate prices. Prescriptions put up day and night. R. J. MAINERIA, M. D., Druggist, Pharmaceutist and Practical Chemist.

MISCELLANEOUS

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N.

F. E. GUEDRY, Agent.

WHEELER & PIERSON,

(Successors to Harey & Wheeler and Pierson & Hayes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | Business Suits $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plumbum shipping for country stores at very low prices to suit.

WHOLESALE DEPARTMENT.

IMPORTANT ANNOUNCEMENT

IN

Life Assurance!

The Equitable Life Assurance Society of the United States makes the following announcement to the public:

The dissatisfaction which prevails throughout the community with regard to onerous conditions contained in life assurance contracts and the judicial decisions based thereon, together with the public indorsement of the liberal usages of this society as shown by its largely increased business, has led the management seriously to consider whether the contract could not be simplified and certain conditions existing therein which have been the subject of much criticism and misconception.

After a careful examination of the experience of some of the best companies in Great Britain, who have shown a greater liberality than has been customary in this country, this society feels justified in adopting a form of contract in which the following important concessions are made to policy holders throughout the United States:

1. **Policies will be made incontestable after three years from their date.**

2. **Each ordinary policy will provide for a definite surrender-value or paid-up-assurance, in case the policy is forfeited after three years from its date.**

3. **Each Tontine policy will contain a definite surrender-value in cash in case of withdrawal at the end of the Tontine period.**

4. **The contract will be concisely and clearly expressed, containing only such provisions as are necessary to protect the policy holders.**

5. **The above concessions will hereafter enure to the benefit of all policies already issued and in force after three years from their dates respectively.**

OFFICE, 188 GRAVIER STREET.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, *arisæma triphyllum*. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by B. LAPLACE, Pharmacist, 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Dumont & Co. Depot in St. Louis at RICHARDSON & CO. 5p

T. A. BECK,

COOPERAGE.

Office and Salesroom, 27 North Peters St.

Manufactory, Circle Steel Work, between Bienville and Priest Streets, New Orleans.

Have constantly on hand Sugar Hogsheads Molasses Barrels, Half Barrels, Kegs, Sugar and Rice Barrels. Order for Hoop Poles filled at the lowest market rates. Particular attention paid to Trimming.

COOPERAGE.

PHILLIP HIRSCH, Cooper.

50 to 60 NORTH PETERS STREET,

NEW ORLEANS, LA.

Has for sale and keeps constantly on hand a large and selected stock of new Star Head and Open Head Sugar Hogsheads and Molasses Sugar Barrels. Also Barrels, Half Barrels and Kegs, all sizes; also, white hoop steel and barrel Hoop Poles. Contracts for large delivery solicited. Prices moderate. Satisfaction guaranteed.

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

72 CAMP STREET,

5p NEW ORLEANS.

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY AT 5 P. M.

For Washington, Opelousas, Port Barre, Newport, Church-point, Bayou Boeuf, Bayou Courtableau, Carencro and Lafayette.

The fine and light-draft steamer

FANCHON,

H. H. BROUSSARD, Master. THEO. LOUIS CLERK, will leave as above. For freight or passage apply aboard, or to

R. W. ADAMS, Second Place.
J. B. CARLIN, 17 Carondelet St.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Port Barre, Newport, Church-point, Bayou Boeuf, and all landings on the Coast, Vermilionville and Grand Prairie lines. The very light-draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply aboard or to

LAPLACE & MOREAU, Agents, 43 Tchoupitoulas st.
THEO. DUPUY, Agent, 11 Carondelet st.

P. S. Cotton closely packed. Hogs for Bayou Des Glaize must have Bags for Bedding.

1879. 1879.

EXCURSION ROUTE!

NORTH, EAST AND WEST,

ST. LOUIS & NEW ORLEANS ANCHOR LINE,

The fine passenger steamers of this line leave NEW ORLEANS on TUESDAYS, THURSDAYS and SATURDAYS at 5 P. M., from the foot of Canal street, connecting at St. Louis with the principal railroads for all points North, East and West.

Passengers leaving from steamer [illegible] will find the cars of the Illinois Central Railroad at the levee, and will be transferred to the depot of the Louisville, New Orleans and Texas Railway, corner of Canal and Basin streets, without extra charge.

For further information apply to

J. B. WOODS, General Agent.
No. 161 Common street.

For Mandeville!

THE HEROINE!

LEAVES NEW CANAL AND LAKE END:

MONDAYS, 10 o'clock P. M. for
TUESDAYS, 7 A. M. and 2 P. M. for
WEDNESDAYS, 7 A. M. and 2 P. M. for
THURSDAYS, 7 A. M. and 2 P. M. for
FRIDAYS, 7 A. M. and 2 P. M. for
SATURDAYS, 7 A. M. and 2 P. M. for

Returning, leaves Mandeville:

MONDAYS, 7 A. M.
TUESDAYS, 7 A. M.
WEDNESDAYS, EXCURSION 7 A. M., 1 P. M. and 6 P. M.
THURSDAYS, EXCURSION 7 A. M., 1 P. M., and 6 P. M.
FRIDAYS, 7 A. M.
SATURDAYS, EXCURSION 7 A. M., 1 P. M., and 6 P. M.

Fare to Mandeville and Lewisburg 50

FARE ON EXCURSION DAYS:
(From each side)

Morning, over and back (good for all day) 50 cts.
Evening, over and back 50 cts.

W. G. COYLE,
Agent, 3 Carondelet street, corner Gravier.

MEALS, 50 CENTS, at Coleman's Hotel, near Heroine's landing, Mandeville.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT AND LAKE RAILROAD.

MAY 24, 1879.

I will further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 6, 7, 8, 9, 10, 10 30, 11, 11 30, 12, 12 30, 1, 2, and every twenty minutes after. Last train for City Park from the Lake at 10 30.

During the week at 6, 7, 8, 9, 10, 10 30, 11, 11 30, 12, 1, 2, 3 and, every half hour after. Last train from the city at 3 30, from the Lake, 9 30.

T. S. WILLIAMS,
Superintendent.

"The Washington City Route."

BALTIMORE AND OHIO R. R.

THE SHORTEST, QUICKEST AND ONLY DIRECT ROUTE TO

Washington & Baltimore,

With direct connections for

Richmond, Lynchburg, Norfolk and the Southeast.

Philadelphia, New York, Boston AND THE EAST.

PULLMAN PALACE CARS,
RUN THROUGH WITHOUT CHANGE
Between the Principal
WESTERN AND EASTERN CITIES.

For Through Tickets, Baggage Checks, Movement of Trains, Sleeping Car Accommodations, or Any Desired Information, call on our Principal Points North, South, East or West.

E. R. DORSEY, Gen'l Ticket Agt.
Asst. Gen'l Ticket Agt.
PHOS. P. HARVEY, Western Pass. Agent. THOS. B. SHEARD, Master of Transp'n

TRUNKS, TRUNKS,

HAVING lately overstocked myself with this article from the best manufacturers of Cincinnati and Chicago, from the finest Ladies' TRUNK, Gent's wide Leather Zinc and Iron Covers, shapes of all Patent Fancy Tops (this you need not take the trouble to get in the habit of U. S. Arms), also a fine lot of STEAMER and YACHTING, also a fine lot of Gentlemen's, Children's and Misses' Hats of the best Philadelphia makers. Call and see for yourself at

C. BAUER'S, 551 Magazine St.,
Corner St. Mary, New Orleans.

Farm, Garden and Household.

BEET SUGAR PRODUCTION.—This departure of farm industry is beginning to excite considerable interest both in the United States and Canada. The subject has been up for discussion at farmers' meetings the past winter, both in the States and in Canada. This has aroused a spirit of inquiry among farmers as to the economy of sugar-beet husbandry.

A German chemist discovered, in 1747, that sugar could be made of beet juice. In 1792 another German chemist succeeded in making sugar from beets on a small scale, and soon after several factories were started. Napoleon, in 1812, wrote up this subject, and the first treatise on making sugar from beets was published. So satisfactory was this branch of economy of making sugar in the country, that several of the continental governments fostered it.

Napoleon the First did much to introduce beet-root sugar into France, especially during 1812, when in the blockade of the French ports prevented a foreign supply of cane sugar. The Minister of Agriculture had put at his disposal 8,000,000 francs, and problem of his department of agriculture. At the close of the blockade the production of beet-root sugar ceased, and it fell into disuse. It was revived again, and since, down to 1872, when the production of the French ports prevented a foreign supply of cane sugar. The Minister of Agriculture had put at his disposal 8,000,000 francs, and problem of his department of agriculture. At the close of the blockade the production of beet-root sugar ceased, and it fell into disuse. It was revived again, and since, down to 1872, when the production of the [illegible]

Scientific.

—Prof. Moebius, of Kiel, has examined the so-called organic nature of Eozoon, the supposed fossil Foraminifer of the limestones and serpentines of Laurentian age. His attention was drawn to the subject during his recent trip to Mauritius, when he discovered a massive Carpenteria, supposed by some to be Eozoon. In his memoir, which is fully illustrated, the form and size of Eozoon, as recognized by Dawson and Carpenter, and their comparison of its structure with that of certain Foraminifera, are given in some detail; also the shape, size, and arrangement of the chamber-canals, "cement lines," etc.; the "tubuli" or "nummuline layers," and the "canals of canals" are discussed, and the structure of Eozoon, as a whole, compared with fossil Foraminifera. Moebius, who is an excellent observer and a naturalist of much general ability, having recently been elected rector of the University of Kiel, gives his zoological reasons, and they are weighty ones, for rejecting the organic nature of this substance. These are the absence of any primary or central chamber, the apparently capricious distribution of both the tubuline layer and the "canals," the impossibility of representing Eozoon as a whole by any drawing of one natural specimen, and the consequent necessity of using diagrammatic figures to illustrate the reconstructed body.

WHENCE DOES THE DEW COME.—The general belief is that the dew arises from the air at night by absorption and condensation, to some extent, as to the effects most often ascribed, and that in times of drouth the moisture of the air for evaporation of dew also plants will be otherwise wanting. Another possible explanation is that the vapor which arises from the surface is condensed by coming in contact with the colder air. The phenomenon of so-called "dew-falls" is due, it is said, to the supposed fact that soil and plants are colder than the air at night, and so condense the moisture in the form of "dew" on the leaf pickets. In illustration to prove the theory but, as we have seen, the contrary is the case, and the reverse of those with a hard rain, which are full warmer than the air at night, while the latter is colder. Further investigations were made in the study of this question. A Dr. Cox, writing upon cottonwood, which will wilt and, after a growing grass, the next morning the grass was loaded with dew, but not that appeared on the box, and the temperature of the soil was one and one-half degrees. This experiment was repeated many times with the same results. Then a board was placed in the box, in the morning the board was dry, but the under side was thickly studded with drops of water also.

NATURE'S WASTE PRODUCTS.—Concerning the process of nature which man will probably never be established, Dr. Soames, the English scientist, speaks as follows: "Man dresses in a few seconds. When, like me, I was in Switzerland ago, I viewed the great Falls of Niagara, I was particularly struck with the extraordinary amount of force which is lost as far as the use of purposes of man are concerned. One hundred millions of tons of water fall there every hour from a vertical height of one hundred and fifty feet, which is equal to a force of 8,000,000 horse power, or in other words, to perform the work of one million men. To put it in another form, we have the force of 2,000,000 tons of coal, carefully burned in steam engines, to perform the same amount of work. Almost all the power used in the United States is derived from the burning of coal, which requires the consumption of 100,000,000 tons of coal annually. Now, all this power, or its equivalent, is wasted, and is allowed to run to waste. Why should we not utilize it? Why should we not make it do our work? Why should we not make it do our work? Why should we not make it do our work

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.		
Western creamery, fancy	18	— —
New York creamery, fancy	18	20
Coffee, ₱ lb.		
Rio, fair	13	13¾
Rio, good	14	14¾
Rio, prime	14¾	14¾
Candles, ₱ lb.		
Star, best brands	11	11¾
Corn Meal, ₱ bbl.		
Choice	2 40	2 50
Cheese, ₱ lb.		
Factory	5	6
N. Y. cream and English dairy	10	10¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.		
Superfine	3 50	4 00
XX	4 50	—
XXX	4 75	5 00
Choice XXX	5 5	5 62½
Choice family	5 62½	5 75
Fruits:		
Dried apples, ₱ lb	8	8½
Dried peaches, ₱ lb	7½	— —
Raisins, ₱ quarter box	45	50
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 50	— —
Bananas, ₱ bunch	50	1 50
Crackers, ₱ lb.		
Soda	6	8
Butter	6	7
Sugar	8½	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.		
No. 2	3¾	4¼
Ordinary	6¼	6¾
Fair	6¾	6¾
Prime to choice	7¼	— —
Soap, ₱ box		
XX Palm	3 50	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₱ lb.	2½	2¾
Salt, in sacks:		
Fine	1 4	1 45
Coarse	90	95
Sugar.		
Good fair	—	—
Prime	6¾	— —
Choice	7	7¼
Yellow clarified	7¼	7¾
White clarified	— —	— —
Crushed	9½	— —
Powdered	9	— —
Spices, ₱ lb.		
Allspice	15½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2½	@ 3
Medium	3½	@ 3½
Good to fine	3½	@ 4½
Low leaf	4	@ 5
Medium	5½	@ 6
Good	7	@ 8
Fine	7	@ 8
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	49	— —
White	52	— —
Mixed	45	— —
Oats, ₱ bushel:		
St. Louis	35	38½
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	— —	60
Hay, ₱ ton:		
Prime	15 00	15 00
Ordinary	13 00	13 00
Cow Peas:		
Whippoorwill	60	70
Mixed	60	70
Clay	75	80

PROVISIONS.

Bacon, ₱ lb.:		
Breasts	6½	7
Shoulders	5½	6
Sides, clear rib	6½	6¾
Sides, clear	6½	6¾
Hams, sugar cured	10½	10¾
Mess Pork, ₱ bbl	10 50	— —
Dry Salted Meats:		
Shoulders	4½	4¾
Lard, ₱ lb.:		
Choice in kegs and pails	— —	— —
Choice in tierces and barrels	— —	— —

ESCULENTS.

Potatoes, ₱ bbl	3 75	4 25
Onions, ₱ bbl	3 25	3 75
Apples, ₱ bbl	— —	— —
Cabbages, ₱ lb	— —	2½

WOOL.

Burry	12	15
Louisiana, clear	25	27
Lake, clear	25	28

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow best, per bundle 3 lbs and lighter		2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old Chickens	4 00	5 00
Young	1 50	2 50
Ducks	1 50	2 50
Geese	4 00	4 00
Turkeys	10 00	12 00
Eggs, ₱ dozen		
Western	— —	— —
Louisiana	14	15

The moral and spiritual influence of Christianity can flow normally into the State only through the hearts of individual citizens, not by any organic or official method, nor the purity thus introduced will express itself, not by any attempt to incorporate a Christian creed into the constitution, nor in any patronage of the church, nor by the slightest departure from its secular functions, but in the fluer quality of the justice it administers and represents, in a stricter fidelity to its obligations, and in the more faithful and impartial performance of its own special duties.—Sunday Afternoon.

MALARIAL FEVER.

Malarial Fevers, constipation, torpidity of the liver and kidneys, general debility, nervousness and neuralgic ailments yield readily to this great disease conqueror, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood, and it gives new life and vigor to the aged and infirm always. See "Proverbs" in other column.—Adv.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER.

This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances; and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For lameness and weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists.

Price 25 Cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, July 7, 1879.

COTTON.

The market opened with light offerings and a fair inquiry, but thus far buyers and sellers have failed to come together, and the reported sales have been confined to a few small lots. Nothing has transpired to indicate any variation in prices.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10⅝	.....
Ordinary	11¼	.....
Low middling	11⅝	.....
Middling	12	.....
Good middling	12⅜	.....
Middling fair	12¾	.....

Sales to-day, 950 bales. Market quiet.

MOVEMENTS AT UNITED STATES PORTS.

Receipts.	To-day	This day last week.
Galveston	521	233
New Orleans	78	351
Mobile	27	100
Savannah	105	93
Charleston	3	15
Wilmington	.....	.....
Norfolk	32	26
Baltimore	6	.....
New York	25	.....
Boston	530	13
Philadelphia	63	17
Various	.....	.....
Total	1 389	658

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.03@11.04	.....
February	11.12@11.14	.....
March	11.26@11.27	.....
April	.....	.....
May	.....	.....
June	.....	.....
July	12.30@12.32	.....
August	12.41@12.42	.....
September	12.31@12.32	.....
October	11.41@11.15	.....
November	11.07@11.08	.....
December	11.01@11.02	.....

Sales, 52,000 bales. Market steady.

FARADAY'S LOST CUP.—There is a story told of a workman of the great chemist Faraday. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and couldn't be found. One said he could find it; another said it was held in solution, and there was no possibility of finding it. The great chemist came in and put some chemical into the jar, and in a moment every particle of the silver was precipitated to the bottom. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored.

MISCELLANEOUS.

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THE GREATEST MEDICAL TRIUMPH OF THE AGE.

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TUTT'S PILLS CURE DYSPEPSIA.
TUTT'S PILLS CURE CONSTIPATION.
TUTT'S PILLS CURE PILES
TUTT'S PILLS CURE FEVER AND AGUE.
TUTT'S PILLS CURE BILIOUS COLIC.
TUTT'S PILLS Cure KIDNEY Complaint,
TUTT'S PILLS CURE TORPID LIVER.
TUTT'S PILLS IMPART APPETITE.

DR. TUTT has succeeded in combining in these pills the heretofore antagonistic qualities of STRENGTHENING, PURGATIVE and ALTERATIVE TONIC.

Their first apparent effect is to increase the appetite by causing the food to properly assimilate. Thus the system is nourished, and by the invigoration of the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their unquestionable power to nourish the body, hence their efficacy in curing nervous debility, melancholy, dyspepsia, wasting of the muscles, sluggishness of the liver, chronic constipation, and imparting health & strength to the system. Sold everywhere.

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REMARKABLE CURES have been made in Consumption, Asthma, Bronchitis, Neuralgia, Headache, Catarrh, Rheumatism, Dyspepsia, Biliousness, Liver Complaint, Nervousness, and the long train of ailments which come from nervous depression.

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CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark, without Quinine or any other dangerous drug, such as Arsenic etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

DISTRICT CONFERENCE.—The District Conference for Eufaula district, Alabama Conference, will be held at Abbeville, Ala., July 24-27. (28) R. B. CRAWFORD, P. E.

THE Prattville District Conference will be held at Wetumpka, beginning Wednesday night, July 23. Preachers and delegates are earnestly invited to be present in due time and in the spirit of the occasion.

A. H. MITCHELL, P. E.

THE District Conference for Selma district, Alabama Conference, will meet in Marion, July —. The secretaries of Quarterly Conferences will please send the names of the delegates elect to Rev J. M Crews, Marion. The recording stewards will please have the Quarterly Conference Journals present at the District Conference will have to inquire how they have been kept. (28) J. W. RUSH.

THE District Conference for Union Springs District, Alabama Conference, will be held at Fort Deposit, July 24-27, 1879.

26 O. R. BLUE, P. E.

THE District Conference for Brandon district will be held at Lake camp ground, two miles north of Lake Station, V. and M. railroad, August 28-31.

26 WILL H. LIPPI, P. E.

CAMP MEETINGS.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, is appointed to commence on Wednesday night before, and to embrace the fourth Sunday in August, 1879. It will be on the self-sustaining plan. Ministers are generally invited to come and help us. This camp ground is twenty-three miles north of Newton station, and seven miles west of Union, near Beech Springs, Neshoba county, Miss.

28 J. H. HOLLAND, Pastor.

THE camp meeting at Welcome Home, five miles west of Columbia, La., will begin on Wednesday, the twenty-fourth of September next, and will continue six or eight days. Ministers of the gospel are cordially invited. Ministers of the district are expected.

28 ROBT. S. ISBELL, P. C.

THE annual camp meeting at Smith Camp Ground, near DeSoto Ville, Choctaw county, Ala., will begin on Friday evening August 29, 1879. (28) ALEX. HOOD, P. C.

THE camp meeting at Hennington camp ground, near Crystal Springs Miss., will begin Thursday, July 31.

W. E. M. LINFIELD.

THERE will be a camp meeting at Enon, Miss., on the Enon circuit, embracing the fourth Sunday in September, and commencing on Thursday before. It will be conducted on the self-sustaining plan. Preachers, traveling and local, are invited to attend.

26 L. CAILEY, P. C.

LOUINA CIRCUIT, NORTH ALABAMA CONFERENCE.—The Louina camp meeting will begin on Friday night, September 19 1879, and close on Tuesday night, September 23. This is a delightful place—mountain air and pure water. Accommodation ample in every respect. The service of several ministers have been engaged; others expected from Georgia and Alabama.

27. R. H. EVANS.

THERE will be a camp meeting on the Paddy Creek, Louisiana Conference, commencing on Friday before the third Sabbath in August. Ministers are invited, and especially those of the Shreveport district.

27 J. M. JOHNSTON, P. C.

SEASHORE CAMP GROUND.—The regular annual camp meeting on Seashore Camp Ground, for 1879, will commence on Wednesday, July 16, and continue from eight to ten days.

This camp ground is situated two miles west of Biloxi, Miss., and near midway from New Orleans to Mobile, fronting directly by the Gulf of Mexico, less than one hundred yards from the cars, and less than five hundred from the New Orleans and Mobile Railroad. Occupying an elevated position, it is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage, and looking out upon the white, wide waves, it enjoys the cool, refreshing sea breeze of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant and life-giving drink.

Comfortable, well-constructed cottages of various dimensions, for family use or small parties, are for rent on terms considerably reduced from former years.

The necessary bar-room furniture for the same can be had at reasonable charge. Comfortable lodgings at restaurant at fifty cents per bit, and good board at the restaurant at fifty cents each, for breakfast at supper, and seventy-five cents for dinner or $1 per day.

Reduced rates of hire and freight have been secured on the railroads.

On the New Orleans and Mobile Railroad the hire will be the same as last year $3 20 from New Orleans, and $2 45 from Mobile for the round trip, and tickets will be on sale at the depots on and after Monday morning, July 4, and will be good to the thirty-first inclusive. Freight will be received at the freight depots from the twelfth to the twenty-eighth of July inclusive, and be transported each way at half the usual rates.

The New Orleans, Chicago and St. Louis Railroad will furnish at all points on the road through tickets to the camp ground, and return at five cents per mile over their road, with the addition of $3 50 to cover hire on the New Orleans and Mobile road.

On the Morgan, Louisiana and Texas road full fare from Morgan City to New Orleans, and return on same ticket free.

On the Mobile and Montgomery Railroad through tickets will be furnished at all stations on the road at six cents per mile for the round trip.

On the Mobile and Ohio Railroad tickets will be issued from the twelfth to the twentieth inclusive, through to Mobile, for one fare for the round trip, and be good to return until August 1, 1879.

On the "Pharr Line United States Mail Steamers," on the Teche for one fare for the round trip.

All the above tickets are required to be stamped on the camp ground in order to be good to return on. All persons desiring information in regard to the camp ground are requested to address the undersigned, or any member of the Board of Trustees.

WM. H. FOSTER, President,
PHILIP HALLAHAN, Secretary,
NEW ORLEANS, June 9, 1879.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Pine Hill	Aug. 2, 3
Shreveport	9, 10
Caddo, at Cypress	16, 17
North Bossier, at Red Landing	23, 24
South Bossier, at Cotton Valley	26, 27
East Point, at East Point	30, 31
Springville, at Browntown	Sept. 6, 7
Mansfield	10
De Soto, at Bethel	13, 14
Minden	20, 21
Amecoco	24
Collie	27, 28
Natchitoches	October 1
Natchitoches circuit	4, 5
Pleasant Hill, at Bethany	11, 12
Logansport	18, 19

There will be a camp meeting at Cypress, embracing the third Sabbath in August, Bro Johnston, pastor. Another at Bethel, embracing the second Sabbath in September, Bro. Liverman, pastor. Another at Beulah, embracing the second Sabbath in October, Bro. Cassity pastor. These brethren solicit the help of all ministers who can come.

28 ROBERT HANDLE, P. E.

DELHI DIST.—THIRD ROUND.

Winnsboro circuit, at Bœuffe Prairie	June 21, 22
Rayville circuit, at Little Creek	28, 29
Lake Providence and Pecan Grove, at Lake Providence	July 5, 6
Madison circuit	12, 13
Tensas mission, at Jordan chapel	19, 20
Oak Ridge circuit, at Good Hope	26, 27
Lind Grove circuit	Aug. 2, 3
Bastrop circuit, at Falami	9, 10
Monroe and Delhi, at Delhi	16, 17
Floyd, at Midway	23, 24
Trenton, at Faulk's chapel	30, 31
Waterproof and Tensas chapel, at Waterproof	Sept. 6, 7
27	B. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

EUFAULA DIST.—THIRD ROUND.

Eufaula	July 5, 6
Beulah, at Spring Hill	12, 13
Glenville	19, 20
Ozark, at Post Oak	Aug. 2, 3
Newton, at Echo	9, 10
Clayton and Louisville, at Tabernacle	16, 17
Union, at Oswichee	3, 4
Pea River, at Sardis	30, 31
Enon and Midway, at Enon	Sept. 6, 7
Columbia, at Pleasant Hill	13, 14
Perote, at Wilkie Springs	20
White Pond, at Ebenezer	27, 28
Henry, at Union Hill	Oct. 1, 2

The Wilkie Springs camp meeting, near Mount Andrew, on Perote circuit, will embrace the third Sunday in September. The China Grove camp meeting, Ozark circuit, will embrace the first Sunday in October. (28) R. B. CRAWFORD, P. E.

MARIANNA DIST.—THIRD ROUND.

Holmes' Valley, at Orange Hill	July 12, 13
Calhoun, at Bethel	19, 20
Big Creek, at Panther Creek	26, 27
Chipola mission, at New Britton	Aug. 2, 3
Greenwood, at Mount Zion	16, 17
Geneva mission, at Camp Ground	23, 24
Gordon, at New Hope	30, 31
Freeport, at Freeport	Sept. 6, 7
Cerro Gordo mission, at St. Paul's	13, 14
Marianna, at Marianna	20, 21
28	ELISHA PHILLIPS, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 28, 29
Montgomery station	July 5, 6
Opelika station	12, 13
Tuskegee station	19, 20
Tallassee and Tabitha	26, 27
Hurtsville circuit, at Seal	Aug. 2, 3
Crawford circuit, at Dickinson chapel	9, 10
Sonzahatchie mission, at Sardis	16, 17
Saxon circuit, at Wetumka	23, 24
Elmore circuit	30, 31
Tuskegee circuit, at Union	Sept. 6, 7
Loachapoka circuit, at Armstrong	13, 14
The District Conference will convene at Seal, Thursday, July 31, at nine o'clock A. M. The introductory sermon will be preached by Rev. A. S. Andrews, D. D.	20, 21

The recording stewards of the various pastoral charges of the district will please forward the names of delegates and members to W. H. Washington or H. B. Perry, Seal, Russell county, Ala.

T. F. MANGUM, P. E.

P. S.—The change of place for District Conference is made because the church at Tuskegee will be undergoing repairs necessary to fit it up for the Annual Conference. (27) T. F. M.

PENSACOLA DIST.—THIRD ROUND.

Powelton circuit	June 28, 29
Milton station	July 5, 6
Pensacola station	12, 13
Warrington station	19, 20
Graville mission	23
Georgiana circuit	26, 27
Perdido mission	Aug. 2, 3
Stockton circuit	16, 17
Evergreen circuit	23, 24
Yellow River mission	30, 31
Montgomery circuit	Sept. 6, 7
Pollard circuit	13, 14
Monroeville circuit	20, 21
Selma circuit	27, 28
26	J. M. BOLAND, P. E.

SEASHORE DIST.—THIRD ROUND.

Moss Point, at Moss Point	June 21, 22
Emonat Carrowny	28, 29
Ellisville, at Ellisville	July 5, 6
East Pascagoula, at Cross Roads	12, 13
West Pascagoula, at Oak Grove	26, 27
Pearling's, at Gainesville	Aug. 2, 3
Covington, at Mandeville	9, 10
Seashore, at Biloxi	16, 17
Mount Carmel	23, 24
Westville	30, 31
Ellenton, at Wesley chapel	30, 31
Pilot Grove	Sept. 6, 7
Washington, at Whitehorn	6,
Amite City, at Camp Ground	13, 14
Wolf River, at Bird's chapel	27, 28
26	J. C. KELLY, P. E.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Sinbata circuit, at McGowan's	July 5, 6
Meridian	12, 13
Waynesboro station	19, 20
Chickasawhay mission, at Adamsville	26, 27
Wayne circuit, at Liberty	26, 27
Enterprise circuit, at Chunkey	Aug. 2, 3
De Kalb circuit, at [illegible]	9, 10
Enterprise station, at Chapel Hill	16, 17
Spring Hill circuit, at Lee Wood	23, 24
Paulding circuit, at Camp Ground	30, 31
Philadelphia circuit, at Griffin's Rest	Sept. 6, 7
Shady Grove mission, at Pleasant Hill	13, 14
Marion circuit, at [illegible]	20, 21
28	H. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Black Hawk, at Sweet Water	July 5, 6
Winona and Carrollton, at Williams	12, 13
Richland, at [illegible]	19, 20
Keosauqua and Locust, at Kosciusko	Aug. 2, 3
Attala, at Spring Dale	9, 10
Lexington, at Friday	15
West at Enon	30, 31
Walden, at Mount Olive	Sept. 6, 7
Wesley at Bethesda, Wednesday	20
Clinton, at French's camp	23, 24
Rehoboth at Greenside	27, 28
Greenwood	Sept. 6, 7
Zion at Shiloh, Friday	12
25	R. A. JONES.

By the last accounts from Zanzibar we learn that Mr. Stanley is making a series of short explorations of the rivers debouching on the east coast of Africa, near Zanzibar. He has inspected again the Wami, and apparently satisfied himself that the river is unnavigable, and not likely to be the grand thrivial highway he hitherto had supported it to be. The general opinion is that his ultimate destination is the Congo.—Athenæum.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Cramp, Cholic, Rheumatism, Sore Throat, Pain, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25c. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

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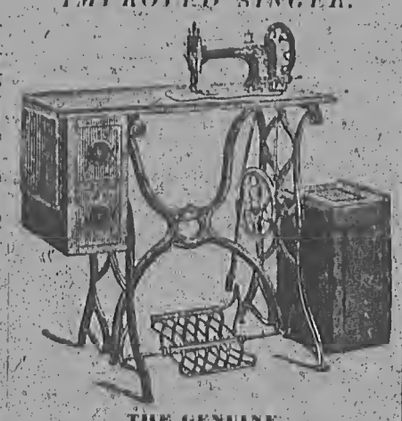

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JULY 17, 1879. NO. 29.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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LIFTED UP.

I sat beside my window one stormy winter day,
And watched the light white snow-flakes flutter past;
And I saw, though each one wandered its silent, parate way,
They all sank down upon the ground at last.

"So men must lie down too," I said,
When life is past."

From out the self same window, when soft spring days were come,
I watched the fair, white clouds that sailed on shine;
Could those bright, pearly wonders far up in heaven's high dome
Be the cold wintry snow-banks that I knew?

"So men one day shall rise again,"
I whispered, "too."

Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, July 8.—The weather to-day has been intensely hot, the mercury ranging from 96 to 99 degrees in the shade. Numerous cases of sunstroke occurred, but none fatal.

LEXINGTON, VA., July 8. The annual convention of the Baltimore Conference Sunday School Society of the Methodist Episcopal Church, South, met here at nine o'clock this morning.

The president, T. J. Magruder, of Baltimore called the body to order. A large number of delegates and visitors were present from every portion of the conference. Rev. A. W. Wilson, missionary secretary of the Church, South, addressed the convention this afternoon. The convention is the largest ever held.

SAN FRANCISCO, July 8. The Arctic exploring vessel Jeannette sailed at the bottom at 4 o'clock this afternoon and has remained down the bay, by the entire yacht squadron and many steamers, all carried with excursionists. The vessels slowly moved, whilst salutes were fired by the vessels and batteries. The Jeannette will be towed to sea by the revenue cutter Reliance, and will proceed from Port Reliance. She is commanded by Lieutenant-Commander Emory A. Hyde, with Lieutenant Danenhower.

MEMPHIS, July 9. Frank Maury died to-night at 10 o'clock of congestive chills, after a week's sickness. An autopsy was held to-day. A post mortem examination failed to reveal the cause of death. The leading physicians of the city, including Dr. E. W. Mitchell, the city medical officer of the Board of Health, and Dr. G. W. Thornton, President City Board of Health, reported the fever as typhoid, and had decided to yellow fever. All physicians in attendance concurred. Considerable excitement prevails.

MEMPHIS, July 10. Young Carnegie home this evening. The public to-day has gradually subsided, and although investigation reveals the following condition of affairs: There are only two persons in the whole city prostrated with fever—Judge Ray and his son. Two deaths have occurred—Frank Miltranton, as telegraphed last night, and a son of Judge Ray, as telegraphed at noon.

MEMPHIS, July 11.—No new cases or deaths to report. Many who in entire leaving the city have concluded to remain and await developments. So far as can be ascertained the following cities and towns have quarantined against Memphis: New Orleans, Vicksburg, Little Rock, Pine Bluff, Norfolk, Gaylord and Holly Springs. At a mass meeting of the citizens of Brownsville, Tenn., held to-day, it was unanimously resolved not to interfere with the running of trains on the L. and N. R. R.

In response to numerous telegrams received as to the condition of affairs in Memphis, Dr. Mitchell, member of the National Board of Health, sent the following:

"There has been but four cases, in two families, neither of whom reside within one mile of any railroad depot or river landing. All precautions have been taken to prevent its spreading. No danger from passenger or baggage or trains leaving Memphis now. When there is danger I will promptly inform the public."

AUSTIN, July 12.—The Governor-to-day issued a proclamation quarantining the State against Memphis and other points which may become infected. He appointed health officers at all exposed points on the State line.

MEMPHIS, July 13.—Judge Ray died to-night, at 9 o'clock, and was buried almost immediately afterwards in the Elmwood Cemetery under the auspices of the Masonic Fraternity, of which he was a member. His son lies in a critical condition.

CHARLESTON, S. C., July 13.—A heavy rain and thunder storm lowered the temperature over 20 degrees. Ten white men and five negroes died from sunstroke yesterday.

MEMPHIS, July 14.—The following was telegraphed to-day to every station agent on the lines of the four railroads leading from this city: No new cases since the morning of the 10th inst. The fever is confined to six sporadic cases. Memphians are returning; persons from adjacent towns are coming in. Twice the usual number of passengers came by the Brownsville accommodation train this morning.

D. H. COLLINS, M. D.,
Secretary of the Board of Health.

LOWELL, July 14.—The Tennessee colonists organized formally to-night. About 100 persons have signified their intention of emigrating from this city and Haverhill, to Manchester, Coffee county, Tenn. Twenty of this number will start to-morrow, and the rest will follow in the fall. Colonies are also forming in other parts of New England.

WASHINGTON, July 14.—The National Board of Health has issued a circular urging upon all municipal authorities and sanitary organizations in the Southern States the necessity of securing the utmost possible cleanliness in cities and towns, where the fever has been, or is apprehended, the cases of fever recently observed must be regarded as due to causes surviving from last year, and not to fevers imported from other countries. It follows, therefore, that as diseases may appear in other places visited by last year's epidemic, and that there is danger of its spread to the North and East. The circular recommends the most careful inspection by competent persons of all parts of the cities and towns, and the adoption of measures to remove and destroy all decaying animal and vegetable matter at once. The National Board will furnish such information as may be called for upon application.

FOREIGN.

SIMLA, July 8.—Serious disturbances have broken out below the town of Bolcana, Upper Burmah.

ST. PETERSBURG, July 8.—The Gazette denies that there is to be a Russian war. W. H. Parkey, appointed consul to Bokhara, and not the Indian army numbered 500,000.

ROME, July 9.—The Italie says: The contributions to St. Peter's pence for the first three weeks of the present year, during the present year having increased to 60,000, compared with the corresponding period of 1878.

LONDON, July 9.—A dispatch from St. Petersburg to the News, says: Dissenters from the Orthodox Church, chiefly converted by the sect, are to have entire liberty of worship. This affects 12 millions of Russian subjects.

LONDON, July 10. Official arrangements have been completed for the reception of the grenadiers of the Prince Imperial on Friday, and their conveyance to Chiselhurst escorted by the Royal Horse Artillery. The whole distance will be traversed at a walk—pace. The procession reaching Camden House at about 8 o'clock.

The whole Woolwich garrison will proceed specially to Chiselhurst to participate in the funeral. Bells will be tolled as the corpse leaves Woolwich. On arriving at Camden House the coffin will be carried into the hall where the body of the late Emperor lay in state, by officers of the artillery.

The hall will all be draped in white. The corpse will remain until 11 o'clock, during which time mass will be performed over it in the presence of a select party by Father Goddard, chaplain to the Empress, when the officers will replace it on the gun carriage and a procession be formed consisting of first class cadets, military, Academy with reversed arms, in united band of artillery, and then the coffin. The mourners are expected to include the Prince of Wales, Duke of Connaught and Duke of Cambridge, and numerous French notabilities, such as M. Rouher.

LONDON, July 12.—The remains of the Prince Imperial, escorted by the Royal Horse Artillery, arrived at Chiselhurst at 9 o'clock last night. Immense crowds of people witnessed the arrival of the procession.

LONDON, July 12.—The funeral cortege commenced moving three minutes before 11 o'clock this morning. The princely pallbearers were in uniform. An immense wreath, bestowed by Queen Victoria, was carried on the coffin, which was invisible, because of the mass of flowers in which it was buried.

Prince Jerome Bonaparte and his son followed next after the coffin.

The British Ministry was represented by the Hon. Frederick Stanley and Sir Michael Hicks Beach. The procession was about three quarters of a mile long. The rear was brought up by the second military band. There were present deputations of French military students and workmen from Paris, Lille, Tiercoing and other centres of French industry.

ST. PETERSBURG, July 13.—Advices from Orenburg, to the 28th of June, confirm the report of the preparations making by the Chinese to march on Kuldja. Illtreatment of the Russian merchants on the frontier continues.

FIELD NOTES.

ALABAMA.

MORRIS, ALA., June 30.—The spiritual condition of this charge, New Castle circuit, is hopeful. We have had some difficulty in the way of church "rule," but we have about gotten them all adjusted, and the church is beginning to move off in the right direction, and we hope that we shall very soon see the entire membership of this charge revived. Our Sunday-school interest is good. We have four Sunday-schools, all in good working order. I hope I shall be able to give you good reports during the year from this charge. Pray for us.

Yours fraternally, J. A. WILKINS, P. C.

TRUSSA CIRCUIT, ALA., July 3.—At our last Quarterly Conference we had a season of refreshing from the presence of the Lord. Our presiding elder, M. L. Wilkes, preached some of his grand, simple and doctrinal sermons. We have had seven accessions to the church and are trying to keep up class and prayer-meetings. The wheat crop is splendid. Cotton prospects are good. Corn is suffering for want of rain.

Your brother, WM. WHEELESS.

BIG CREEK, ALA., July 5.—Have just returned from District Conference. The sessions were pleasant. Reports from the work encouraging. We celebrated the two-hundred-and-fourth with an impromptu picnic. The attendance was large. Some think, three hundred. Addresses by Judge Yelverton, Elkanah (the writer of this). The attention was good for such circumstances. After dinner we repaired to the church, and had preaching. The ladies feeling prevailed.

G. G. SMITH.

TUSKALOOSA, ALA., July 5.—For the past three weeks, as usual at this season, our people have been in a continuous excitement. Commencement exercises have been on hand. Strangers, from all parts of the State, have been in the city. We were much disappointed in not having Rev. A. A. Steel to preach the baccalaureate sermon for the University of Alabama. He was sick. We were forced to act as substitute. Trustees of this university conferred upon Rev. Anson West the degree of D. D., Prof. Mas Jones, Tuskegee, LL. D.

FRANK BRANDON.

GREENSBORO, ALA., July 9.—Probably you have heard ere this of the death of our beloved and honored brother, Dr. L. M. Smith. He died at Birmingham, on the morning of the fourth instant. His last testimony was: "We have overcome the world, the flesh and the devil. All is right." Adieu every day I will triumph for an eternity or two.

Yours fraternally, W. M. LEWIS, JR.

EUFAULA, ALA., July 5.—Our Third Quarterly Conference has just closed, and we had a most refreshing time. Bro. J. B. Stevenson, our presiding elder, was present, looked after the interest of the church, things are now far behind where they ought to be, we had good preaching, and we feel that we have entertained the Divine Spirit (was present).

R. B. EVANS.

WETUMPKA, ALA., July 10.—The Wetumpka District Conference will be held on the 26th and 27th. The church members have increased twenty-five hundred since February, 1878. Three churches have been raised, and eight have a new organ. Advocates are well read here. Fifteen or twenty physicians, New Orleans, and more than a dozen of the Sisters of Charity are taken. Our books are lying out in the country. Six deaths during the month of June. Mrs. Mary Massey and Mary Goodwin, pupils of the Institute among us. Signs of improvement appear.

C. R. WILLIAMSON.

MORGAN, ALA., July 12.—A first session of our circuit school here began with June and closed with. This was very gratifying to all concerned. I am expending my year's labor building a parsonage in town and a church in the country, six miles. Weather hot and rain is sweet. Thanking God and you, I am, yours,

W. F. GAYN.

MISSISSIPPI.

WESTVILLE, Miss., July 7.—Westville circuit is composed of eight appointments, and is 120 miles in the conference. The kingdom of God is advancing. We have six Sabbath-schools, four weekly prayer-meetings, and one class-meeting in active operation. We closed a meeting at Fernonia Church on the 4th ult., which resulted in twenty-two conversions and twenty-five accessions to the church. The Lord be praised for His goodness.

M. C. CALLAWAY, P. C.

VICKSBURG, Miss., July 7.—Benton, in this county, has for years past been the worst whisky hole in this part of the country. Its evil influence has been great and very sensibly felt. Less than a year ago some of the Murphey temperance men from here undertook to plant a society there. The effort was signally successful. A few substantial citizens of Benton took hold of it with a will. Every doggery has been stamped out, and the life of the whole community is sternly set against renewal of license. The change in tone and moral atmosphere is most remarkable, and shows what a few men can do.

E. CARREY.

HOLMESVILLE, Miss., July 9.—Nine additions to the church in Liberty, Amite circuit, last Sunday, all by letter and transfer. Spiritually on the increase. Congregations large and attentive. Outlook encouraging. Crop prospects tolerably good. Partial showers passing through the country. Some get plenty of rain, some but little; some are hopeful, some despondent. But little money in the country; preacher gets his share, I suppose; no right to complain; people are poor; some live hard; preacher loves his flock, and believes he is appreciated by his people.

H. F. LEWIS.

RIPLEY, Miss., July 10.—This is my second year at Ripley and Falkner station. Prospects much better for a revival here than at this time last year. Congregations are very large and attentive. Temperance meetings are kept up throughout our county. The only. There is not a saloon in the county. Crops are fine, and the people liberal. We believe a general blessing is overdue and near us. May it come.

E. G. RAMSEY.

FAYETTE, Miss., July 11.—We are suffering for rain. Corn is seriously injured. Cotton is doing very well. Spiritually we are hopeful. But few accessions to the church this year. Congregations are good and attentive. Sunday-school interest is elevating. Financial condition not flattering. Only about twenty-five per cent. of assessments generally paid up to date. We hope to collect all obligations by the close of the year. Protracted meetings begin soon, at which time we hope for a revival over the circuit.

Yours truly, J. P. HARGROVE.

LOUISIANA.

NATCHITOCHES CIRCUIT, La., July 5.—We are having a very fine weekly prayer-meeting in my neighborhood; have had twelve; attendance good; second one ending, resulted in two conversions, one black-liver complaint and two accessions to the church. Had a good time at Friendship last Sunday and Sunday-fifth Sunday, at eleven we had about 200 hearers. The meeting resulted in six accessions to the church and a good feeling generally. The west is very dry, but rain near by this evening.

W. M. BLOCKER.

INDIAN VILLAGE, LA., July 5.—We are moving up slowly, trying to improve in a solid, lasting way; congregations good and generally attentive; no signs of revival; we are hoping and praying; Sabbath-school getting better; yesterday we had a Sabbath-school gathering at Oak Grove; attendance was good; the children were examined, and did well. J. C. Jones is superintendent. Crops much injured by drought.

R. T. PADGETT.

BATON ROUGE, LA., July 8.—The newly frescoed auditorium of our church here was filled Sunday morning and night with delighted audiences, to listen to Rev. Dr. C. K. Marshall delivered his lecture on "Theologia and Fundamental Basis of all Religions" to a very large audience. I need only say that the efforts of Dr. Marshall were such as only he is capable of making. We have realized much help by his coming; the lecture greatly increased our repair fund; has helped us in every way. May God bless him.

J. T. S.

LAKE PROVIDENCE, La., July 9.—This is the first day of quarterly meeting at this place. God's blessing is upon us. The results not to be seen; such a work to grow here for a quarter of a century. Eighteen have applied for membership in the church of Christ. Twenty have professed to have obtained pardon. There seem many penitents. The devil is also at work. Two men were killed on the street to-day, and one dangerously wounded; is supposed.

R. F. W. NEVILLE.

LAKE PROVIDENCE, La., July 12.—I have just closed a protracted meeting at Lake Providence, resulting in nearly three score applications for membership, and a great many conversions. I am to-day in the midst of a revival at this place, and every day we have additions to the church. The membership is already very weak and strengthened. Bros. E. F. Alexander, the presiding elder of this district, and Rev. McDuffie, of Mississippi College, were with us and did much of the preaching which was in the spirit of the Master. Crops good. Weather intensely hot.

H. C. WHITE.

MISCELLANEOUS.

HARRISBURG, ARK., July 5.—Our quarterly meeting, for Capitol circuit, was held at Capitol, on the 3d, 4th and 5th inst. Through the efficient labors of our presiding elder, Rev. A. C. Millsaps, Sabbath-school Institute was held, and after the sermon on Saturday the book-stand was filled with Sabbath-school literature, and a large order at every work. Finances rather low, but generally satisfactory.

T. H. LOCKE, P. C.

P. S.—Crops in this section very gloomy at present. We have had no rain for weeks and a drought. Cotton is looking very well.

PALESTINE, TEXAS, July 7.—I commenced to-day two meetings at Shiloh and Mount Gilead, in Anderson county, within the bounds of my circuit. A young lady, by baptism, and a gentleman, by drowning in a cistern. Thus we go where they had not chosen us the more excellent way. Have a fine sale and, we trust, profitable district Conference at Jacksonville. The editor of the Texas Christian Advocate was with us and did good service. The venerable Dr. McKee was present, and participated in the business. Revivals have begun. Crops in north Texas good.

JOHN H. ALLEN.

Mansfield Female College.

COMMENCEMENT.

The commencement exercises closed on Wednesday, June 25. The attendance was unusually large. There was quite a revival among the preachers of this district, in that direction, no less than ten were present. Rev. Robert Randle preached the commencement sermon, which was spoken of in highest terms.

The examination was most satisfactory, reflecting credit upon the president, the faculty and students. The specimens of art, which were exhibited in the studio by Miss Hall, daily attracted a large audience of admirers.

On Monday and Tuesday nights a large audience assembled in the hall, and were entertained by a musical concert. The pieces selected evinced taste and adaptability, and were finely executed, each receiving well-merited applause.

Wednesday was the high day, a feast of all things commencing with a rich and well-seasoned address, and ending in a sumptuous feast of plump turkeys, etc. Long before the hour for opening the exercises had arrived many visitors had assembled, and by ten A. M. the spacious hall was well filled.

Among the ministers seated upon the rostrum we noticed with pleasure the presence of the venerable Dr. Tidwell, the honored founder of the college, though sorry was not without feelings of sadness to cause of his infirm health.

After the opening prayer Rev. Joel T. Davis was introduced to the audience and graduating class, who addressing especially the latter preached with great power and pathos to impart most important lessons for future life, illustrated by their past selected essays. The arrangement and delivery were masterly. It had been published that there would be eight graduates, but three being absent but five were present to receive diplomas.

Miss Taylor delivered the Latin salutatory and Miss Bettie Fields the valedictory. The addresses were all excellent, and universally commended. The presentation of diplomas, followed by a brief farewell address to the young ladies by the president and the benediction by Rev. J. D. Slayton, closed those most interesting exercises.

Great credit is due to Prof. Armstrong for the manner in which he has discharged the onerous duties devolved upon him. In spite of conflicting difficulties, scarcity of money, etc., he has labored on faithfully, so that the college has succeeded the present year far above the expectations of the most sanguine. This ought to be a matter of thankfulness and gratification to every member of the Conference, whether ecclesiastic or lay. The number of matriculations is the largest it has been for several years past. Such a Christian institution is a powerful auxiliary to the church of God, and deserves the hearty support of every Methodist and lover of sanctified learning within the bounds of the Louisiana Conference. With its healthful locality, its beautiful situation, its faculty of well qualified teachers, there is no reason why Mansfield Female College should not be equal to the best college in the land. It may not be out of place to insert here the resolution adopted by our late Annual Conferences.

Resolved, That we are grateful to Know of the prosperity of Mansfield Female College, and most heartily commend it to the patronage of our people."

Any information will be furnished on application to the president, Rev. James Armstrong, A. M.

WM. HYER.

Commencement at Summerfield, Ala.

MR. EDITOR:—The commencement of Centenary Female College Board of Section, and great interest and profit the exercises to all. The large audiences of people who often met Tuesday and Wednesday, were most interesting exercises.

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WM. HYER.

We understand that the music department will be presided over by a Virginia lady of eminent ability in both vocal and instrumental music. Success to Centenary. The whole church ought to be proud of such a noble institution, and rally generously to its support.

The Methodist Press, under the efficient management of Profs. Mitchell and Carruthers, will continue its encouraging usefulness, affording the best facilities for the education of boys.

VISITOR.

SUMMERFIELD, ALA., July 5, '79.

Collegiate Institute, Baton Rouge.

One has much to ask to attend the closing exercises of the Collegiate Institute. Specially can this be said about the last exhibition, where young gentlemen from eight to fifteen years of age, clothed in neat and tasteful attire, and many of them as fine looking as they give us brave words of far reaching hopes and our own fathers, were celebrating the fourth of July splendid fashion, speaking, as it does, in eye and ear and gesture. The day of is a very time where, for a little while the dust and toil of the desert are forgotten, and we can listen to the fluttering of the waters, and sit beneath the cool shade of the trees.

For a time, so long the memory of man holds out to the contrary, Prof. Magruder has been guiding the youth of this and the adjoining States, and here I see the work in its fullest sense—a sailing forth of all the faculties, mental, moral and spiritual. We never saw more of the "Magruder boys" as they all love to call themselves in their after life than on the night you have that happy mingling of mind and heart, that "confesse Christe" demeanor, so kindly, quietly yet persistently impressed and taught by the life, counsel and guidance, enrolling and skill of that Christian gentleman, the principal of the Baton Rouge College Institute. Long may he be spared to the profession for which he has given the gathered and successful labor of nearly half a century, and may each succeeding school year be as fruitful and full and more so than the one just closed.

By the by, his many friends and admirers will be glad to know that Centenary College has recently conferred the honorary degree of Master of Arts on Prof. J. R. Magruder, the son and assistant of the Nestor of education in this State, and will feel that in this honoring him the college has honored herself.

AMICUS.

BATON ROUGE, LA., July 7, 1879.

Mobile District, Alabama Conference.

MR. EDITOR:—By the favor of God, manifested in His providence, I have gone around the Mobile District this year, and am on my way in making the third round. We are doing well in our great work of preaching the gospel to our fellowmen. All the preachers are doing their work as well as they are able, and the people are encouraging and sustaining them. Some, with commendable zeal, some of the preachers are very successful in the ministry, and some of the charges are very prosperous. There is good cheer and so far as I can see we shall be able to make a very favorable report to the Conference at the end of the year.

Camp-meetings will be held during the present and August, September and October, commencing the last of July. These are anticipated in the midst of my third round with certain joyfulness.

The Conference at Mobile was closed. It was the third by the Conference. It was the third by the Conference. It was the third by the Conference

The Christian Advocate.

THURSDAY, JULY 17, 1879.

AFTER SERVICE.

Within—our spirits rose on wings;
Uplifted by the organ's voice;
Unrammeled by the fretted roof
We soared and cried "Rejoice!"

"Rejoice, the air is fair and bright,
We see no sorrow, want or shame,
Our lives are filled with blessedness,
Of sin we know but name."

Within—were light and warmth and grace,
And daintly robes and faces fair,
Unchained from grosser things of earth,
We dwelt in charming air.

Within—all good seemed possible,
For Loving Love had vanished Fear,
And kindly optimists we grew
In that blithe atmosphere.

Without—ah me! how raged the storm
Of snow and wind and blindfit sleet;
As forth we went the organ strains
Came floating in the street.

Without—were cold and dark and crime,
And hunger's sad, reproachful moan.
"If we have given fair unto these,"—
We catch the organ's tone.

For daintly robes but filthy rags,
And faces worn and pinched and old—
Perchance a mother kissed them once,
Ere souls for bread were sold.

Now, who shall cast at them a stone,
Ill-starred souls alone—what they?
Nay! who shall reach a hand to help
The outcast rise again?

And shall we be content with thanks
For bumping cup, whate'er betide
To other lives, our count our care
Who may be left outside?

Else shall our service yield us naught,
Though soaring on cherubic wings,
Who shares his crust or boundless store
In God's great temple sings!

Rev. Barnabas Pipkin.

MR. EDITOR: The family and numerous friends of Rev. Barnabas Pipkin, late of the Mississippi Conference, are pleased with the half-page memoir given in the minutes of our late session so far as it goes, but they do not feel satisfied that this great luminary of the church should sink into oblivion with only that short notice of his long, laborious and successful ministerial life; and I have been importuned for months, as his oldest surviving colleague, to give the church a more extended history of his eventful life, which was closed with a most tranquil and happy death.

After a few preliminaries about his parentage and early life, I shall not trouble the reader much with dates and names of circuits and districts, as my object is to exhibit him in his Christian and ministerial character, as I knew him personally near fifty-five years. His parents were Stephen Pipkin and Amelia Thompson, both natives of North Carolina; his father of English and his mother of Welsh descent. His father served in the Revolutionary War, under the leadership of Gen. Francis Marion. This venerable couple ultimately died in Conecuh county, Ala.; the father at the age of eighty-three years, and the mother at eighty-five. They must have been good Christians and good Methodists, judging the tree by the fruit. They gave three sons to the Methodist ministry—Barnabas to the itinerancy, and Lewis and Richard to the local ranks—all good and true men, remarkable for their firmness and fidelity as Methodist Christians and ministers.

Barnabas Pipkin was born in Wayne county, N. C., February 27, 1795, and moved with his parents to Darlington district, South Carolina, about the beginning of the present century, where they remained until the fall of 1810, and then removed to Pulaski county, Ga., and from thence, in 1818, to Conecuh county, Ala. Just before the family left South Carolina Barnabas, being now about fifteen years old, offered himself to the church at Young's camp ground, in Sumpter district, South Carolina, as a seeker of salvation from sin, and soon after the settlement of the family in Pulaski county, Ga., he was happily "born of the Spirit" at a meeting held at Regan's church. His conversion was clear and satisfactory, and he began at once to take a joyous interest in all the duties of religion, and to all the social meetings of the church. In the class and prayer meetings which were the training schools of the church in those days he soon began to exercise in oral prayer and exhortation, which culminated in his being licensed to preach, and recommended for admission into the South Carolina Conference, which then included the State of Georgia. His presiding elder, Joseph Tarpley, being absent, his license and recommendation were signed by Hartwell Spain as preacher in charge of Ocmulgee circuit. He was admitted on trial at Camden, S. C., in the last days of December, 1818, and after traveling two years on large circuits in that Conference—the first as the junior of John Heward, on Sandy River circuit, and the second as preacher in charge of Union, about the head waters of French Broad river, embracing portions of both North and South Carolina—he was received into full connection, ordained deacon, and, with Zachariah Williams, volunteered to come as a missionary to the Mississippi Conference. Our Conference then included all of Alabama south of the Tennessee river, and all of Mississippi and Louisiana, and had only eighteen traveling preachers and four thousand one hundred and forty-seven members. At our previous Conference two circuits of no very definite limits, called Tuscaloosa and Marion, in north Alabama, had been left to be supplied. To these the missionaries were directed, and, uniting the two into a seven-weeks' circuit, labored there in 1821. From the time he came to us as a volunteer missionary, until his death, he continued a member of our Conference without a break. His circuits and districts in the prime of his manhood were large in territory, and required a great outlay of time and labor to meet their claims on his pastoral oversight. It is not necessary to follow him through all his pastoral charges. At the time of his death he lacked only a few months of having been in the ministry sixty years. In that time he labored on circuits, either as effective or supernumerary, twenty-four years; on districts twenty years, and was on the superannuated roll sixteen years, during which time he often did good service in the pulpit.

But now let us look at the Christian and minister as he appeared to us during his long pilgrimage. Barnabas started right. The first great question with him was to get religion, and know he had it. Having this matter settled satisfactorily when about fifteen years old, he soon became a thorough Methodist in experience, doctrine and practice, and ever after remained perfectly satisfied with his church relations and ministerial orders. His entire reliability in all the relations of life was his most prominent characteristic. No one who knew him expected to see him violate any rule of his church, or any ministerial vow he had made. He was ever prompt at the place of duty, and zealous and active in the discharge of all his obligations. No one well acquainted with him had the least fear that he would do anything or leave anything undone that would discredit his Christian character, or in any way conflict with the interests of Christ's kingdom. Neither the church or Conference ever had any trouble with him. His character as a Methodist Christian and minister stood unimpeached from beginning to end. After he had been in Mississippi several years he became more than ever interested on the subject of entire sanctification, and after studying our standard authors on that doctrine he unreservedly embraced the Wesleyan view of the subject, not because it was Wesleyan, but because he believed Mr. Wesley had fully revived the scriptural doctrine of salvation from all sin, and entire holiness of heart. He became an earnest seeker of that state of grace until one day, in a church meeting, where the subject was prayerfully up among God's people, he fell prostrate under the power of the Spirit, and then and there felt that "the blood of Jesus cleansed him from all sin;" and he arose and went on his way rejoicing in that "perfect love that casteth out all fear." As a minister, he was well versed in all our old standards of doctrines and church polity, and was a very safe counselor for his younger brethren. In the pulpit, he was very natural in his annunciation and gestures. His sermons were all of his own composing, and seemed to grow out of what he considered the immediate wants of his hearers. His language was Wesleyan; his style was sententious, didactic and hortatory; his delivery was clear, regular and somewhat rapid; his tone of voice was a loud, earnest, declamatory tone, but I never heard him scream; his sermons were remarkably free from everything superfluous, and rich in good, practical thoughts. Until his voice became enfeebled by age, and the loss of his teeth, he was one of the sweet and effective singers in Israel. He never turned aside from the duties of his holy calling to engage in any secular business, except, when at home, to superintend his well-ordered farm, that he might have wherewith to support his family in credit, and educate his children for usefulness in the world. He was never an aspirant for high position in the church. His ruling desire was simply to be an acceptable and useful traveling elder. If he was kept on districts twenty years, it was because his colaborers thought him worthy and well qualified for the work. 1828 was one of the eventful years of his life. After serving as a delegate in the General Conference at Pittsburg, Pa., in the month of May, soon after his return, in the month of June, he was married—Dr. Winans officiating—to Miss Martha Elizabeth Hanna, a lady every way worthy, and well qualified to be the wife of an itinerant preacher. I wish I had space just here to write a memoir of this most excellent Christian lady. I believe if God calls some men to be itinerant preachers, He providentially calls and qualifies some of the daughters of the church to be their wives, for they seem to enter as fully into the spirit of the work as their husbands. This was eminently the case with Mrs. Pipkin. Only half the history of our itinerancy is given when we write the memoirs of the preachers. Some one qualified ought to write up the history of their self-sacrificing, heroic wives, giving their proper names and places of abode. I think it was about 1846 that Mrs. Pipkin closed a life of consecration to God by a triumphant death. About this date, also, Bro. Pipkin, on account of personal and family affliction, was placed on the supernumerary list, and in that relation was connected with St. Helena circuit eleven years. Some ministers are said to wear out by remaining too long in one place, but this was not the case with Barnabas Pipkin. His residence, for fifty years or more, was on the same place in St. Helena parish, and by his uniform fidelity in all things he retained the confidence and affections of those who knew him best, to the last. The community lovingly desired his pulpit services as long as he was able to preach. At a suitable time after the death of his first wife he married Mrs. Rachel Bradford, who also, I believe, preceded him a short time to the grave, leaving two sons, by her first marriage, in the ministry, who are now members of our Conference. But I must close these reminiscences of one of the most consistent Christian ministers I ever knew. The language of the psalmist is peculiarly applicable to his history: "Mark the perfect man, and behold the upright; for the end of that man is peace."

His final descent to the tomb was sublime and full of comfort to himself and friends. Feeling that his work on earth was done, and his long pilgrimage about to end, he calmly adjusted himself to the closing scene, and, after giving full assurance of his final triumph, and bidding his children and friends an affectionate adieu, he crossed the valley, and found himself at home with God and kindred spirits.

His death occurred May 11, 1878, making his age over eighty-three years.

J. G. JONES.

PORT GIBSON, Miss., July 1, 1879.

On the Wing.

NATCHITOCHES STATION, LOUISIANA.

MR. EDITOR: I am thankful to be able to announce through your columns that after a severe spell of sickness lasting two months, thirty-eight days of which time I was confined continuously to my bed, and ate nothing at all, only as for medicine, that I am on my feet again, and improving every day. I have gained about twenty pounds since I began to mend, and now weigh ninety-nine pounds. I shall travel during the summer for my health, first going to the sea shore at Ocean Springs, and then North, returning to my beloved charge at Natchitoches on the first of September. I take this occasion of returning my sincere thanks to my numerous friends who have made such diligent inquiry concerning my health while prostrated on my bed of sickness. I felt all the while that my brethren of the ministry were offering up fervent prayers for my recovery, and this enabled me to bear with more patience the severe pains that shocked my whole system.

I wish to say to the many friends from whom I have received letters that I cannot answer them separately, as my sight was much impaired during my illness, and I have considerable difficulty now in seeing how to pen these lines.

I wish to mention particularly the kindness of Bros. Keener, Liverman and Cassity, for their close attention to me; each one remained at the parsonage about one week, and nursed me, and sang and prayed for me. I am not sure, but I shouted one morning while Bro. and Sister Keener were singing a song, just previous to morning prayers. I shall not attempt to mention the kindness of the members of my church toward me, as I could not do them justice. Suffice it to say, that they made me feel like St. Paul did toward the Galatians, that "if it had been possible (or necessary) they would have plucked out their own eyes and given them to me." My physicians also were as attentive to me as if I had been a brother.

I was taken ill a month previous to the dedication of my church, and consequently did not have the pleasure of seeing it when finished inside. I was greatly disturbed in mind about the completion of my church in time for the dedication, when the Lord sent Bro. Christian Keener up one week in advance to nurse me, and complete the building. He pulled off his coat and went to work in good earnest with the carpenters, arranging the seats, altar, chandeliers, organ, etc., and got everything ready in time.

J. B. Walker, D. D., was to have dedicated our church, but, failing to reach Natchitoches in time, the duty fell on Bro. Keener. I did not hear his sermons, but was assured by our most eminent lawyers, and by our Judges and others fully capable of judging, that the sermon was perfectly splendid, full of valuable information, and delivered with much feeling. I shall always feel grateful to Bro. Christian Keener for his timely assistance.

Bro. Walker arrived on Sunday evening, and remained with us two days, preaching and laboring with our people with his accustomed energy and success.

Just before leaving home my faithful brother and steward, J. P. Campbell, led me over to the church, and I declare it seemed to me to be the prettiest sight I ever beheld; and for this you will make allowances, as I could not see very well, and was further blinded with tears, as I remembered that every plank, every stick of timber, had gone up in answer to prayer. Bro. Campbell led me up to my pulpit; there I knelt in prayer, while he retired to the front of the church, and I believe I am safe in saying that I never got so near to God before in my life. I think that was the sweetest season of prayer I ever had. Oh! that I may have many more on that beautiful pulpit.

On the day of dedication I am told there were about 450 persons in attendance, which was by far the largest congregation of Protestants that ever assembled in our town.

Our church is now finished, all except the center tower and the Sunday school room. When these are completed the grounds, house and furniture will be well worth $5,000. Methodism is now on a sound footing in Natchitoches, with a splendid church building, a devoted membership of sixty-three members, a well-regulated Sabbath-school of sixty scholars, and teachers, and but a small debt against them. Let prayers ascend from all parts of our Conference for this new and important station. Your brother in Christ,

THOMAS J. MUDD.

VIDALIA, La., July 5, 1879.

From the Work.

BROOKHAVEN DISTRICT CONFERENCE, MISSISSIPPI.

The Brookhaven District Conference convened in Crystal Springs, Miss., June 26-28.

It was held by the presiding elder, Rev. W. E. M. Linfield, D. D. This has been, perhaps, the most interesting District Conference that was ever held in the district. There was a large attendance, both lay and clerical. This district embraces eight circuits, three stations and one mission, and includes within its bounds Whitworth College.

The reports as to the spiritual condition of the churches, attendance upon the ordinances, social meetings, pastoral visitation, etc., were made by the pastors. Those as to the Sunday-school work, method of instruction, discipline, etc., were made by the superintendents, if present. Those as to ministerial support, by the stewards. These reports, on the whole, were favorable, except as to finances. The assessments are about the same as the past year, and only about one-third collected; in some instances more; in some less. Yet, with the prospects of good crops ahead, all are hopeful of better collections in the future.

The reports from the Sunday-schools were encouraging. Our literature is generally used, many of the schools being supplied with Magazines, Lessons Quarterlies, etc. There are some very good schools outside of the town. This institution of the church is growing in interest and usefulness.

Rev. H. F. Johnson, D. D., president of Whitworth College, made a statement in reference to the present condition of the college, showing what had been done during the past year in the erection of new buildings. He stated that although a large brick dormitory had been erected, yet there was at present no encumbrance on the property. A report from the Board of Trustees was also read. Dr. Johnson has expended almost his entire earnings in making improvements on the college. He held a twenty years' lease upon it, expiring in 1890. This he has relinquished, and surrendered to the trustees unconditionally. And, while he asks nothing, yet the trustees propose to refund a portion of the large amount expended by him.

The preaching during the session of the Conference was instructive and edifying. The delegates elected to the Annual Conference are: J. H. Thompson, D. McRee, Jesse Thompson and R. P. Willing. Alternates—Dr. J. O. Hutchins, R. C. Bethea.

R. P. WILLING, Sec.

MR. EDITOR: On the twenty-seventh and twenty-eighth of June the District Conference of Winona district, North Mississippi Conference, Methodist Episcopal Church, South, was held in the town of Durant, Holmes county, Miss., Bro. K. A. Jones, P. E., was in the chair.

While many laymen elect were absent, and a few pastors, it was a most business-like and interesting occasion. Prominence was given to religious exercises. Of I may mention this as one of the best District Conferences I have ever attended. The Durant Methodists have a tastefully-built and comfortable brick church. It was well filled at every service. Several joined the church, and one was converted on Saturday night—a little girl about twelve years old. The people of Durant are a hospitable people.

Rev. R. P. Mitchell protracts the meeting through the week. I had liked to have forgotten to say that I heard of "hard times" once or more times while up there. The NEW ORLEANS ADVOCATE stands high with this Conference.

Yours fraternally,

CANTON, June 30, '79. R. D. NORSWORTHY.

Correction.

MR. EDITOR: There is a mistake in the obituary notice of Bro. B. L. Carr. Instead of "He moved from Louisiana," as your paper has it, insert: "He moved from Georgia to Chambers county, Ala.," etc.

Yours, etc.,

JAS. E. BRADLEY.

MINDEN, La., July 5, 1879.

Note from Editor.—Our printer followed copy.

Obituaries.

MRS. MAGGIE E. BROADNAX only daughter of John and Rachel F. Ellis, was born in Perry county, Ala., the first day of April, 1844; graduated at the Marion Female Seminary; was married to J. W. Broadnax February 25, 1864, and died in Eufaula, Ala., September 17, 1878.

Being an only child she was the cherished idol of fond parents, who lavished upon her all that heart could wish of affection, promise, beautiful in person, and amiable and sweet in disposition, with manners gentle and refined, and cultivated intellect, she won all hearts to herself, and was acknowledged a universal favorite in every circle in which she moved. We have known but few persons who possessed so many lovely traits of character, and whose lives shed around them more joy and sunshine than did hers. Whether around the hearth-stone, indulging in childish glee, the merry school girl absorbed in the acquisition of knowledge, the accomplished young lady, whose fascinating charms rendered her a general favorite, or facing the stern realities of life as wife and mother, she was the same sweet spirited, loving Maggie. Having been reared by pious parents, her mind was early impressed with the importance of a change of heart, and in the rosy dawn of youth, ere her young life had become contaminated with the world's vices, she gave herself to her Saviour, united with the Methodist Episcopal Church, South, at New Providence, and ever after lived a consistent Christian, and died in the hope of a joyous immortality.

Her eldest son preceded her to the spirit land; an infant daughter quickly followed her to the grave, and four children and numerous relatives and friends are left to mourn her early death.

M. E. CANON.

MISS ELIZABETH N. HUTSON, of Kemper county, Miss., was born December 13, 1823, and died May 12, 879. "One of the kindest sisters," says her brother, "that man ever had; one of the most sincere Christian mourners of modern times." A minister of nine counties, "I should have said," for thirty-five years, he adds, "I think she has not expressed a doubt of her acceptance with God."

In the year 18 9, of Livingston, Ala., she professed religion and joined the Methodist Church. A subject of consumption for many years, the worst of the last she suffered much. She was patient in suffering and, in the face of death, tranquil and triumphant. At one time, calling for water, a sweet potato was handed her. She applied it to her lips and, returning it, said, "The next drink I take will be from the spring that never fails. I am going to where crowns." She was visited by ministers and members of her own and other churches. All held her in high esteem as a wider Christian. A few days before death, at her request the Lord's Supper was administered to her. Not to join the glorified, it was a happiness to this saint to commune once more in the Holy Eucharist, with the people of God on earth. Presbyterians and Methodists joined in the solemn and touching services, "one on the verge of heaven." With her brother, McM. Hudson, Miss Lizzie kept house at the old home stead. For four years I was accustomed, in passing to sleep with them for a night and to rest at noon. Beautiful to behold was the Father's rhetoric, each to the other, of this maiden sister and an heroic brother. Pure as is a child about said as heaven, it was a benediction to angels upon earth to be there. I was always revived in heart, as well as refreshed in body. Chief Sister Lizzie in mothering humanity, in all things Christian, was a true spirit. In Her Majesty God was glorified and immortality blessed. Meet for the inheritance of the saints in light, she has entered into rest.

JOHN A. ELLIS.

BRO. STEPHEN MOODY was born May 27, 1830, and died at his home, in Hancock county, Miss., May 30, 1878. The subject of this notice was a younger brother of the late lamented Theophilus Moody of the Ninth Alabama Conference. He was converted and joined the Methodist Episcopal Church, South, in 1867, and lived a consistent life until death. He was a joyful, earnest, practical man, that had the confidence and esteem of all his acquaintances. His last illness was consumption and consequently protracted, which gave him sufficient time to contemplate his departure. And although the ties of home were strong with him, for he said that dear wife sang sweetly and everything looked bright and beautiful about his earthly home, yet with death in view, and the love of the dear objects of his earthly home in his heart, he felt that he was going to a far brighter and far more lovely home in heaven. He was very much afflicted by the death of his brother, and thoughts of him, constantly recalled his image by night and by day. But while he wept bitterly for his departed brother, he was comforted in the prospect of an early reunion beyond the grave. He leaves a widow, two sons and five daughters. May they be comforted in the Beloved.

W.

ALLIE E., daughter of B. D. and F. A. Coolbaugh, of Copiah county, Miss., died May 16, 1879, aged sixteen years, ten months and twenty-two days.

Miss Allie was in many respects a noble young lady. Her many excellent graces endeared her to all who knew her. As a child she was dutiful and obedient, as a sister she was kind and affectionate. Although she had been brought up in the church, surrounded by Christian influences, yet she had never experienced the change of heart, or new birth, without which Christ says "ye cannot see the Kingdom of God."

But while standing upon the brink of death's cold river, our hearts were made glad by seeing the radiant smile of joy playing over her face, and to hear the words come from her, "I am satisfied now; I am not afraid to die now. I will soon be at home over there." Then bidding an affectionate adieu to her parents, brothers, sisters and friends, and sending words of exhortation to her absent kindred and friends, she quietly fell asleep in Jesus, to awake in the Christian's home in glory.

H. H. CALDWELL.

MRS. CELESTE JANE GRAY, wife of Wm. E. Gray, was born February 2, 1836, and died with yellow fever in Pearlington, Miss., September 10, 1878, at a few minutes to twelve o'clock P. M. She united with the Carondelet Street Church, New Orleans, at a watch night meeting in 1865, under the ministry of Rev. Dr. J. B. Walker, and remained a member of that church until the day of her death.

She was sincere and strong in her friendship, as many can testify. In the early years of her girlhood and womanhood, she was marked with that tender and sympathetic heart that ever caused her to be careful and devoted to the sick, and ready to offer condolence to the bereaved. But she herself had long been a victim of the sickle. She was a most devoted mother and affectionate wife and faithful wife, ever ready to make sacrifices for those whom she loved. She was one of the founders of the Pearlington Sunday-school. Among the last words were these: "I am ready," And she passed away in the triumph of faith.

MRS. VIRGINIA WOODS, daughter of Rev. John L. and Mrs. Dolcinda Scruggs, died April 22, 879, at the residence of her father, Rev. W. B. Johnson. She was born November 1832; united with the Methodist Church in the twelfth year of her age, under the ministry of Dr. B. M. Drake, and continued a member of the same until her death. She was the mother of one child, a son, who has preceded her to the glory land, where her dear father, brothers, sisters and many other relations are gathered. Her feeble mother, who is nearly [illegible] survives her. "Blessed are they that mourn, for they shall be comforted," and the fond husband, bereaved daughter [illegible] through long, suffering and better in the end. She knew earthly pilgrimage would soon be over. Her expression was that she was "going home."

WHEREAS, In the Providence of God Bro. JAMES H. RESCHER [illegible] Sunday's homily of the Methodist Church, South, in Fort Deposit, Ala., this life always [illegible] there;

Resolved, That Brother R. never was a more faithful and efficient superintendent, whose [illegible] severe affliction to the Sunday-school.

Resolved, That the Methodist Episcopal Church, South, has lost in Brother R. [illegible] oldest and most valued members.

Resolved, That our community is [illegible] Providence deprived of a [illegible] of integrity.

Resolved, That we bow with [illegible] will of God, recognizing the fact that He doeth all things well, and that we extend to the family of the deceased our heartfelt sympathy.

T. P. LIGHTFOOT, for the committee.

DR. GEORGE PEETS, son of Joel and Eunice Peets, was born at Kerhonkson, Ulster county, N. Y., January 23, 1808. While on a visit to the residence of his son-in-law, Mr. Polk Ferguson, in Beauregard parish, La., on the 10th instant, and [illegible] beautiful and well-spent life, [illegible] that he graduated in Dec. 1828, at the Castleton Medical College, Vermont. Dr. Peets was a long and successful practitioner, and he ever reflected credit upon his profession. In 1837 he moved from his native State, Warren county, Miss., and thence to Copiah county, Miss., in January, 1839, where he resided [illegible] a number of his long, useful years. On the nineteenth of February, 1843, he was married to Miss Sarah Ann Traylor, who has been a helpmeet for him, wisely conducting the [illegible] affairs, and still finding time to visit and minister to the sick and suffering for many miles around their home. This faithful wife and mother, and a daughter, Sarah, and many grandchildren [illegible] fever and bless his memory.

On November 1, 1867, during a revival at Pearl Valley church, conducted by Rev. [illegible] of sacred memory, Dr. Peets was converted, and joined the Methodist Episcopal Church, South.

He was a man of strong convictions and great earnestness of purpose, but [illegible] for several years, before his death, as he was able to attend church. His faith never [illegible] during his last illness. When asked, [illegible] "It will be well with you," his reply was: "All will be well." In reply to a question from a minister visiting him, [illegible] have all the consolations of religion [illegible]

Although born in the North, Dr. Peets was a Southern man in principle and practice. As much the South has the pride of her own, and [illegible] our struggle for independence, he was ever ready to advance her cause at the [illegible] His home was ever a home to the weary [illegible] or weary soldier. A gentleman of the [illegible] opponent, with a heart tender and [illegible] by three years in this life we [illegible] With such solidness which ought [illegible] life of every physician, he went [illegible] good until his strength failed him.

ONE WHO KNEW HIM WELL.

CYNTHIA M. WILSON, daughter of Wm. and Martha Wilson, was born March 16, 1813, and died at Ora, Osborn, Ala.

Being blessed with pious parents, she united with the church when quite young and lived a consistent life, securing the confidence of her friends and the entire church.

Her last illness was short, and [illegible] time to talk, but I found her ready. She informed that she could live but a short time, she expressed her willingness and readiness to go, exhorting her aged parents, brothers and sisters to meet her in heaven. Then after giving directions relative to her funeral she [illegible] by Jesus.

A. A. [illegible]

ARTHUR MILBURN, son of Rev. George and Sarah Cope, died April 3, 1879, in Jefferson county, Miss. He was a bright, promising boy and the pride of the household and an [illegible] Heavenly Father in His wisdom has removed him from this sin cursed earth to that happy world above where all is joy and peace.

Our blessed Saviour said, "Suffer the little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."

ANNA [illegible]

MOLLIE E. POINDEXTER, daughter of Mr. Frank H. Strader, was born December 15, 1851, and died at Black Hawk, Miss., June 13, 1879.

Many of God's brightest jewels are placed in frail settings. It was so in regard to our departed sister. She suffered much, but in the midst of her affliction she was cheerful, calm and resigned.

In life she won the respect and love of all by who she was known, and in death has left the legacy of a pure and spotless character, and an example of Christian virtue worthy of imitation.

JOSEPH SCRATCHLEY.

JOSEPH WILSON, son of Joseph L. and Pamelia E. Lewis, was born July 24, 1878, and died in Wesson, Miss., after a painful illness of several weeks, May 21, 1879. [illegible] with us long enough to [illegible] about him, and then returned to God who gave him to us, and took our broken hearts with him to Heaven. We will go to him, he [illegible] to us.

AUNT MARTHA [illegible]

The Christian Advocate.

THURSDAY, JULY 17, 1879.

THE BEST WAY.

In the little inn by the roadside,
Weather-stained, old and gray,
Three travelers, meeting, lingered
At the close of a summer's day.

Bearded and bronzed with travel,
What wondrous tales they told,
Of snow-capped hills, of deserts,
Of mines of sparkling gold!

Soft through the twilight shadows
Floated the sound of a bell,
Into their talk and laughter,
Like a quiet "Amen" it fell.

They paused a moment to listen—
Then one, with complacent air:
"The bell of yon Methodist chapel,
And this is their meeting for prayer.

"They mean well, these Methodist brothers—
But then—well, of course, I must say
That a strict adherent of Calvin
Finds all Arminians astray.

"And then, too, their love-feasts, their shoutings,
And all their wild talk of 'free grace'—
I think I won't go to this meeting,
Though a home I'm never out of my place."

Spake then another, half smiling:
"These are petty distinctions at best.
You agree in your senseless custom
Of sprinkling, who matters the rest?"

Immersion—the third one broke silence—
"Ah, secure in the only true fold
A church man must sage with real pity
On sects that will wrangle and scold.

"I am a disciple apostolic,
A bishop our glory to crown,
What think that on Methodists, Baptists,
And all other sects, we look down?"

Rose from his corner a stranger,
And soft was his tremulous tone:
"My friends, by God's grace, I'm a Christian,
I glory in that name alone.

"Let us praise Him who loved and who saves us."
Then silently rose the three others,
And into the Methodist chapel
Locked arm in arm, like brothers.

—Christian Intelligencer.

Have Final Causes Disappeared?

BY S. L. WILSON, D. D.

But the professor tells us that, so far as science is concerned, "final causes have, one by one, disappeared from every thicket that has been thoroughly explored." We believe the statement to be manifestly untrue. Taking final causes within the course of Nature as proofs of God, and we believe the common sense of mankind affirms, with Horace Bushnell: "That all things around us are mind-molded is as certain as that there are things at all." The man who says the eye is not made to see with is on a par with the anti-geologist who says that the fossil remains of animals are mere spontaneous sports of Nature, which never had life. You cannot refute him. If he has not the mental spring to grasp the plain truth, there is no help for it. If the ear, in primordial correlation with the tongue and vocal organs, in primordial anthipation of articulate speech impregnate with thought, and theine in view of human society, advancement and history, is not a thicket where final cause still displays itself, then the fossil mammoth is only one of old earth's nightmare dreams hardened into stone.

And there is, too, many a special "thicket," even within Nature's courses, from which we suspect that, by dictate of universal common sense, God has not been expelled by science. Is not the molding of every human face performed by an immediate, intelligent power, so that it possesses the expression of a true humanity and yet the special expression of individuality? Can science, Darwinian or not, explain how this specialty in universality is attained by any blind, natural, definite, molding power? Can science tell us how a tree, a maple for instance, can, apart from all intelligence, so shape its form, and put forth its branches, leaves and fruit, as to remain in species a maple, and yet stay unlike any other one maple? Or in psychology, can any one show that a Divine Spirit cannot touch the springs of the will, shed special clearness upon the intellect, kindle the emotions, or regenerate the soul? Or in physiology, can science affirm that an immediate intelligent power does not shape the human form, measure out its symmetries, and put into its organism at will the strength of a powerful manhood? We have read a great many pages of Spencer, Tyndall and Haeckel, about "heredity," and the analogy of crystallization and corn-kernel to the human body, and the laws of similarity and variation in animal descent; and we are entirely sure that you have but to fix these reasoners down to specific points, and you will find that ultimate specializations can be explained only upon an underlying intellective, intentional basis. There is not only a "thicket," but a broad plain, an immense cosmos, from which the Almighty declines to be expelled. Yet here the scientific professor, mounted on his infallible tripod, puts on, perhaps, a tone of modesty, and replies: "Hint science knows no such underlying intelligence." We reply: If science is contident to know that *force* exists because she sees motion, why can she not see that *intelligence* exists when she sees the apparency of intelligently-directed motion—that is, motion directed to clear intelligential results? We apprehend this unknowing is the fault not of science, but of the scientist. And our respected professor may be well assured that the public mind will not be controlled by tripods; but will look for itself at facts and principles, and for itself will judge science and scientists. These professional announciators, under atheistical predispositions for the purpose of a sensation, will have their day and their reaction; and in the light of that reaction God will hold His undisturbed throne upon the mind of man.

Perhaps the pages of science herself present, also, some special thickets from which God has not been expelled. Campbell, in his reply to Hume on miracles, adduced the necessity of man's creation as an undeniable proof of miracle. In varied form his argument still remains. For, as deeply as excavating geology has found man, she has found him a complete man. Geologically he springs into sudden existence a full-grown humanity. And, by the geologic record, race after race of lower beings and of plants starts up with an epochal instantaneousness. How does science know that there was no God in all these sudden, unheralded inaugurations? Has "final cause disappeared" from this "thicket?" Again, there was an azoic period, subsequent to which life commenced. Whence, then, was life? Here is still a much "explored" but uncleared "thicket." In his earlier day Darwin thought that originally God may have breathed life into a few primordial particles. *A miracle!* Has he furnished any better solution since?

We may now adduce some "thickets" of a non-scientific but historical character, from which it is not easy to expel a superphysical presence or deny an interruption in the chain of physical causations. Want of space limits us to an instance or two.

Our first historical "thicket" is the phenomena in the Wesley family of rappings and other manifestations, from no corporeally human source, for months continued. They were examined under all conceivable theories, by the most skillful investigators, and set all theories at defiance which did not admit their superphysical character. The invisible agents of those phenomena acted with intelligent reference to the treatment they received. They had a palpable influence in producing that supernaturalism in the character of John Wesley by which he became the apostle of the eighteenth century. They are unquestioned historical facts; facts irreconcilable with the theory of "the mechanical course of Nature," as excluding all supernatural interference. There are, therefore, intelligent beings, invisible to man, who do, probably under certain permitting conditions, to us unknown, interpose in mundane affairs.

Swedenborg was one night in Gottingen, sitting in a social company. Suddenly he arose, went out the door, and, after a while returning, announced to the company that a great fire was raging in Stockholm, Sweden, describing with particularity its extent. Three days afterward the news arrived confirming in every respect the statement of Swedenborg. The relator of this narrative is the philosopher Kant, who declared that there is no doubt of its truth. No science can either annihilate that fact or explain it on any theory of an uninterruptible course of lower physical nature.

Our third "thicket" may seem of more doubtful character, and we adduce it only to suggest a solemn pause to skepticism. It is the historical fact of the awful thunders from heaven that saluted the declaration of the papal responsibility by the Vatican Council. It is thus related by the correspondent of the New York Tribune. He is describing the scene of the final vote on the infallibility question:

"The names of the fathers were called over, and *Placet* after *Placet* (vote after vote) succeeded, *ad nauseam*. But what a storm burst over the church at this moment! The lightning flashed and the thunder pealed as we have not heard it this season before. Every *Placet* seemed to be announced by a flash and terminated by a clap of thunder. Through the cupolas the lightning entered, licking, as it were, the very columns of the Baldachino over the tomb of St. Peter and lighting up large spaces on the pavement. Sure, *God was there*; but whether approving or disapproving what was going on no mortal can yet say. Enough that it was a remarkable coincidence, and so it *struck the minds* of all who were present. And thus the roll was called for one hour and a half, with this solemn accompaniment; and then the result of the voting was taken to the Pope. The moment had arrived when he was to declare himself invested with the attributes of God; nay, a God upon earth. Looking from a distance into the hall, which was obscured by the tempest, *nothing was visible but the golden miter of the Pope*, and so thick was the darkness that a servitor was compelled to *bring a lighted candle* and hold it by his side to enable him to read the decree by which he deified himself."

The next day after this blasphemous performance Louis Napoleon, as son of the church, commenced war in behalf of the infallible supremacy against Protestant Germany; and in less than three months took place the battle of Sedan, the prostration of France, the entrance of King Victor into Rome, and the downfall of the papal secular kingdom, which had stood over since the days of Charlemagne. Such a combination of events may make the skeptic pause, and wonder whether the divine purpose may not, after all, be sometimes "scrutable." Such a view infringes no principle of science. It questions not the intrinsic immutability of Nature's laws. It forgets not that thunder is electricity, and that rain is condensed vapor. Not the less may thunder be God's voice to man, and the pouring storms and the black darkness the tokens of His wrath. God can use them all for the crisis, and all Nature's course be otherwise left unmarred; just as the air, cleft by the arrow, instantly closes its wound and retains no scar. We submit that special Providence is no contradiction to the intrinsic uniformity of Nature's laws.

We have given but a few such facts, simply from want of room. We can give abundance of them, of such a nature as to defy all adverse criticism. Not only in the books, but in our daily newspapers of the highest respectability, facts showing super-mundane interference in mundane sequences are narrated with perfect explicitness by the most intelligent witnesses, published at the time and place with the broadest notoriety, uncontradicted by any party and unexplained by any scientific professor. When we are told that science "cannot know" these facts, we reply that science can be as obstinate an ignoramus as she pleases; but she cannot expect that all history and the common sense of mankind will be ignoramus in her company.—Extract from a review in the "Methodist Quarterly" of Prof. Newcomb's "The Course of Nature."

Religious Intelligence.

—Mr. Missionary Brown reports a steady growth of a moral influence over the savage natives of New Britain since he chastised them so soundly for their cannibalism. A teacher has been established in the village of Talili, who instigated the murder and cannibalism against the teachers. Mr. Brown has been to see Talili several times, and the chief has been at the station. Mr. Brown considers Talili a man of far more force of character than the general run of the natives, and believes that if he were truly converted he would be a great power. Old Buillai, the greatest chief on the northern coast of Great Britain, and the man who is believed to have caused the murder of Jamison, has been down to see Mr. Brown and enjoyed his visit. He brought a pig, and received a good red shirt, which he said would be nice and warm when he was sick.

—The Primitive Methodist Missionary Society received last year, so far as is reported, $107,075, besides what was contributed by the home missions for their own benefit, amounting to about $54,000 more, and spent $5,000 more than that sum. It has built eighteen new chapels, established forty new places for service and formed eighteen new Sunday schools at the home stations, and has enjoyed an increase of 501 members in all. It has, at home and abroad, 233 stations and 338 missionaries and Colonial ministers. Its missionary operations have been very much extended, both at home and abroad, since 1870. Its only proper foreign missions are in the Island of Fernando Po, where its missionaries have been ordered away by the Spanish authorities and at Aliwal Africa, North.

THE LATE BISHOP GOBAT.—The Christian publishes from the letter of a correspondent the following particulars with respect to the recent death of Bishop Gobat, of Jerusalem: I have just had a letter from Mrs. Wolters, telling about her father's death. She says: "It was not death, it was going home; as a child rejoices to go home to its parents, so he rejoiced to go to his Father. We were all round his bed. The Master called, and the servant was ready to enter into the joy of his Lord. * * * It was so beautiful that he could say, when asked whether Jesus was with him in the dark valley, 'Yes, but it is not dark.' He was laid the same day under an olive tree in the midst of the English burial-ground, according to his own desire that he should be buried not apart beside the missionaries and a former bishop, but in the midst of his people. A great multitude of Jews, Moslems, Greeks and Romanists attended the funeral as well as the Protestants of Jerusalem.

SCOTCH COMMUNICANTS.—In the Nonconformist of Friday there is an elaborate examination of the recent returns relating to the number of communicants in the Established Church of Scotland. It is said that the present return differs from the former one, in simply containing still more incredible statements. Scotch journals exposing its character are quoted, and illustrations are given of parishes in several Presbyteries where the communicants, if the return is to be credited, number more than a third, and in other instances more than a half, of the population. In one case they must include every inhabitant of the parish above five years of age. Statistics of the Highland parishes are also given where the communicants of the establishment number only two or three out of the populations of several hundreds of thousands. The attention of the House of Commons is to be called to the character of this return.

—The Bishop of Ely, England, preaching at the triennial festival of the Ely Diocesan Choral Society last week, said: "You may hear it said that the Church of England is a religious society set up by Parliament and endowed by Parliament about three hundred years ago, at the time of the Reformation. Your visit to this cathedral should give you an answer to such falsehoods. You have worshiped to day in a church which was founded six centuries before the first Parliament was called together, and for which the utmost that Parliament has done has been to suffer it to exist and to hold still a portion of the property which in ancient days religious persons out of their own good will gave unto it." In explaining what a cathedral was, the bishop said it was to the whole diocese what the parish church was to the parish.

—Sir Arthur Gordon, the governor of Fiji, addressed the Wesleyan Missionary meeting in Exeter Hall, and bore noble testimony to the grand work effected there through missionary agency. He stated that there were 1,500 day-schools in Fiji, and in every house family worship is conducted. Out of a population of 120,000, more than 102,000 are regular attendants at Wesleyan Churches. All the remaining 18,000 are not heathen, but members of other Christian Churches. Eight hundred churches have been built.

—The American United Presbyterian Church counts this year 80,692 members and 65,467 children in Sunday-schools. It has prosperous missions among the freemen at Knoxville, Tenn., and Chase City, Va. The Freedmen's College at Knoxville had last year 136 students, and the branch school in East Knoxville, 70. The school at Chase City enrolled 243 pupils. A mission formerly conducted at Vicksburg, Miss., was to have been re-opened, but this was prevented by the breaking out of the yellow fever.

—The Rev. Dr. Mullens, of the London Missionary Society, is undertaking a journey, primarily in the interest of the missions, to Eastern Africa. After performing some essential duties in connection with the organization of the mission at Ujiji, he will turn his attention to more purely geographical work, and, it is expected, will add considerably to our knowledge of the lake region.

—The mission to the Friendly Islands has ceased to be a charge, and has become a contributor to the treasury of the Wesleyan Society to the amount of from £1,000 to £2,000 a year—a larger sum of money, probably, than had ever been seen in the entire group before the introduction of Christianity.

—The Church in India will soon become self-supporting. There are now four hundred native preachers, many of whom receive their support in whole or in part from the native church. The contributions last year averaged more than one dollar per member. These poor Christians rebuke us by their liberality.

—The two French missionary expeditions to Ujiji and the Victoria Nyanza have reached their destinations successfully. The Abbe Debaize, the French explorer, paid by the French government, who has been till recently so successful, appears to have been deserted by his porters and is said to be reduced to great straits.

—The New York Tribune says the contributions of Protestant Christians in the United States to foreign missions do not exceed $2,000,000 annually, which is estimated to be about fifty cents a year for each communicant. The amount given by the various denominations is as follows: Methodist, $342,000; Congregationalist, $457,000; Presbyterian (North, South and United), $562,000; Baptist, $242,000; Episcopalian, $90,000; Reformed, $55,000—making a total of $1,748,000, which is increased to about $2,000,000 by the sums expended by the Bible and Tract societies.

—The experiment of publishing a daily Protestant paper in France has failed, and the journal has been discontinued. The immediate cause of the trouble is said to have been a bad business contract which the paper entered into at the beginning. The editorial conduct, moreover, does not seem to have been satisfactory and the sales of the paper fell off at an alarming rate.

—The Christian Vernacular Education Society for India employs in connection with the Bible and Tract societies ninety colporteurs, has 7,000 children in its schools, printed last year 620,981 copies of publications, school books, magazines and interesting works, and has circulated since its establishment 7,135,171 copies. It was organized twenty-one years ago by the association of members of several denominations.

—The Methodist preachers of Baltimore have determined to lend no countenance to camp meetings that allow the passage of Sunday trains to and from their grounds. At one grove meeting all the gates will be closed over the Sabbath, and at another after ten o'clock A. M.; a short opportunity being granted rural visitors for reaching the grounds.

—At the annual meeting of the Woman's Board of Missions, it was announced that an anonymous friend had offered $25,000 to cover the amount pledged by the Board for the Armenian College, at Harpoot, Turkey.

—Of the 849,870 population of Victoria, Australia, 300,000 are adherents of the Church of England; 202,641 of that of Rome; 134,126 of the Presbyterian body; 111,897 of the Wesleyan; 62,317 of other Protestant sects; 4,323 are Jews and 20,807 pagans. The aborigines number only 1,067 and are fast dying out.

—The Zenana Mission Society celebrated its anniversary with a breakfast in the large hall of the Cannon Street Hotel, London. It was stated that during the year a home for mission work had been built at Delhi, India, at a cost of $5,000, and that an average of 1,700 women had been daily taught in the various zenanas.

—Mr. Spurgeon's pastors' college contains 100 students. At the present time there are seventy-five applicants for twenty vacancies. Four hundred and twenty-eight students have been sent out from the college during the past fourteen years, and they baptized 36,000 persons. The object of this college is to produce preachers rather than scholars.

—The British Wesleyan Home Missionary Society reported, at the May Anniversary in London, total receipts for the year, £35,361; total expenditure, £31,675. The total receipts of the British Wesleyan Foreign Missionary Society was £133,333; expenditures £157,217.

—Rev. Dr. Burchard, who recently resigned from the Thirteenth Street Presbyterian Church, of New York City, after a pastorate of forty years has been presented with a purse of $15,000 by members of the congregation.

—The British and Foreign Bible Society reports that no less than 351,000 Bibles were circulated in Germany last year—a gain of 20,000. Nearly 500,000 copies of the scriptures were distributed among the Russian forces in Turkey.

—The offerings for the Wesleyan Methodist Thanksgiving fund reached last month the figure of $836,817, and were expected to amount to $850,000 before Conference.

—The Church of St. Roch, Paris, near which Napoleon Bonaparte quelled the sections by batteries of grapeshot, and so ended the French revolution, is about to be pulled down to make room for a new street.

—At the Religious Assembly in the Yosemite Valley, ten denominations had representation; and also more than twenty States and Territories.

—America has one-sixteenth the heathen population of the globe, and yet more than half the missionaries to the heathen are sent from America.

Our Young People.

LITTLE THINGS.

BY J. R. ROBINSON.

"Though little I bring,"
Said the tiny spring,
As it burst from the mighty hill,
"'Tis pleasant to know,
Wherever I flow,
The pastures grow greener still."

And the drops of rain
As they fall on the plain,
When parched by the summer heat,
Refresh the sweet flowers
Which drooped by the hours,
And hung their heads at our feet.

Though the drops are small,
Yet taking them all,
Each one doing all that it can
To fulfill the design
Of its Maker divine,
What lessons they give unto man!

May we strive to fulfill,
As His righteous will,
Who formed the whole earth by His word!
Creator Divine!
We would ever be Thine,
And serve Thee, our God and our Lord.

It Comes from Above.

In France there was once a poor boy who was called "Little Peter." He was an orphan, and begged his bread from door to door. He sang very prettily, and people seldom sent him away empty-handed. He had the singular custom of saying on every occasion, "It comes from above." When his father was on his death bed—if indeed he had a bed, for he was very poor—he said to his son: "My dear Peter, you will now be left alone, and many troubles you will have in the world; but always remember that *all comes from above*, then you will find it easy to bear everything with patience."

Little Peter understood him, and in order not to forget the words, he often thought them aloud. When he knocked at a door, and the people asked, "Who is there?" he would answer, "Alms for little Peter," or he would say—

"Alms for little Peter, who
Without Father or mother lies,
To my home beyond the sea
I have nothing here to buy."

They need no further information, and would give him something at the window or the door. He acknowledged every gift with the words, "It comes from above."

As little Peter grew up, he used to consider what the expression meant. He was intelligent enough to see that *sin could not come from God*; yet, as we must believe that God rules the world, we may well say of everything that happens, "It comes from above."

This faith of little Peter frequently turned out for his benefit. Once as he was passing through the town, a sudden wind blew off a roof-tile which fell on his shoulder, and struck him to the ground. His first words were, "It comes from above." The by-standers laughed, and thought he must be out of his wits, for of course the tile could not fall from below; but they did not understand him. A minute after, the wind tore off an entire roof in the same street, which crushed three men to death. Had little Peter gone on, he would probably have been at that moment just where the roof fell. Thus, you see, the tile did indeed fall from above—not from the roof simply, but from heaven itself.

Another time a gentleman employed him to carry a letter to a neighboring town, bidding him make all haste. On the way he tried to spring over a ditch, but it was so wide, that he fell in, and was nearly drowned. The letter was lost in the mud, and could not be recovered. When little Peter got out again, he exclaimed, "It comes from above!" The gentleman was angry when little Peter told him of the mishap, and drove him out of doors. "It comes from above," said Peter, as he stood on the steps. The next day the gentleman sent for him. "See here," said he, "there are two ducats for you, for tumbling into the ditch. Circumstances have so changed, on a sudden, that it would have been a misfortune to me had the letter gone safely."

I could tell much more about Peter. When he had become a large boy he was still called "Little Peter." An Englishman, who came into town, having heard his story, sent for him, in order to bestow on him some charity. When "Little Peter" entered the room, the Englishman said, "What think you, Peter, why have I sent for you?" "It comes from above," replied Peter. This answer greatly pleased the Englishman. After musing a while, he said, "You are right; I will take you into my service, and provide well for you. Will you agree to that?" "It comes from above," answered Peter; "why should I not?" So the Englishman took him away. We were all sorry that he came no more to sing his pretty verse under our windows. But he had become weary of begging, and, as he had learned no trade, we were glad that he was at length provided for. Long afterwards we heard that when the rich Englishman died he bequeathed a large sum of money to "Little Peter," and he became a wealthy man in Birmingham. But he still said of every occurrence, "It comes from above."—New York Observer.

Faithful Sandie.

Dean Stanley in the course of a recent sermon to children in Westminster Abbey, told a touching story of an Edinburgh street boy. Two gentlemen were standing at the door of a hotel one very cold day, when a little boy with a thin blue face, his feet bare and red with the cold, and with nothing to cover him but a bundle of rags, came and said: "Please sir, buy some matches."

"No, don't want any," the gentleman said. "But they are only a penny a box," the poor little fellow pleaded. "Yes, but you see we don't want a box," the gentleman said again. "Then I will gie ye twa boxes for a penny," the boy said at last, and so to get rid of him, the gentleman who tells the story says, "I bought a box; but then I found I had no change, so I said, 'I will buy a box to-morrow.' 'O, do buy them, please,' the boy pleaded again; 'I will run and get ye the change, for I am verra hungry.' So I gave him the shilling and he started away. I waited for him but no boy came. Then I thought I had lost my shilling; still there was that in the boy's face I trusted and I did not like to think bad of him. Late in the evening I was told a boy wanted to see me; when he was brought in I found it was a smaller brother of the boy that got my shilling; but, if possible, still more ragged and poor and thin. He stood a moment diving into his rags as if he was seeking something, and then said: 'Are you the gentleman that bought the matches fra Sandie?' 'Yes.' 'Weel, then, here's fourpence out o' yer shilling; Sandie cannot come, he is very ill; a cart ran over him and knocked him down, and he lost his bonnet and his matches and your sevenpence and both his legs are broken, and the doctor says he'll die, and that's a'.' And then putting the fourpence on the table, the poor child broke down into great sobs." The two little things lived alone, their father and mother being dead. Poor Sandie was lying on a bundle of shavings. He said: "I got the change, sir, and was coming back, and then the horse knocked me down, and both my legs were broken; and oh, Renby! little Renby! I am sure I am dying, and who will take care of you when I am gone? What will ye do, Renby?" The kind-hearted gentleman took the lad's hand and said he would always take care of Renby. Poor Sandie had just enough strength to look up as if to thank his protector, and then the light went out of his blue eyes forever.—N. Y. Tribune.

JUDGED.—A few months ago John S. Morton was sentenced in Philadelphia to ten years' imprisonment in the eastern penitentiary. As he left the court room, his friends—for the most part fashionable, and wealthy men—surrounded the judge, clamorously demanding that he should be driven to jail in a carriage instead of the prison van. This little incident and the story of the prisoner are worthy the attention of young men beginning commercial life.

One short year ago Morton was a leading citizen of Philadelphia; not a leader of the fashion of Tweed or Fisk, but a refined, cultured gentleman the descendant of a signer of the Declaration of Independence, and of a long line of judges and honorables, energetic in business. He was one of the foremost projectors of the Centennial Exposition, was president of the great permanent exhibiton, and his name was brought before the people as a candidate for governor of Pennsylvania.

He had everything which could give a man a solid, honorable footing in the world; but unfortunately he fell into the society of a clique of fashionable people, of the sort who would think the riding to prison in a van a worse disgrace than the crime which drove him there. In haste to gain money and to vie in splendor with these friends, Morton was lead to dabble in stocks, then to gamble in them, and finally, in order to make up his losses, to issue fraudulent stock in a railway company of which he was president, to the amount of two millions of dollars.

Now, boys who read such stories as these are apt to think of themselves as of an entirely different order of human beings from these gigantic swindlers; yet the shop-boy who sells a lot of damaged goods to an unwary customer, or the lad who cheats in a game of marbles, are each in their degree guilty as was Morton, and about on the same broad highway. Deception and fraud permeates every part of our commercial system, and they generally meet a temporary success. The shop-man who cheats in his master's interest usually is promoted. Just as Morton with his ill gotten gains was able to live like a prince, but retribution is sure, even in this world. The tricky clerk is known, and avoided as a tricky merchant, and John S. Morton, with shaved head and convict's dress, will meet old age in a prison cell.—Youth's Companion.

A STORY ABOUT CRABS.—The ancients tell a very instructive fable about the crabs, who once deliberated in a council what to do, in order to amend their backward walk. "It is a shame for us," said the speaker, addressing the assembly, "to walk contrary to all other animals. Whenever a man is unfortunate in his business, at once they say, 'He walks like the crab.' We must suffer this no longer. As regards ourselves, we are too old to change our habit; but let us make it a law that every parent shall train his young one, by all ways and means, never to walk otherwise than forward. Our descendants will then gradually amend the disgraceful oddity of our species." The law proposed was unanimously adopted, and the meeting dissolved. "It is now time," said the old crab to his young one, "that you learn to walk." "How must I do it?" inquired the youngster. "Lift up your feet, one after the other, and put them straight ahead, and pay attention not to walk in any other way, was the parent's reply. "*Father, walk ahead* and show me," was the youngster's demand. The old one began to walk in his old fashion; the young one followed him at once in like manner. "Hold!" cried the old one, in anger. "Did I not tell you to walk straight ahead; why don't you obey me?" "I cannot do differently from your example," the little one meekly replied. To be brief, the old crab could effect nothing to the purpose by all his explanations and threats; and this is the reason why all the crabs still walk backwards.

LONGEVITY.—There are now residing in St. Martin, Scilly Isles, several men between eighty and ninety years of age, who daily go out to work on their farms.

The Christian Advocate.

ORGAN OF THE ALABAMA MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JULY 17, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Immediate Results.

There are reasons in the peril of souls, and in the power of the gospel to save, for aiming at the immediate conversion of the people. The accepted time, the day of salvation, is now. But, in the midst of what appears to be present results, we must not forget that some one has sown the seed before us, and that we may be only reapers. Of the conversions which we count up at a meeting nearly every one has a history connected with early parental influences, with Sunday-school training, and with the impressions of many sermons heard through a course of years. Those antecedents belong to the results which we regard as immediate, and have been a necessary link in ringing the soul to Christ as the last appeal made. We have only gathered the ripened fruit when it was ready to fall. We have thrust our sickle into the wheat that has been sown and cultivated by other hands. Large immediate results are made the more possible by this fact. We enter into other men's labors in the case of almost every soul that is brought to repentance and enrolled with the visible church.

There should be care to keep up the sowing as well as the reaping. The immediate awakening and conversion of souls should do this. Be the aim. Incentives to a prompt decision and choice should be presented, but the element of instruction and of edification must not be ignored. As we go along the ground should be prepared and the seed sown, so that those who follow shall be greeted with an ampler harvest. The training and discipling of the converted are just as necessary as their awakening. The effects of this work are gradual, the progress slow, and statistics do not readily show what has been done. The results may be immediate, but they are not immediately perceptible. It is to be desired that the work in our Sunday-schools should be marked at once, and continually by the conversion of the children; but, in fact, it is largely a preparatory work, in which Bible truth is instilled, and in which are laid the foundations of an intelligent and useful Christian career. The endeavor should be to bring the children savingly to Christ, and a deeper earnestness and spirituality should pervade our Sunday-schools, but we need not be surprised that the sowing of good seed is the main and the present result. The Sunday-school is the forerunner to prepare the way of the Lord.

There is a great deal of this preparatory work to be done. Measures that bear only indirectly upon the final and supreme end may yet be of the very highest importance. Missions among the heathen, especially in China and India, were at work many years before there were any conversions. Languages had to be learned, the Bible translated, and schools established, before the preaching of the gospel could effectively do its work. This, besides exhibiting the general principle, illustrates the many slow and indirect agencies that bear upon the conversion of souls at our home church doors. What we call immediate interests are the combined results of many and often very remote influences. Back of our revival work, and yet vitally connected with it, are the interests of education, of church literature, and of a decent church architecture. Our people, to be a worthy branch of the church of Christ, need to be imbued with the true spirit of missions, and they need to be elevated to a higher conception of the grace of giving. Such questions as these belong to the very life of our church, and they are vital to a sound and healthy type of religious experience. By giving attention to them during the season of our largest religious gatherings, and of greatest special activities, the immediate results will not be less, while the more remote will be wonderfully increased.

Sermons on missions, on education, or religious reading may not lead to the immediate conversion of any, but, in the long run, they may bring about the salvation of thousands. There are many subjects that ought to be the frequent topics of preaching, and which are not the best adapted to induce penitents to come to the altar, or to join the church. Family government, family prayer, temperance and righteous living may not have the kind of pathos in them to move sinners to immediate action, but such sermons yield their fruit after awhile. There is a time and a place for all these things, and there may be times and places when they should not be intruded. We protest, however, against a partial preaching of the gospel that always excludes them, and against that impatience of them, and that clamor for immediate results which would altogether exclude them from those occasions when the people who most need to hear about them are present. With many the camp-meeting and protracted meeting season is made a period of religious dissipation, and a round of personal excitement. Can we not make it a time for the strengthening of the foundations and pillars of Methodism in giving life and breadth to our great church interests, at the same time that the immediate results in conversions shall not be less?

Immediate results grow out of soil previously tilled, and there are interests lying at the bottom of our religious prosperity which are essential, though not directly, to the spiritual welfare of the seekers at the altar. Can we not aim at and have a revival that shall not only refresh believers and save sinners, but one that shall invigorate and breathe new life into all the institutions of the church? Along with other blessed fruits which are manifest at the moment, can not there be an improvement in family religion, in missions, in the grace of giving, and in all the permanent and material interests of Methodism? There is no waste in giving thought and prayer to these subjects, nor are they of less moment than the awakening of souls. They rather go together, and make up the whole counsel of God—a complete and symmetrical gospel.

Begin to Prepare.

It is not too soon for parents to begin to think about sending their children to school, and to make choice of the institutions to be patronized by them. We have published reports from several of our best Methodist colleges, and others will follow. Our advertising columns usually contain the cards of our own schools, and of others. It is always well to send for catalogues, and for such information as may be desired.

The importance of sending to our own schools is obvious. While a well-conducted State institution may be of great value to the country, it can never duly meet the demand upon us to surround our children with the best religious influences. Religious character and sound conversion are of more vital necessity than the discipline of the mind. We should not hesitate to send where all of these ends are most likely to be secured.

Somewhat in the way of the highest literary advantages may be wisely foregone in order that the best moral and religious culture may be assured. Without good moral principles, and habits of virtue and temperance, education is a doubtful blessing. A boy that comes back from college or university with skeptical notions, unsettled religious convictions, and with evil habits rivetted upon him is ten-fold more surely worse off than if he had been kept at home. There is, however, no necessity for sacrificing these questions to mental training to the religious. We have Methodist institutions in the South in which a good education can be obtained, and in which, at the same time, the student is likely to be thoroughly imbued with Christian principle. These schools are educating our young ministers, and are contributing largely to the influence strength and intelligence of our people. It is our evident duty to patronize them, and in every possible way to help to build them up. Circumstances may sometimes require us to send our children into another climate, or to send them to other than our own schools, but very strong reasons are needed to justify such a course.

Our colleges, even with tuition fees, are not more expensive than the Southern University or Centenary College. Certainly our girls can be sent to better schools, to more comfortable homes, and more economical than those at Tuskegee, Summerfield, Meridian, Brookhaven and Mansfield. But if our own schools were somewhat more expensive than others, it is still our duty, where it all practicable, to patronize them. They are worth more to us, and, as Methodists and as Christians, we should be willing to pay something for the advantages they afford. In matters of education and in literature, is it not a wise investment to pay something extra for the Methodism that is in them? What sort of a Christian, and what sort of a Methodist is he who is looking out simply for the cheapest school, or the cheapest book or paper, without regard to its religious character? We ought so to love our church and prize her institutions as to exclude the competition from without. There should be a most hearty willingness to pay more for education at our own schools, because it is worth more. While we insist upon this principle, we do not concede that there are more economical schools than those under the control of our church.

They need patronage, and our people can fill their halls if they will. The purpose of this article is to call early attention to this subject. Limited means may prevent many parents from sending their sons and daughters away from home, but all should remember that a good Christian education is the best gift they can bestow upon their children. Present sacrifices, made to this end, will be richly repaid in the future; and, though now incapable of fully appreciating its value, your children will in after-life bless your memory for the education you enabled them to acquire.

The individual welfare, and that of the church and country, greatly depend upon the education of our children. A properly educated womanhood, and a liberally educated manhood, are of first importance to the South. We have the schools within our own bounds. They are doing a noble work in spite of inadequate patronage and lack of endowment. First of all, we can help them, and do the best thing for our children by patronizing them; and, beyond this, there are those who by contributing endowment funds can be the instruments of a perpetual blessing to this and coming generations.

—The Louisiana State Convention, in the ordinance on general provisions, adopted on Wednesday last, has the following article on lotteries:

ART. 20. The General Assembly shall have authority to grant lottery charters or privileges, provided each charter or privilege shall pay not less than $10 000 per annum in money into the treasury of the State, and provided that all charters shall cease and expire on the first of January, 1895, from which time all lotteries are prohibited in the State.

The $10 000 per annum now provided by law to be paid by the Louisiana State Lottery Company, according to the provisions of its charter granted the year 1868, shall belong to the Charity Hospital of New Orleans, and the charter of said company is recognized as a contract binding on the State for the period therein specified, except its monopoly clause, which is hereby abrogated, and all laws contrary to the provisions of this article are hereby declared null and void, provided said company shall file a written renunciation of all its monopoly features in the office of the Secretary of State within sixty days after the ratification of this constitution.

Of the additional sums raised by licenses on lotteries, the hospital at Sovereport shall receive $10 000 annually, and the remaining sum shall be divided each year among the several parishes in the State for the benefit of the schools.

From this article it will be seen that all lotteries are prohibited after January 1, 1895. Until that time there may be many, as the Louisiana Lottery Company is divested of its exclusive privileges as a monopoly. So it seems we are to have lotteries without stint for the next fifteen years. Probably when this time is up the Constitution will be amended, so as to continue this legalized gambling indefinitely.

—The article prohibiting the sale of spirituous liquors on Sunday we regret to say, was reconsidered on the same day, and the following substitute was adopted:

The regulation of the sale of alcoholic and spirituous liquors is declared a police regulation, and the General Assembly may enact laws regulating its sale and use.

We are called on the motion to adopt the substitute and it prevailed by a vote of 63 to 58.

We shall be glad to publish the names of those who voted on this substitute. The article, as adopted, amounts to nothing, and it is a sharp kick down on the part of the Convention. The Liquor Sellers' Association did not labor in vain to change the vote of the Convention. The whisky power is evidently triumphant. Lotteries and groggeries will now spread over our State more thickly than ever.

An English wit once suggested, as the only way to cure Ireland of rebellions, that the Emerald Isle be sunk into the Atlantic for twenty-four hours. We have often wondered whether Louisiana could be made a creditable member of the Union by any less heroic treatment. We have had lately two distinct classes of reminders that the State is badly populated. First, we may mention an eruption of Louisiana-lying in Washington politics. The guileless honorarity of these people who swear on both sides of any question, is very provoking and discouraging to hope of Louisiana. Second, we may mention that the attempts, probably successful, to cut and slash the debt of the State—if it is plainer, to repudiate more or less of it—has added to our despairing feeling that Louisiana needs a new population very badly. We do not like to say such things, but this case is one demanding severity. There are many good people there; but if things go on a few years more as they have been going, impatient folks will wish these good people to stand out of the way of a shower of brimstone. As a small item, we may also mention that while Memphis and other towns have cleaned house to repel yellow fever, New Orleans is reported to be as dirty as ever.

The above is a choice extract from the New York Methodist. We are no better than we ought to be in Louisiana, but it will be found that the liars are mostly imported from the North, either white carpet-baggers or negro Radicals, who have been corrupted by association with their Northern political friends. The debt, so far as it has been settled at this writing, has not been repudiated, and we hope it will not be. The most of it represents the plunder and spoils of the Northern men, who for many long and sad years ruled in our State. If ever a people had a good reason to repudiate we have, but we hope the debt, though largely fraudulent, will be paid.

As compared with Memphis, our city is not particularly dirty. The yellow fever has broken out there, while in New Orleans we have been exceptionally healthy, so far.

Finally, the New York pot is about as black as the Louisiana kettle.

—We notice that there is a considerable emigration movement from New England to Tennessee. These poor people must be bulldozed and badly treated up there. The condition of the factory operatives and laboring people calls for Southern sympathy. It is a long time since they have been free to vote as they please. The constitutional amendments, it may be, are disregarded, or do not apply to their case. Something ought to be done for the oppressed of Massachusetts and Connecticut.

—We have read nearly everything that has appeared, pro and con, about the Brinkly affair, and our deliberate opinion is that there is not the shadow of ground for the charges of ill treatment and murder which the New Orleans Bishops and many of the New York Methodist editors have made. We have met with nothing nearer the truth than the following from the Christian Union:

The persecution of Messrs. Todd and Pearce for preaching the gospel to the blacks in Arkansas appears, from subsequent investigation, to be a myth. The two men were arrested by a local marshal on suspicion that one of them was a runaway Methodist Episcopal preacher from Missouri, who was accused of murder, and for whose arrest a reward had been offered. Mr. Todd, scared by his own imaginations, undertook to run from the officer, and was halted by a shot from his pistol, as any other runaway might be under similar circumstances. Mr. Todd's subsequent story of masked men and blood-hounds appears to be traceable to an excited and frightened imagination. There is a little chance for newspaper discussion left; but these are the facts as they were elicited by a coroner's jury, the foreman of which was a Northern man and a Republican, and we see no reason to doubt the conclusion of the jury—that the whole story grew out of a blunder by a not very wise police officer, and a scare by a very timid preacher. He was killed by his own fright.

—There have been half a dozen cases of yellow fever in Memphis. No new cases for several days. Our news columns give the particulars. New Orleans at this writing was never healthier. Not a case of yellow fever so far. Probably at no time within the past forty years has the city been cleaner or in better sanitary condition. The hot wave that has recently swept over the West has not reached us. The weather is plenty hot for the season.

—Special attention is called to the advertisement of Southern University, Greensboro, Ala. The next session opens on the first Wednesday in October. Rev. J. Lewis, D. D., succeeds the lamented Dr. Smith as President. The college is in good hands, and justly is entitled to a large patronage.

From China.

Rev. J. W. Lambuth writes to Dr. Wilson from Yokohama, Japan, May 15. The letter is published in the Nashville Christian Advocate. We quote as follows:

My health has not been good for some months, but I am happy to say that the trip to Yokohama has been of great benefit to me, and I feel now much better. I hope next year to visit Amoy, if my life is spared. I am anxious first to see Brother Reid and Brother Reyal with their wives, in the field and at work, before I leave China. The work is in a most encouraging condition at present, and needs the presence of the foreign missionary. Our preachers are young in church-matters, and need the direction and support of the foreign missionary. There is a work of grace going on in the Soochow District of a most encouraging nature. Two of our native preachers have charge of it, and for the present are directing it alone, without the aid of any foreigner. The Lord is blessing this work, and the way seems to be opening up in a wonderful manner among the country people for the reception of the gospel. It is not in the city, but in country towns and villages. The reports we have from this part of the work gives us great joy and hope.

At our last quarterly-meeting in Soochow we took some action as to what is necessary for the enlargement of the work in the various districts. It was as follows:

In Shanghai District we need to rent another building for a chapel in the city of Shanghai, costing about $250. We need also a large church, costing about $4 000 or $5 000. It is much needed, and should be built without delay. In the Nantzlang District we need to have erected buildings for a girls' boarding-school, and rooms for Bible-women, the whole costing about $1 200; for land on which to erect the same, $200; for a native parsonage, $500. $1 900.

In the Kading District we do not at present need any extension of the work. In Taitsang District we need a church costing $300; land on which to build, $200; for a parsonage, $500; for a school, $50; $1 050.

For the city of Kiowsou we need two places for preaching, more than we have. For this it will be necessary to supply $100 per annum. For Soochow we need, in addition to the amount appropriated for Brother Parker's house, the sum of $1 500, to build a double house. For the school-house $1 500; for a church and parsonage, $1,500; and for additional chapels in the Soochow District, $100.

We want two additional married men this year, for 1879. Let the missionary come out a married man. It is better for a man not to come single, if he has any hope of being married. There are several reasons why they should come out married men. I once advocated men coming out single two or three years before they are married, but it is a great mistake. That is the general opinion of missionaries now in the field. Traveling expenses for man and wife to China are about $1 000; for their outfit $300; buying land and building house, $2,500. This last item is a very important one. Missionaries should have good houses to live in as soon as they can get them. Let them bring the money with them with which to build a house. It is not well to have them live in Chinese houses long, if they are expected to preserve their health. Send us two men every year until we shall have forty men. These men can be supported by their Conferences. We have fifteen million souls to labor with in this part of the province, and need the men. There are important cities within forty and fifty miles of us yet unoccupied, with a population of hundreds of thousands.

India Asks, "Who is Christ?"

This was the title of a lecture delivered a short time since in the Town Hall, Calcutta, by Baboo K. Chunder Sen. The Indian press has drawn marked attention to the matter; the Indian Daily News provided a supplement for the sole purpose of giving a full report of the lecture. It is said that there was a numerous audience, composed almost exclusively of natives, and that a few Europeans were present, including the Bishop and some clergymen. The lecturer began by saying, "Countrymen and friends, I desire to speak to you of Christ." He stated frankly that he was not a Christian, and expressed the opinion that none of the numerous sects into which the Church of Christ is divided would allow his creed to be identified with its own. He was, he said, deficient in Biblical knowledge, nor was he skilled in exegesis. Yet he must speak of Christ. His love of Christ constrained him to speak of Him, and his loyalty to Christ was his apology for doing so. If any other apology were needed, he would invite their attention to India's earnest and impassioned solicitations. "Most eagerly and earnestly she asks, 'Who is Christ?' Christian people in this country, and not a few critics, should take note of Mr. Sen's words when he asked, 'Are not Christian ideas and institutions taking their root on all sides in the soil of India?' 'Well may our fatherland sincerely and earnestly ask,' said he, 'Who is this Christ?' The following sentences are full of earnestness, strange as they may sound from the lips of a non-Christian. 'What rules India? What power is that that sways the destinies of India at the present moment?' You are mistaken if you think that it is the ability of Lord Lytton in the Cabinet, or the military genius of Sir Frederick Haines in the field, that rules India. It is not politics; it is not diplomacy that has laid a firm hold of the Indian heart. It is not the glittering bayonet nor the fiery cannon that has pieces us. No, none of these can hold India in subjection. Armies never conquered the heart of a nation. You cannot deny that your hearts have been touched, conquered and subjugated by a superior power. That power is Christ. Christ rules British India, and not the British Government. England has sent to us a tremendous moral force in the life and character of that mighty Prophet to conquer and hold this vast empire. None but Jesus! none but Jesus! ever deserved this height, this precious diadem, India; and Christ shall have it. If, then, India is encompassed on all sides by Christian literature, Christian civilization and a Christian government, she must naturally endeavor to satisfy herself as to the nature of this great power in the realm which is doing such wonders in our midst.'"—London Christian World.

Tribute to Dr. Luther M. Smith.

MR. EDITOR: The Columbus District Conference at Crawfordville, Miss., adopted the following by a rising vote, with the request that the same be published in your paper:

Whereas, Intelligence having reached the Columbus District Conference that Dr. Luther M. Smith, chancellor of the Southern University at Greensboro, Ala., has died at Birmingham; therefore,

Resolved, By the members of this Conference that, while recognizing the hand of God in the death of our deceased brother, we deplore his loss as one of our most useful educators, and tender to the faculty over whom he so ably presided whatever of comfort may be derived from our heartfelt regrets, and to his stricken and bereft family our profound sympathy.

T. F. LANDRUM,
S. M. THAMES,
J. F. EVANS,
Committee.

W. B. SHUMAKER, Sec.
JULY 5 1879.

Permanent Results.

The question, says the Boston Watchman, is often asked, after a revival, "Are the results permanent?" It is seldom put in reference to other forms of religious work, as it is deemed unnecessary. It is our impression, however, that we need to ask this question quite as often in reference to the labors of the church which attract less notice, and are supposed to be most solid because most gradual in their processes. This impression is confirmed by the following in reference to the Episcopal Church, for which we are indebted to a correspondent of the Churchman:

"Bishop Doane (Albany) and Bishop Scarborough (New Jersey) have recently asked, What becomes of the many confirmed from year to year, in their dioceses? In the last five years Bishop Scarborough has confirmed about 3 000 in this diocese, and only 600 remain as the net increase for the whole period. Hence it appears that only about one fifth as many as are confirmed go to increase the entire list from year to year. What their is the occasion of this startling result? Deaths and removals of communicants may possibly account for one-third of this apparent deficiency, but for perhaps two thirds of it, it is to be feared another cause must be admitted, viz; that well nigh half of the confirmed fail to receive permanent place on the list of communicants. It is not that they never come to the communion, for in looking over the parochial reports, nearly all the confirmed are reported as becoming communicants. Nearly all, say seven-eighths, communicate at least once after confirmation. Their coming another puzzle if they are added to the parish list at the time, when and how do they get off that list? If the question were only as to the number habitually communicating, it would not be so difficult; but it is keeping the list as reported from year to year, which one would suppose most embarrassing, but upon them, with very few exceptions only of rare—not merely occasional, but even protracted, absence. Certainly there is something in this case yet to be considered a *mystery* in the modern sense."

We should like to see this matter elucidated further. Our Methodist brethren make more of records than any other people. Our Episcopal brethren make less of them than any other. The latter, however, are supposed to touch a class not apt to decide great questions in a spirit of levity, but calm, considerate, sedate. The loss of probationers among the Methodists is very heavy. But, judging from the figures given by Bishop Scarborough, the loss of communicants among the Episcopalians may be far greater. It would seem that the system of revivals is safer than the opposite extreme.

We would speak with caution, bearing in mind the danger of generalizing from a narrow range of facts, the possibility that results from the two dioceses named may be quite exceptional, and the need of statistics from which a positive conclusion may be deduced.

The Ruins of the Rothschild Firm.

It may be said that the temporary interruption in the normal relationship, the loss of assets and skilled supervision, and the absence of that element of strong personal credit which the Rothschilds possessed, will be felt as to the conduct of business to what extent; so many interests as are entangled upon the operations, handling of negotiations, the bread of which have all along been held in the steady grasp of one clear-headed, resolute, self-possessed old man. But it must be remembered that a large portion of the business of this house consists of established connections of a valuable kind, as the trusted agents of governments, associations, or individuals at home, which, once secured, require for its maintenance only the exertion of that confidence originally secured and strengthened by years of loyal adhesion to engagements. There is another difficulty not to be lost sight of. Such operations, and their smooth working, is guaranteed by the discipline of experience, and routine, whose allegiance to the firm is never doubtful. Of an extensive and most lucrative kind of business, of which the Rothschilds have always enjoyed a liberal share, no interruption occurs by the "solution of continuity" involved in the death of a leading partner or official head, for, subject to the original impetus, long since given, the great machine works steadily on without hitch or pause. Again, the great transactions in which the New-court firm took a prominent part were not the products of one enterprising brain, but the outcome of the deliberations of many. The world is probably not wrong in supposing that when a loan was to be arranged for a State or a great company, or when a vast banking transaction involving the advance of millions sterling had to be settled, or a purchase or sale of the harvests of an entire Continent had to be manipulated, several heads were called into council, the shrewdest, most experienced, and coolest in the moneyed world, all bound together by a common interest, the sense of a common prestige, and the consciousness of a common responsibility. The death of Baron Lionel removes one councellor whose ripe wisdom was of inestimable value, but "Concordia" is still the charm

to influence all the rest, and the welfare of each is the solicitude of all. No doubt there are other departments of the business transacted by these powerful firms that may seem likely to be affected by such an incident as the loss of the Lyonnais head. Popular rumor, which always exaggerates, and does not require malignant scandal to stimulate it to mortal excesses, always assumes that the great capitalists of the city are great speculators. The vulgar imagination pictures the chief of one of these houses sitting calmly in his chair and directing the operations of scores of agents on every Bourse at every minute of the day, convulsing the exchanges, making or unmaking the credit of any individual or nation, playing with millions sterling, but always emerging from the day's labor richer by countless thousands, and eager to resume play for even deeper stakes, and at a still heavier cost to others, next day. The exaggeration in such sketches borders upon total falsehood. The typical banker and capitalist or great merchant is a man who never gambles, and risks little or nothing in vulgar speculation, but whose fortune is built by the profits derived from an infinite of small transactions or bargains, which represent straightforward work for others and honest service.—London Daily Telegraph.

French Mission.

ACKNOWLEDGMENTS.

NEW ORLEANS, La., July 7, 1879.

MR. EDITOR: I just arrived from District Conference, and find the following answers to appeal for tracts and Bibles for French mission, which please acknowledge:

[illegible]

Also a strong little Creole pony, present of the Opelousas District Conference at Vermilionville, June 1879. Yours truly,

W. J. [illegible], Missionary.

P. S.—As I was mailing accompanying letter, the postmaster handed me two more registered letters for same purpose, which please add to remainder:

[illegible]

Total [illegible]

Can I send you another letter on return from Isle aux Cannes?

W. J. [illegible].

DEATH OF DR. LUTHER M. SMITH.—Dr. Lewis informs us, by postal card, that this eminent divine and educator, at the time of his death chancellor of the Southern University, Greensboro, Ala., died at Birmingham, Ala., July 4—D. Smith was formerly connected with Emory College, Ga., and for several years past has presided over the Southern University. He was an instructive and forcible preacher, a ripe scholar, and an able administrator. He was a man of great delicacy and refinement of taste and feeling, and the embodiment of purity and integrity of character. His death will be generally deplored, and especially by the faculty, trustees, students and friends of the Southern University. We extend our sympathies to his bereaved family. Dr. Lewis promises to furnish an obituary notice soon.

Rev. J. F. Sellick, writing to the St. Louis Christian Advocate from Charles, Louisiana, says:

The railroad will soon open a beautiful country to those wishing to settle in a more salubrious climate for young. Sugar cane is a certain crop of sustaining profit, more effects than it now has. The land, cheap and fertile and with proper tillage, will bring ample supplies to all those who must subsist upon it harvests. Wheat will not [illegible] be grown with any success, but corn, rice and cotton. Vegetables of every kind grow admirably in this country. Figs grow well, while oranges and bananas in certain localities. Near the coast, other fruits common to you do not seem to do well. The climate will compare favorably of its dead air ages; people are not compelled to spend half they earn for wood and coal, and food for cattle and horses. These broad prairies, when once put into cultivation, and dotted with comfortable farm houses will be one of the prettiest, healthiest and most inviting in the gulf states. If any of your people would like to move farther south they would do well to visit it and make observations for themselves. The people already here would be glad to see industrious and thrifty farmers settle among them. They do not need politicians as they are supplied already.

Rev. Dr. P. O. Summers, writing to the Western Methodist from Abingdon, Va., June 24, says:

The commencement of Emory and Henry College last week passed off well. I regret that I could not be present to enjoy it. Bps. Wiley, Langley, Buchanan and others who are here, give a good report. A change has been made in the faculty. Dr. Wiley resigns the presidency, and Professor Buchanan (of the Vanderbilt Bible Chair) has been elected in his place. I have not heard whether he will accept the call. He is, you know, a son-in-law of Dr. Wiley, and was formerly associated with him at Emory and Henry. Dr. Wiley is to take the Chair of Mental and Moral Science. Professors Longley and Davis retire—their places are filled by Professors Sharp and Buchanan, of whom I hear a good account.

All pastors are earnestly requested to forward a list of the names of members of their charge or churches in their appointments, who are not subscribers to the ADVOCATE at as early a day as possible.

The publisher desires the names, to send sample copies of the paper, with a view to facilitate securing subscriptions.

Please give this matter prompt attention.

We regret to learn that Rev. J. J. Clark died at Brookhaven, July 11. Bro. Clark was local at the time of his death, but had been for many years a member of the Mississippi Conference. May God's grace support his bereaved wife and children in their great sorrow.

We are pained to learn, says the Georgia Methodist of July 1, of the death of Rev. A. Wright, of the South Georgia Conference. He has been a faithful and eminent minister of the gospel for many years.

The net decrease in membership of the British Wesleyan connection this year is 3,287.

General Educational News.

—June is regarded by the Boston school board as unfavorable for hard study, and it has therefore passed a rule not requiring study at home during that month, except in the case of graduating classes.

—The Vassar commencement was enlivened by a historic debate between two young ladies upon the rival claims to respect of the Northern and the Southern colonists of America.

—St. John's College celebrates its thirty-fourth commencement; Cardinal McCloskey addressing the graduates and presenting their diplomas. The students kneeling to receive the Episcopal ring.

—Andover Theological Seminary has called to its new chair of the Relation of Science to Christianity, the Rev. J. S. D. Gullivey, D. D. The professorship was established through the bequest of Mrs. Stone.

—Hamilton College confers the following higher degrees: that of LL. D. on Hon. Gen. E. Dafforth, Rochester, Hon. Paul M. Morrow, Towanda, Penn., and that of D. D. on the Rev. James B. Dean, Boston, Mass., the Rev. James B. Lee, Brooklyn, N. Y., the Rev. James H. Taylor, Rome, and Rev. Edward H. Hitchcock, Paris, France.

—Princeton has concluded its 132d commencement with a graduating class of 140 members, also entering A. M. on sixty persons in course and six who had passed examinations. The institution has been the recipient of $200,000 in gifts throughout the twelve months past, and is now entirely out of debt.

—Graduating exercises were held at Tufts College the twenty-fifth. The honorary degree of LL. D. was bestowed on the Hon. Geo. F. Dafforth, Judge of the Court of Appeals; the Hon. Wm. H. King, of Chicago; that of D. D. upon the Rev. J. D. Merrihew, P. O. Genshang, the Rev. J. N. W. Farnham, missionary in China, and the Rev. A. F. Olmstead, Rumeberk.

—Over Harvard University reverberated the close of another year with brilliant exercises. This class, numbering 150 members, was the largest ever graduated at Harvard. Emerson's statue to the Alumni that Saxon, is then subscribed for. The Class Day dining the last three months. The old class of [illegible] to the commemoration poem of O. W. Holmes.

—Cornell University graduates 98 students; South College, 11; Tufts, 5; Wisconsin State University, 34, and elects as president ex-Governor C. C. Washburn; Rutgers graduates 41; Brown on its one hundred and eleventh anniversary, graduates 11 students and honors 23, among with the degree of A. M.; the University of the City of New York sends forth 59 alumni; and Packer Collegiate Institute, for women, 18.

—The Yale College commencement exercises opened June 26, the anniversary of the Law School taking place the day before. The vacancy in the Greek chair caused by the death of Professor Hadley, was filled by the election of Frederick DeForest Allen. The annual statement says that, owing to increased expenditures, it has been necessary to reduce the salaries of the professors, but is hoped soon to increase them. The Theology Department needs $40,000 for fund for needy students is very much cut. In the Medical Department it is proposed to extend the period of study to three years, and for examination will be required for admission and advancement. The methods of instruction will be made less didactic. This department needs $10,000 for the year ending July, 1879.

Books and Periodicals.

LIFE AND HOW TO REACH IT. By Dr. Benjamin H. Richardson, M. R. Philadelphia: Lindsay & Blakiston, 1878.

This volume is No. 2 of the American Health Primers' Series. Dr. Richardson is Professor of Hygiene in the University of Pennsylvania. He treats in this volume of the causes of disease, and how to avoid them; of contagion, and how to escape it; of chilling, and how to wear it; pure air, and how to breathe it; food, and how to digest it; the house, and how to build it; exercise, and how to take it, and numerous other topics appertaining to the title of the book. It is written in a plain style, and the treatment is practical, and for the benefit of all classes of readers. 12 mo, 160 pages. For sale at the Crescent City Subscription Book House, 196½ Canal street, New Orleans. Price fifty cents.

CHRISTIANS OR DISCIPLES. A discussion by Rev. S. Noland, of the Kentucky Conference, and F. G. Allen, Nashville, Tenn.: Southern Methodist Publishing House, 1879.

This is a stout pamphlet of 167 pages. It is a discussion or debate between a Methodist and a Campbellite, and ably conducted on both sides. The work is highly recommended by Drs. Summers, McFerrin and Redford. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

THE GLORIOUS SUFFICIENCY OF CHRIST. By Rev. Cornelius Tyree, D. D. American Tract Society, New York.

The author treats of Christ's sufficiency to enlighten, to atone for sin, to remove unbelief, to sanctify, console, protect, and to judge the world at last. A profitable book, 12mo, 116 pages. For sale at the Presbyterian Book Depository, D. L. Mitchell, business agent, 94 Camp street, New Orleans. Price, sixty cents.

—Frank Leslie's Sunday Magazine for August opens with an excellent article by Prof. William Wellon Emigration to the Holy Land, illustrated. Among other illustrated articles are Sketches of Uruguay and the Crusades Against the Albigenses and Waldenses, by Alfred H. Guernsey. An interesting number of this popular magazine.

—Catalogues have been received of the Southern University, Greensboro, Ala.; of the Young Ladies' School, Southwestern University, Georgetown, Texas; and of Central College, Fayette, Mo.

—The Southern Cultivator for July has been received.

—The Annual Catalogue of Wesleyan Female College, and National School for young ladies, Brookhaven, Miss., 1878-79, has been received.

MARRIED.

WINN—SPERRY—[illegible] by Rev. W. [illegible], Mr. [illegible] Winn to Miss [illegible] Sperry, daughter of Rev. [illegible] Sperry, all of [illegible].

[illegible]—By Rev. [illegible], Mr. [illegible] Pratt, of the Southern University, and Miss Cornelia C. Smith, daughter of Chancellor [illegible] Smith.

Publisher's Department.

We respectfully call the attention of our readers to the exhibition of the various styles in the Vocalion parlors most suitable for the holidays and the early spring. All the goods advertised. In ordering please mention the ADVOCATE.

ON TRIAL.

A copy of this paper is sent to certain persons who subscribe, that they may examine with reference to their becoming permanent subscribers. As we have no traveling agents, and have to depend upon the voluntary action of friends for our subscription list, we hope that all who receive specimen copies will kindly favor us with their subscriptions. Many of our subscribers have been obtained in this way, and we will be grateful for the favor of an early response. Please remember that our own people should have their labors and means sustained by their own press. Please send us the names of all persons you think would be interested in the paper, and we will send specimen copies. Please send us the names of all persons you think would be interested in the paper, and we will send specimen copies. Please send us the names of all persons you think would be interested in the paper, and we will send specimen copies.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate, will be sent to one address for one year on receipt of $4.50.

The New Orleans Christian Advocate and the Texas Christian Advocate will be sent to one address for one year on receipt of $5.

The New Orleans Christian Advocate and Frank Leslie's Sunday Magazine will be sent to one address for one year on receipt of $5. Specimen copies of Frank Leslie's Sunday Magazine sent free. Address all orders to the publishers of the NEW ORLEANS CHRISTIAN ADVOCATE.

MR. E. E. REED, of the firm of [illegible], Mississippi, is now in the city with the Christian Advocate. He will be glad to meet with the friends of the Advocate while he remains in the city.

W. C. SHEPARD & Co., Fine [illegible] and American China [illegible] and French China.

THE idea of perfection, cleanliness and [illegible] of the Bon Ton Soap is [illegible] and all the Bon Ton [illegible] are [illegible] and [illegible] and [illegible] and

Farm, Garden and Household.

Thoughts for the Month

The object in laying by cotton with little or no beds are two-fold: first, to prevent washing of the land—all know how liable clean, soil cotton land is to wash from August to April, and the higher the beds the greater the danger; because so much water accumulates between them. The other object is to expose as little surface as possible for evaporation to proceed from, and thus counteract the damaging droughts of July and August. As long as the limbs of cotton will permit, two furrows may be given each row; later, use a very wide sweep or shape slightly and run one furrow in the middle. The hoes should follow working at intervals of two to three weeks and clean out everything left by the plow. As the object of hoeing now, is not to secure the land but destroy weeds and grass, the hands should be required not to touch the ground—an egg where there is something to cut. If this rule is observed they can pass over ground very rapidly.

LATE PLOWING OF CORN.

Up to the time that corn "tasselS" or is preparing to tassel, it may be plowed with shovels or comparatively deep running plows, but after that period the cultivator should be exceedingly shallow. Even the advocates of deep plowing concede that much injury is done by cutting the roots after tassel appears. But the previous working should have been well directed, so that the late shallow plowings do not save the crop in good order. If in good condition light sweepings may sometimes be given with advantage after the corn "silkens" provided the land is rich and capable of making a good crop. If very poor it will not pay to plow it, often the expense will eat up the profits. If corn is laid by "giving time" for the land to become foul with other growth, it is best to sow down to peas at last plowing, one to one and a half bushels per acre. If some peas may be made, or some pea vine hay secured, or in failure of these, the land will certainly be benefitted.

PEAS (SOWN IN JULY).

It is not yet too late to sow down a portion of land in peas. Where you have forgotten to plant in drills and cultivate will be early peas, provided it early enough to be planted. It would be well to apply a top dressing of guano to the pea crop, as the benefit both of peas and land. South Carolina rock element, which would greatly increase the crop and lessen the exhaustion of land consequent upon the heavy crops taken from it in the season. Guano is a drain heavily on its fertilizing qualities and he has made large deposits.

SWEET POTATOES.

In the vines have reached, or covered the ground, they will not require much further plowing. As the vines cover their rooting at the middles, giving the sun a chance to destroy the pests of the plant, by killing grass or other weeds are present they should be removed by hand. The present season of the year is rather late now to plant slips, if not in good season. The Southern queen we have ever cultivated will make good sized potatoes, if started any time before the 15th of this month.

SWEET CORN

having reached a stage when it may be boiled for the table, the ears should now quite mature, that is form.

CERTAIN MILLET

may still be sown, but peas are preferable at this late period of the summer. For the former to succeed now, the soil must be unusually rich.

CROP NOTICES.

Continue to practice diligence in the ends of spreading branches, but not on all of them, as is done by many.

CULTIVATION.

If the rows are wide enough, may have a light sweeping, the hoes following and removing every spear of grass and every weed which may be present. After this, it will be able to take care of itself.

Look ahead now and perfect your plans for fall crops, turnips, oats, barley, rye, clover, etc., etc. Plow the land intended for them whenever rains permit, so as to get them in good tilth by seeding time.—Southern Cultivator.

KEEP PURE-BRED FOWLS.

Aside from the great satisfaction it affords, it is better to keep and breed pure-bred fowls than to breed and feed a lot of mongrels, which latter many do for fear of the expense of buying a few pure-bred fowls to start with. In determining which breed of fowls to get, make up your mind at the start that no other breed can possess all the desirable qualities you are in search of. If you want a breed for laying, get Leghorns or Hamburgs; if you wish a breed for weight, get some of the Brahmas or Cochins; and if you wish a breed principally for ornament, get the Polish; but give up the idea of getting a grand combination of all these qualities in one breed. Make up your mind what you wish in the way of fowls, and then select such breed as will suit your requirements best. Give them good clean quarters, supply them liberally with water, giving them regular care and attention, and you will never have cause to regret your investment in pure-bred fowls. When your neighbors see what fine fowls you have, they will naturally want some of them, or a setting of the eggs, and thus you have a demand created which will amply repay you at first not only in cash and satisfaction, but in the future. If you had bred nothing but mongrels, there would have been no demand, and then merely at market prices. A good trio of pure-bred fowls, of a most any kind, can now be bought at fair figures from reliable breeders in most sections of the country.—Moore's Rural.

RAISING TOMATOES.

We are going to cut the clover on a piece of land, and then plow under a good coat of manure. Intend to put on 3 or 4 bushels of ashes per acre, and then harrow over the land, and put on about 300 pounds per acre of guano in the rate of drills, manure, ashes, and guano. Intend to plow deep, and cover the seed with a hoe at uniform depth. Three quarters of a pound of seed is enough for an acre. The first week in June is the time we put in the Swedes; but have also put in tomatoes late as the middle. We have old stumps now on hand, and intend to put in one row of tomatoes between every two stumps. This crop will be fed to the hogs and cattle. The hogs like it well. A great deal to keep up the flow of milk in the cattle. The ground must be poor, I feel, and the manure we shall work the soil a great deal before planting, and then to them in plaster and cover them as fast as dropped. This will make a gain in the time of coming up, and get the plants started well, clear of the weeds, which will help in the care of them. Then plow up a little middle, turning two slim furrows together.—Rural New Yorker.

TOMATOES.

The variety known as Hathaway's Excelsior, or simply Hathaway, is highly appreciated in England for its fine Garden says that it is the best and most for culinary purposes, both while large red sort, almost as smooth and round as a ball. The same writer in speaking of raising plants in pots and boxes, says that soapsuds, or any mild sewage of that kind, proves most acceptable to the plants after they have started the pots and boxes with rain, and does also soot or guano-water, and this assistance is given, if plants like weak soapsuds.

We have known tomatoes successfully grown on this principle by filling barrels nearly full of soil, setting them in a warm place, and transplanting tomatoes into them. These were watered with the kitchen slops, and bore abundantly. The barrels being quite full, could be easily covered from spring frosts. It is better for the barrels not to be tight and to afford some drainage.

Rubber rings slipped over bottles in packing, ensures safety against breakage.

-BOOKS-
—FOR THE—
Farm and Garden
POULTRY.

Prospective Price List will be followed each week by others on different subjects of practical benefit to the Farmer, Planter and progressive Agriculturist.

Burnham's New Poultry Book	$2 00
Corbett's Poultry Yard and Market, paper	50
Cloth	75
Fetch's Amateur's Manual of Poultry	75
Geyelin's Poultry Breeding	1 25
Lewis' Practical Poultry Book	1 00
Miner's Domestic Poultry Book	1 50
Saunders' Domestic Poultry, paper	40
cloth	
Standard of Excellence in Poultry	1 00
Stoddard's Air Fay Farm, paper	75
Cloth	1 00
Tegetmeier's Poultry Book	2 00
Wright's Brahma Fowls	1 00
Wright's Illustrated Book of Poultry, cloth	12
Half Morocco	17
Wright's Practical Poultry Keeper	1 50

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LATHROP & WILKINS,
142 Camp st., New Orleans.

GEO. F. PIERSON,
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Cor. Prytania and Felicity Sts.
Orders can be left with E. L. Hews, at Wheeler & Pierson, 157 Camp St.; M. Farrell Bullard, Odd Corner Magazine and Jackson Sts.; A. G. Phipps, Corner Prytania and Felicity Sts.

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WORM SPECIFIC
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SYMPTOMS OF WORMS.
THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an azure semicircle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; fleeting pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen; bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; pains in the limbs; respiration occasionally difficult, and accompanied by a cough, cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.
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IT DOES NOT CONTAIN MERCURY in any form; it is an innocent preparation, not affecting the most tender infant.
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AGUE AND FEVER,
[illegible]
BEWARE OF IMITATIONS.
[illegible] wrapper was seal on the [illegible] signature of DR. McLANE [illegible] Fever, bearing the signatures of McLANE and FLEMING BROS.
[illegible] buying the genuine Dr. McLANE'S LIVER PILLS prepared by FLEMING BROS., Pittsburgh, Pa., the market [illegible] imitations of the name McLANE, spelled differently but same pronunciation.

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Rooms No. 57 Camp Street.
Open from 9 A. M. to 10 P. M. except Sunday, and on Sundays from 2 to 6 P. M., where may be found the leading daily and weekly papers of the most important cities of the United States.
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Daily, 12 to 12.30.
Rules.—Prayers and Remarks are limited to three minutes.

IMPORTANT
ANNOUNCEMENT
—IN—
Life Assurance!
The Equitable Life Assurance Society of the United States makes the following announcement to the public:
The dissatisfaction which prevails throughout the community with regard to onerous conditions contained in life assurance contracts and the judicial decisions based thereon, together with the public indorsement of the liberal usages of this society, as shown by its largely increased business, has led the management seriously to consider whether the contract could not be simplified and certain conditions erased therefrom which have been the subject of much criticism and misconception.
After a careful examination of the experience of some of the best companies in Great Britain, who have shown a greater liberality than has been customary in this country, this society feels justified in adopting a form of contract in which the following important concessions are made to policy holders throughout the United States:
1. Policies will be made incontestible after three years from their date.
2. Each ordinary policy will provide for a definite surrender-value in paid-up-assurance, in case the policy is forfeited after three years from its date.
3. Each Tontine policy will contain a definite surrender-value in cash, in case of withdrawal at the end of the Tontine period.
4. The contract will be concisely and clearly expressed, containing only such provisions as are necessary to protect the policy-holders.
5. The above concessions will hereafter ensure to the benefit of all policies already issued and in force after three years from their dates respectively.
OFFICE, 188 GRAVIER STREET.

Merchants' Mutual Insurance Co.
OF NEW ORLEANS.
No. 101 Canal Street.
TWENTY-FIFTH ANNUAL STATEMENT.
In conformity with the requirement of their Charter the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—	
On fire risks	$315,771 30
On marine risks	15,955 42
On river risks	19,501 75
Total premiums	$351,111 47
Less unearned premiums	111,253 00
Net earned premiums May 31, 1879	$248,178 47

LOSSES PAID:

On fire risks	$91,466 08
On marine risks	30,501 89
On river risks	5,3 2 20
Taxes and expenses, dep. int.	11,825 11
Reinsurances and return premiums	17,921 61 — 106,208 89
	$ 139,969 18
Reserved for unpaid losses	22,000 00
Profit:	$114,969 18

The Company have the following assets, estimated at market value:

Real estate	$206,176 85
City bonds and mortgage liens	15,000 00
Bank, Water Works and other stocks	133,501 68
Notes secured by mortgage or pledge	192,242 34
Bills receivable	92,593 19
Premiums in course of collection	35,650 81
City scrip	5,010 00
Assignment on mortgage notes	3,000 00
Cash on hand	61,392 41
	$742,227 51

The above statement is a just, true and correct transcript from the books of the Company.
P. FOUCHY, President.
G. W. NOTT, Secretary.
STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me, the ninth day of June, 1879.
JAMES FAIREY, Notary Public.
At a meeting of the Board of Directors, held on the ninth day of June, 1879, it was resolved to declare a cash dividend of twenty per cent on the net earned participating premiums for the year ending May 31, 1879, payable on the third Monday of July next.
Also to pay to the stockholders, on demand, interest at the rate of ten per cent per annum on their stock.
DIRECTORS:

P. Maspero,	D. Fairly,
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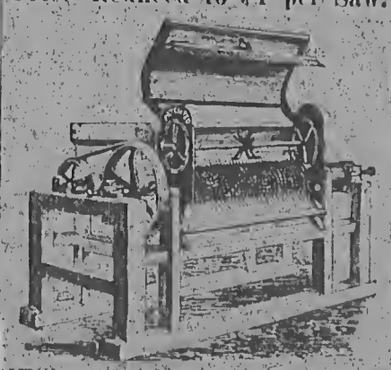

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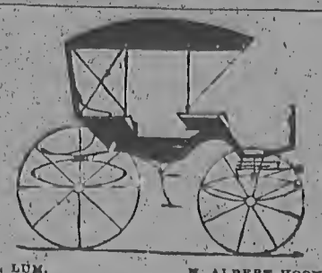

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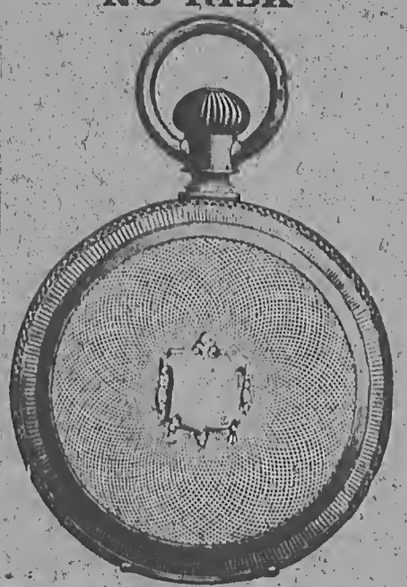
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Scientific.

THE HELIOSTAT IN WAR.—Mr. H. Baden Pritchard contributes to Nature an interesting account of the use made of the heliostat by the English in their campaigns in Afghanistan and Zululand. It is claimed that this is the first application of the mirror as an implement of warfare. Heliostat stations, says Mr. Pritchard, are now established throughout the Khyber Pass, and General Sir Samuel Browne, at Jellalabad, has his orders passed up to him by flashes of light from Peshawur and. All Musjid, Lord Chelmsford has of late also been furnished with heliostats, in order to provide him with better means of communication along the Tugela. The plan of working is very simple. The mirror of the heliostat is placed so as to reflect the sun's image to a distant station, and when the instrument has once been set the clock-work arrangement suffices to maintain the mirror in its proper position. In this way the distant station in question always sees the dazzling ray reflected from the mirror, except when the latter is purposely obscured. The appearance of the bright spot or flash constitute the signals. There is no need for any superintendence when once the apparatus has been put in working order, and a train of signals in suffices for the day. The ordinary Morse alphabet supplies an intelligible code, and no one out of the line of signals can read or understand the message. As a substitute for the dot and dash, which go to make up the ordinary written Morse code, the light is shown for a short period followed by a long period signifies A, while B is represented by a long period followed by three short ones; in the case of C long, short, long, short signals are made in turn, and to form E, the letter most frequently used, the light is permitted to shine for one signal short period only. The intensity of these sunshine signals can scarcely be imagined by any one who has not seen the heliostat in working order, and the distance in which they might be made to travel, under suitable stations be provided, is practically unlimited. The appearance of non-appearance of the light can be noticed at ten or even twenty miles distance without the aid of telescope or of heliograss.

PROF. W. J. BEAL has an interesting note in the August number of the American Naturalist in regard to the sensitive lobes of the stigma in Orchidaria. A large number of plants in the orders Scrophulariaceæ, Bignoniaceæ, Gesneraceæ, Lentibulaceæ and others have similar stigmas; and in many cases—perhaps all—the lobes of the stigma have this sensitive power. The purpose of this motion is an interesting question. In some species of Mimulus it has been recorded as probably an arrangement for cross-fertilization; and Prof. Beal, in his paper, also regards the movement in Orchidaria as a suitable method for securing a cross-fertilization of the flowers. He shows that the lower lip of the stigma is much the larger, and, when touched, it bends up in a few seconds close against the upper lip of the corolla, just under an arch-like projection on existing in a flower for honey, an insect, as a honey-bee, can scarcely fail to hit the larger of the two stigmas, or lobes of the one stigmas. Further on pollen is received on the tongue or jaws of an insect. "None is likely to be left on the stigma of some flower, by the time the insect is ready to withdraw the side of the stigma which is ready to receive pollen is undergrowth." Prof. Beal does not give the number of seconds it took the bee to collect the honey from the flower, or the number of the "few" seconds it took the lobes to close. This has been found in the great activity in the theoretical reasoning in similar cases. An active bee seldom takes more than one second to finish a flower, and, with a good chance, will do two in that time, while in most cases it takes a great deal more than a few seconds to close the lobes so that it can get none of its own pollen from the returning bee. Testing a *Trumpet Honeysuckle*, while making this paragraph, the writer found forty-five seconds after the lobes were touched, they were not so completely closed that it was impossible to receive more pollen. A Trumpet Flower *Bignonia radicans* at our window was not more than half closed after thirty seconds had elapsed, though perhaps the humming-bird, which is the only many cross-fertilizer of this flower, bees boring the corolla and avoiding the stigma, may take more time than a bee would do for the work. At any rate, we see that time is an important element in the theory, and Professor Beal would render additional service to science by some stupid memory observations in this direction. In the same contribution to The Naturalist Professor Beal gives some observations on the stamens of Pyxidanthera, which are also highly interesting to students in this fascinating branch of botanical science.—Independent.

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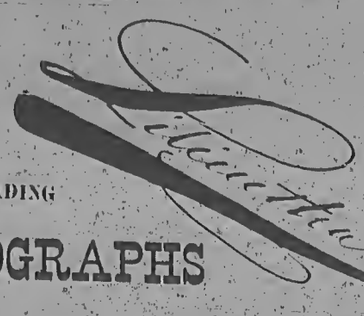

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BEDROOM AND PARLOR SUITS,

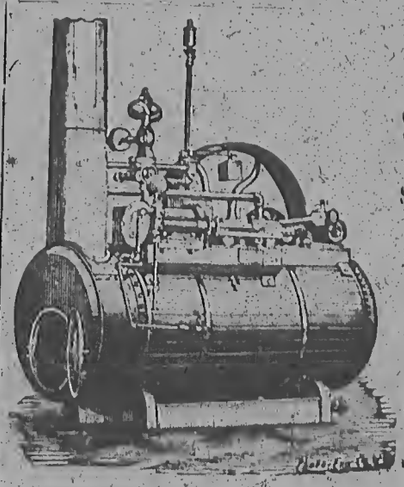
FRENCH PLATE MIRRORS,

FANCY AND ORNAMENTAL FURNITURE.

We also have a complete stock of Medium and Common Furniture suited for Bed and Library rooms, Invalid Rocking and Wheel Chairs, Spring Beds, Spiral, Woven Wire Stretchers and Moss Mattresses, Feather Pillows and Bolsters. The Patent Flip-up Spring Bed, the best ever invented for a warm climate. Rattan and Perforated Seat Chairs, Rockers and Settees. Also, Folding and Lock Desk, the best school desk extant.

Our Stock of FURNITURE and MIRRORS is one of the largest in the country, and we can successfully compete with any house North or South. Commission orders solicited. All goods delivered free of charge. Packing a trial to insure purchasing.

N. B.—We are prepared to resupply our Parlor Suits and Chairs with new Tops.



PAYNE'S

PORTABLE

STEAM ENGINES,

5 TO 15 HORSE POWER,

Strong, Simple and Durable,

BEST PLANTATION ENGINE MADE.

Send for Price List, etc., and

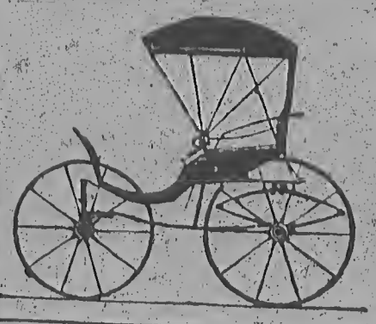
B. J. WEST,

SOLE AGENT,

115 and 117 Magazine Street,

NEW ORLEANS.

Plantation Hardware, Agricultural Implements, Saw Mills, Gins, etc.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION,

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.,

CINCINNATI.

Sixth Street Green Cars pass the door.

ESTABLISHED IN 1835.

LEEDS' FOUNDRY,

Cor. Delord and Foucher Sts.

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,

Marble Works,

No. 1421 BROADWAY,

Between O'Fallon and Cass Avenues,

ST. LOUIS, MO.

J. H. KELLER,

MANUFACTURER OF

CARBOLIC

Office, 110 GRAVIER ST. ESTABLISHED 1849

All Kinds of Laundry and Toilet Soaps.

MISCELLANEOUS.

PERFORATED

VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

181 CANAL ST., NEW YORK.

COAL..... COAL..... COAL

B. D. WOOD & BROS.,

Corner Camp and Common Streets,

Opposite the City Hotel,

Wholesale and Retail dealers in all kinds of COAL. Parties, etc., desiring coal to boat load or less at the lowest cash rates, supplied at docks or all bulk, at lowest market rates, every trade supplied.

The Stewart Stove

WITH LATEST IMPROVEMENT,

Is now the

LEADING STOVE OF THE AGE.

There is no failure in its perfect operation. Will use less coal and consume less fuel than any other stove heated by coal or wood.

It is not affected by dampness, and nothing, etc., can be set on it without injuring the stove.

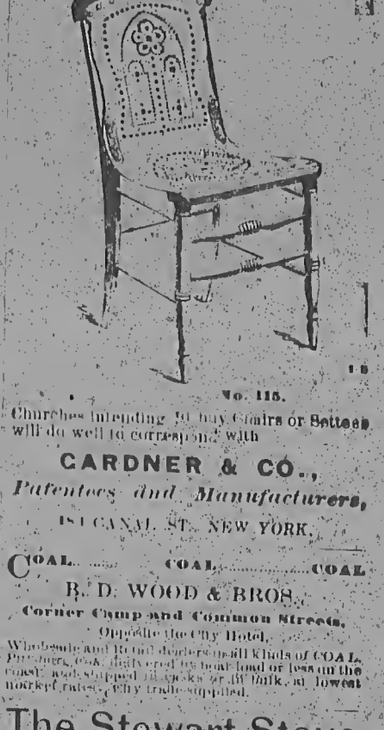
Parties to repair old Stewart Stoves constantly on hand.

J. H. CAMPMAN,

133 Poydras Street.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S



PATENT

SKIRT-SUPPORTING

CORSETS,

341 BROADWAY, New York.

BRANCH OFFICE,

No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of the list price. Send for descriptive circular.

CAUTION:

Before purchasing look for Stamp and Trade Mark:

DR. S. C. KRAM,

MANUFACTURER OF THE

SURE CURE TRUSS,

N.W. cor. Fifth & Elm sts., Cincinnati, O.

THE BEST TRUSS IN THE WORLD!

Those who have suffered untold agony for years, try what the Medical Spring Trusses will find in the SURE CURE. Discomfort and fear of rupture is a sure cure, and at the slightest effort upon rupture. It is a BELT, TRUSS, no springs, strong elastic in back, adjustable rubber pads that never blister, never chafe. Can be worn at night.

Testimonials of cures can be seen at the office.

Lady Agents Wanted. We have the best manufactured Ware sent at $5 for single, $7 for double. Exact size of hips required.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

MARSDEN'S

PECTORAL BALM,

THE GREAT REMEDY FOR

COUGHS, COLDS,

AND

CONSUMPTION.

G. R. FINLAY & CO.,

New Orleans, La., Sole Agts.

FOR SALE BY ALL DRUGGISTS

DR. S. H. P. LEE'S

LITHONTRIPTIC

CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE.

DISSOLVES

STONE AND GRAVEL

In the Kidneys, Liver and Bladder. It is now for the first time offered to the public as a cure for the most distressing kidney affections. Send for pamphlet to depot of the S. H. P. LEE COMPANY, No. 40 Clinton Place, New York city. Sold by druggists.

POOLE & HUNT, BALTIMORE

MANUFACTURERS OF

THE POOLE & HUNT LEFFEL TURBINE

WATER WHEELS,

MACHINE MOULDED

MILL GEARING,

SHAFTING, PULLEYS AND HANGERS,

STEAM ENGINES AND BOILERS,

MIXERS FOR FERTILIZERS AND CHEMICALS

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western creamery, fancy	20	20
New York creamery, fancy	18	19
Coffee, ₱ lb.:		
Rio, fair	—	13½
Rio, good	—	14½
Rio, prime	—	—
Candles, ₱ lb.:		
Star, best brands	11	11½
Corn Meal, ₱ bbl.:		
Choice	—	2 00
Cheese, ₱ lb.:		
Factory	6	—
N. Y. cream and English dairy	9½	10
Fish:		
Mackerel, extra No. 1, in bbls	—	18 00
Mackerel, extra No. 1, in kits	—	2 00
Sardines, quarter boxes	—	—
Flour, ₱ bbl.:		
Superfine	3 50	4 00
XX	4 00	—
XXX	4 75	5 00
Choice XXX	5 25	5 62½
Choice family	5 62½	5 75
Fruits:		
Dried apples, ₱ lb	3	3½
Dried peaches, ₱ lb	5	—
Raisins, ₱ quarter box	45	1 50
Raisins, ₱ half box	—	1 00
Raisins, ₱ whole box	1 50	—
Bananas, ₱ bunch	50	1 50
Crackers, ₱ lb.:		
Soda	6	6
Butter	6	7
Sugar	6	7
Gingernuts	9	12½
Oil:		
Coal, in cases, 5 gals	20	23
Coal, in barrels, best	15	16
Insurance, in cases	—	40
Insurance, in barrels	—	35
Lard, in barrels, best	45	—
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	—	—
Halfbbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	4	4½
Ordinary	6½	7
Fair	6¾	7
Prime to choice	7¾	—
Soap, ₱ box		
XXX Palm	3 00	—
Keller's magnolia	2 50	—
Keller's olive	2 50	—
Starch, ₱ lb.	2½	3
Salt, in sacks		
Fine	1 40	65
Coarse	90	95
Sugar.		
Good fair	5½	—
Prime	6	—
Choice	6½	—
Yellow clarified	7	—
White clarified	—	—
Crushed	9	—
Powdered	9	—
Spices, ₱ lb.:		
Allspice	15¾	—
Pepper	13½	14
Cloves	45	—
Cinnamon	—	—
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Lowlugs	3	3
Medium	3½	4
Good to fine	3½	4
Low leaf	4½	5
Medium	5	6
Good	6½	8
Fine	8	8
Selections	9	10

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	49	—
White	50	—
Mixed	47	—
Oats, ₱ bushel		
St. Louis	37	—
Texas	—	—
Galena	—	—
Bran, choice, ₱ 100 lbs		65
Hay, ₱ ton:		
Prime	2 00	—
Ordinary	—	—
Cow Peas:		
Whippoorwill	—	—
Mixed	—	—
Clay	70	—

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	6½	7
Shoulders	4½	—
Sides, clear rib	6½	—
Sides, clear	6½	—
Hams, sugar-cured	10½	12½
Mess Pork, ₱ bbl	12 50	—
Dry Salted Meats:		
Shoulders	4½	4½
Lard, ₱ lb.:		
Choice in kegs and pails	6½	7
Choice in tierces and barrels	6	6½

ESCULENTS.

Potatoes, ₱ bbl	3 25	—
Onions, ₱ bbl	2 25	—
Apples, ₱ bbl	3 00	3 50
Cabbages, ₱ crate	3 00	3 50

WOOL.

Burry	9	12
Louisiana, clear	14	15
Lake, clear	13	15

BALING STUFFS.

Bagging:		
India	9	—
Jute	10½	11
Ties, Arrow, best, per bundle, at the cotton chuckles	1	—
Twine, hemp	12	—

POULTRY AND EGGS.

Poultry, ₱ dozen		
Old chickens	3 00	4 00
Young	2 00	2 50
Ducks	3 00	4 00
Geese	3 00	4 00
Turkeys	9 00	12 00
Eggs, ₱ dozen:		
Country	10	—
Louisiana	12	—

A universal catalogue of printed books is to be formed by a stupendous undertaking, but a considerable part of it is already accomplished in the manuscript catalogue of books in the British Museum, from 1787 to 1878, which represents about 2,000 volumes and contains between 2,000,000 and 3,000,000 entries. It is estimated that it will take two years to prepare this for the printer and five years to print it, and if completed and printed as a parliamentary paper, it would occupy about 2,000 pages, each containing 55 entries and cost about $700 for each of a thousand copies.

MALARIAL FEVER.

Malarial Fevers, constipation, impurity of the liver and kidneys, general debility, drowsiness and neuralgic ailments readily yield to this great disinfectant, Hop Bitters. It repairs the ravages of disease by converting the food into rich blood and it gives new life and vigor to the aged and infirm always. See "Proverbs" in this column.—A 19.

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER

This article is the world's most extraordinary invention, by centralizing cellular physicteria in your vicinity you will find that the above is true. It is far superior to the ordinary porous plaster, all the worst of electrical appliances and lots of external remedies wherever. It contains three new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. In kidneys and weakness of the back, diseased Kidneys, Lung and chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains it instantly the best remedy ever devised. Sold by all druggists.

Price 25 Cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, July 14, 1879.

COTTON.

The market is extremely dull, and thus far we have not heard of a sale. Nothing has transpired to indicate any quotable variation in prices.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10⅜	10⅜
Ordinary	10⅝	10⅝
Good ordinary	11⅛	11⅛
Low middling	11⅝	11⅝
Middling	12	12
Good middling	12⅜	12⅜
Middling fair	12⅝	12⅝

Sales to-day, 500 bales. Market easy.

Receipts at United States ports, week ending Monday, July 14, 1879

	Saturday.	Sunday and Monday.	This week	Last year.
Galveston	23	1	296	1,000
New Orleans	16	115	756	1,000
Mobile	1	111	220	1,000
Savannah	47	39	664	1,000
Charleston	7	5	460	1,000
Wilmington			87	1,000
Norfolk	3	3	590	1,000
Baltimore				1,000
New York	4		187	1,000
Boston	16	32	50	1,000
Philadelphia			98	1,000
Various			16	1,000
Total	292		2,800	12,000

FUTURES

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.90@11.91	11.90@11.92
February	11.99@12.00	11.99@12.01
March	12.08@12.09	12.08@12.09
April		
May		
June		
July	12.20@12.21	12.20@
August	12.13@12.14	12.13@
September	12.14@12.14	12.2 @12.24
October	11.11@11.12	11.4 @11.13
November	11.93@11.94	11.98@11.99
December	0.00@0.00	0.00@0.00

Sales, 41,000 bales. Market steady.

THE GENTLEMAN.—I beg your pardon, said with a smile and a touch of his hat, Harry Elmore had dashed down old man Aguinet against whom he accidentally stumbled, the cane which he had knocked from his hand. "I hope I did not hurt you. We were playing too roughly."

"Not a bit!" said the old man cheerily. "Boys will be boys, and it's best they should be. You didn't harm me."

"I'm glad to hear it," and lifting his hat again, Harry turned to join the playmates with whom he had been frolicking at the time of the accident.

"What do you raise your hat to that old fellow for?" asked his companion Charlie Gray. "He is only Giles, the tinkster."

"That makes no difference," said Harry. "The question is not whether he is a gentleman, but whether I am one; and no true gentleman will be less polite to a man because he wears a shabby coat, or hawks vegetables through the streets instead of sitting in a counting-house?" Which was right?

I beg at blessing not often enjoyed for a people to have men equal to every crisis in their history such as "the children of Issachar, that had understanding of the times to know what Israel ought to do."

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY

PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.

THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTT'S PILLS CURE SICK HEADACHE.

TUTT'S PILLS CURE DYSPEPSIA.

TUTT'S PILLS CURE CONSTIPATION.

TUTT'S PILLS CURE PILES.

TUTT'S PILLS CURE FEVER AND AGUE.

TUTT'S PILLS CURE BILIOUS COLIC.

TUTT'S PILLS Cure KIDNEY Complaint.

TUTT'S PILLS CURE TORPID LIVER.

TUTT'S PILLS IMPART APPETITE.

Dull Pain has succeeded in confirming in the system the functions of the digestive organs to the quickening influences of a SUPERB TONIC, by which vital Power is Produced.

Their first apparent effect is to stimulate the appetite by causing the food to properly assimilating, thus the system is nourished, and a healthy condition of the digestive organs, regular and healthy evacuations are produced.

The rapidity with which PERSONS TAKE ON FLESH while under the influence of these pills, indicates their susceptibility to nourish the body, from their effects becoming perceptible, no large doses necessary. The most delicate organs of the system are strengthened.

Sold everywhere.

Price 25 cents.

Office, 39 Murray Street, NEW YORK.

NEW RICH BLOOD!

PARSONS' PURGATIVE PILLS make New Rich Blood, and will completely change the Blood in the entire System in Three Months. Any person who will take one Pill each night for a few weeks may be restored to sound health. Such a thing as possible. Sold everywhere, or by mail for 25 cents in postage stamps.

I. S. JOHNSON & CO., Bangor, Me.

DR. F. WILHOFT'S

ANTI-PERIODIC OR FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is not a preparation of Peruvian Bark, Whiskey, Quinine or any other dangerous drug, such as Arsenic etc., and because during a great many years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES.

This remedy is guaranteed in every way by the proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

DISTRICT CONFERENCE.—The District Conference for Eufaula district, Alabama Conference, will be held at Abbeville, Ala., July 21-27. (28) R. B. CRAWFORD, P. E.

THE Prattville District Conference will be held at Wetumpka, beginning Wednesday night, July 23. Preachers and delegates are cordially invited to be present in due time and in the spirit of this occasion.

A. H. MITCHELL, P. E.

THE District Conference for Selma district, Alabama Conference, will meet in Marion, July ——. The secretaries of Quarterly Conferences will please send the names of the delegates elect to Rev. J. M. Crews Marion. The recording stewards will please have the Quarterly Conference Journals present, as the District Conference will have to inquire how they have been kept. (28) J. W. KUSH.

CAMP MEETINGS.

THERE will be a camp meeting on the Philadelphia circuit, Mississippi Conference, commencing on Friday night before the second Sunday in September next (September 12.) Ministers of the gospel are invited to attend. There will be conveyance at Meridian to take all that will come by railroad.

29 J. C. BROGAN, P. C.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, is appointed to commence on Wednesday night before and to embrace the fourth Sunday in August, 1879. It will be on the self-sustaining plan. Ministers are generally invited to come and help us. This camp ground is twenty-three miles north of Newton station and seven miles west of Union, near Pierce Springs, Neshoba county, Miss.

J. R. HOLLAND, Pastor.

THE camp meeting at Welcome Home, five miles west of Opelousas, La., will begin on Wednesday, the twenty-fourth of September next, and will continue six or eight days. Ministers of the gospel are cordially invited. Ministers of the district are expected.

28 ROBT. S. ISBELL, P. C.

THE annual camp meeting at Smith Camp Ground, near DeSoto ville, Choctaw county, Ala., will begin on Friday evening, August 29, 1879. (28) ALEX. HUNT, P. C.

LOUISA CIRCUIT, NORTH ALABAMA CONFERENCE.—The Louisa camp meeting will begin on Friday night, September 19, 1879, and close on Tuesday night, September 23. This is a delightful place, mountain air and pure water. Accommodation ample in every respect. The service of several ministers have been engaged; others expected from Georgia and Alabama.

27 R. D. EVANS.

THERE will be a camp meeting on the Caddo circuit, Louisiana Conference, commencing on Friday before the third Sabbath in August. Ministers are invited, and especially those of the Shreveport district.

27 J. M. JOHNSTON, P. C.

SEASHORE CAMP GROUND.—The regular annual camp meeting on Seashore Camp Ground, for 1879, will commence on Wednesday, July 16, and continue from eight to ten days.

This camp ground is situated two miles west of Biloxi, Miss., and near midway from New Orleans to Mobile, uniting directly on the Gulf of Mexico, less than one hundred yards from the sea, and less than five hundred from the New Orleans and Mobile Railroad, occupying an elevated position, is dry, clean and healthful, free from fevers, agues and epidemics. Shaded by a grove of rich and various foliage and looking out upon the "wide, wide waves," it enjoys the cool, refreshing summer breezes of the sea, while the flowing waters of several mineral springs furnish free supplies of pleasant healthful drink.

Comfortable wooden tenements or cottages of various dimensions, for individuals or families, are for rent on terms considerably reduced from former years.

The necessary but plain furniture for the same can be had at reasonable charge. Comfortable beddings are furnished at fifty cents per night, and good board at the restaurant at fifty cents each, for breakfast and supper, and seventy-five cents for dinner, or $1 50 per day.

Reduced rates of fare and freight have been secured on the railroads.

On the New Orleans and Mobile railroad the round trip will be the same as last year ($3 20 from New Orleans and $2 15 from Mobile, for the round trip, and tickets will be on sale at the depots on and after Monday morning, July 4, and will be good for the three days' excursive. Freight will be received at the local depots from the 2nd inst. to the twenty-eighth of July, inclusive, and be transported each way at half the usual rates.

The New Orleans, Pickens and St. Louis Railroad will furnish to all points on the road round trip tickets at the rate of one cent per mile and return at five cents per mile over the road with the addition of $2 20 to cover fare on the New Orleans and Mobile road.

On the Morgan Louisiana and Texas road, $1 50 fare from Morgan City to New Orleans, and return on same ticket free.

On the Mobile and Montgomery Railroad through tickets will be furnished at all points on the road at six cents per mile for the round trip.

On the Mobile and Ohio Railroad tickets will be issued from the twelfth to the twentieth inclusive, through Mobile, at one fare for the round trip and be good to return until August 1, 1879.

On the Pearl River United States Mail Steamers, on the Teche for one fare for the round trip.

All the above tickets are required to be signed on the camp ground in order to be good to return.

All persons desiring information to be addressed to the camp ground are requested to address the undersigned, or any member of the Board of Trustees.

W. H. FOSTER, President.
PHILIP HALLAHAN, Secretary.
NEW ORLEANS, June 9, 1879.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Minden station	Aug. 2, 3
Shreveport	9, 10
Caddo, at Cypress	16, 17
North Rocky, at Red Lands	23, 24
South Rocky, at Cotton Valley	30, 31
Pine Island, at East Point	30, 31
Grand Cane, at Logansville	Sept. 6, 7
Mansfield	10
Hosanna, at Bethel	13, 14
Mount Zion	20, 21
Amazeen	27, 28
Castle	27, 28
Natchitoches	October 4
Natchitoches circuit	4, 5
Pleasant Hill, at Beulah	11, 12
Log Cabin	18, 19

There will be a camp meeting at Cypress, embracing the third Sabbath in August, Bro. Johnston, pastor. Another at Bethel, embracing the second Sabbath in September, Bro. Liverman, pastor. Another at Beulah, embracing the second Sabbath in October, Bro. Cassidy, pastor. The brethren will call the help of all ministers who can come.

28 ROBERT HANDLE, P. E.

DELHI DIST.—THIRD ROUND.

Wyanoke circuit, at Bluffs Prairie	June 21, 22
Rayville circuit, at Little Creek	28, 29
Lake Providence and Pecan Grove, at Lake Providence	July 5, 6
Madison circuit	12, 13
Tensas Mission, at Jordan chapel	19, 20
Oak Ridge circuit, at Good Hope	26, 27
Land Grove, Delhi	Aug. 2, 3
Hastrop circuit, at Isaiah	9, 10
Monroe and Delhi, at Swift	6, 17
Lloyd, at Milvale	23, 24
Preston, at Sunk's chapel	30, 31
Walnut and Tensas Chapel, at Walnut Grove	Sept. 6, 7
Tallulah, at Tallulah	13, 14
Waterproof	20, 21
Vidalia	27

R. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Grand Bay, at Portersville	Aug. 2, 3
Whistler	9, 10
Eastern Shore, at Sibley's	16, 17
Tuscumbia Ile, at Allen's	20
Bladen, at Healing Springs (camp meeting)	22 24
Okalumpa, at DuRose (school house)	30 31
Suggsville, at Jamestown	Sept. 6, 7
St. Stephen's, at Silma (camp meeting)	13-14
Mobile, at St. Francis Street	21
Grove Hill, at Union (camp meeting)	26-28
Citronelle, at George's (camp meeting)	Oct. 28

E. WADSWORTH, P. E.

EUFAULA DIST.—THIRD ROUND

Eufaula	July 5, 6
Benlah, at Spring Hill	12, 13
Glenville	19, 20
Ozark, at Post Oak	Aug. 2, 3
Newton, at Echo	9 10
Barton and Lumley Pc, at Tabernacle	16, 17
Valley, at Oswichee	3 4
Pea River, at Sardis	30, 31
Union and Midway, at Enon	Sept. 6, 7
Columbia, at Pleasant Hill	13, 14
People, at Wiekle Springs	20
White Pond, at Epworth	27, 28
Henry, at Union Hill	Oct. 1, 2

The Wiekle Springs camp meeting near Mount Andrew, on Perote circuit, will embrace the third Sunday in September. The Cubia Grove camp meeting, Ozark circuit, will embrace the first Sunday in October. (28). R. B. CRAWFORD, P. E.

MARIANNA DIST.—THIRD ROUND.

Holmes Valley, at Orange Hill	July 12, 13
Calhoun, at Bethel	19, 20
Big Creek, at Panther Creek	26, 27
Chipola mission, at New Britton	Aug. 2, 3
Greenwood, at Mount Zion	16, 17
Geneva mission, at Camp Ground	23, 24
Gordon, at New Hope	30, 31
Freeport, at Freeport	Sept. 6, 7
Gen'l Gordo mission, at St. Paul's	13, 14
Marianna, at Marianna	20, 21

28 ELISHA PHILLIPS, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 28, 29
Montgomery station	July 5, 6
Opelika station	12, 13
Tuskegee station	19, 20
Tallassee and Tallahatchie	26, 27
Hurtsville circuit, at Seal	Aug. 2, 3
Crawford circuit, at Dicklason chapel	9, 10
Songabatchie mission, at Bardis	16, 17
Salem circuit, at Wilmuth	23, 24
Elm Grove circuit	Sept. 6, 7
Tuskegee circuit, at Union	13, 14
Coachapoka circuit, at Armstrong	20, 21

The District Conference will convene at Seal, Thursday, July 31, at nine o'clock A. M. The introductory sermon will be preached by Rev. A. S. Andrews, D. D.

The recording stewards of the various pastoral charges of the district will please forward the names of delegates and members to W. H. Washington or H. B. Perry, Seal, Russell county, Ala.

T. F. MANGUM, P. E.

P. S.—The change of place for this Conference is made because the church at Tuskegee will be undergoing repairs necessary to fit it up for the Annual Conference. (27) T. F. M.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND

Shubuta circuit, at McGowan's	July 5, 6
Meridian	12, 13
Waynesboro, at State Line	18
Chickasahay mission, at Adamsville	19, 20
Wayne circuit, at Liberty	26-27
Enterprise circuit, at Chunkey	Aug. 2, 3
Dekalb circuit, at Scooba	9, 10
Enterprise station, at Chapel Hill	16, 17
Spring Hill circuit, at Linwood	23, 24
Paulding circuit, at Canada Grand	30, 31
Shady Grove mission, at Pleasant Hill	Sept. 6, 7
Philadelphia circuit, at Pilgrim's Rest	13, 14
Marion circuit, at Tunnahia	20, 21

28 R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND

Black Hawk, at Sweet Water	July 12, 13
Winona and Carrollton, at Winona	19, 20
Robinsonville, at Shiloh	26, 27
Koschusko and Durant, at Koschusko	Aug. 2, 3
Attalla, at Spring Dale	9, 10
Lexington (Friday)	15
West, at Emory	16, 17
Walden, at Midway (Monday)	18
Winona, at Bethesda (Wednesday)	20
Liberty, at French Camps	23, 24
Bellefontaine, at Greensboro	30, 31
Greenwood	Sept. 6, 7
Zilpha, at Shiloh (Friday)	12

24 R. A. JONES.

One of the puzzling problems of Lake Tanganyika would appear to be at last definitely settled. Lieut. Cameron, we know, asserted that it was drained by the Lukuga creek flowing to the westward; but this view was afterward combated by Mr. H. M. Stanley, who, however, admitted that the creek would probably one day form an outlet for the lake. This appears now to be the case, for Mr. E. C. Hore, the scientific member of the London Missionary Society's party recently established at Ujiji, reports that he has been informed by the Arabs there that during the last rains the waters of the lake rose so high that the grass, papyrus, reeds, etc., which clicked up the course of the Lukuga, were entirely swept away, and that the creek is now an overflowing river. One of these Arabs, indeed goes even further, and asserts that he went down the river to the Kemolando lake, which there is good reason to believe is not a lake at all but a broad part of the upper Lualaba river. News was received from Zanzibar, by last mail, that Mr. Keith Johnston, the leader of the Royal Geographical Society's East African Expedition, was contemplating a preliminary journey to Usambara, the country which is being opened out by the Universities' Mission. This journey will take about three weeks, and will give Mr. Johnston some idea of the nature of travelling in the interior of Africa.—Academy.

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And the leaves of the tree were for the healing of the nations.—Rev. xxii, 2.

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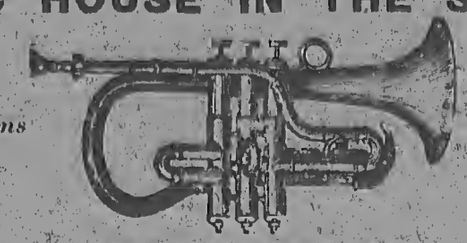

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EXTRACT FROM LETTER OF DR. WM. T. HOWARD.

Dr. Howard concurs [illegible] and says: [illegible] and adds the following:

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MALARIAL POISON.

Extract from a letter from Dr. [illegible] The Buffalo Lithia Water.

Their great value in MALARIAL DISEASES and ST. JULIEN has been [illegible] satisfactorily [illegible]; and I have [illegible] the epidemic of yellow [illegible] fever, and decided advantage [illegible] crossing and lasting [illegible] however, I have [illegible] to [illegible] course has not made [illegible] was attended by the most [illegible] effects.

These Springs are now open for visitors. The waters may be had at the Springs at $5 per six gallons, or 75 cents per bottle, at Nos. 12 and 14 Carondelet street, New Orleans, or at the office of the Springs, 37 Park Row, New York city. Springs accessible and healthy.

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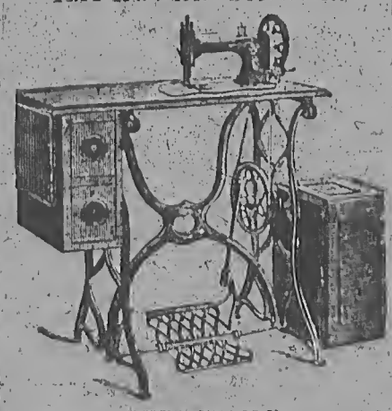

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JULY 24, 1879. NO. 30.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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THE LATER PEACE.

BY PAUL H. HAYNE.

We have passed the noonday summit,
We have left the noonday heat,
And now the tall side slowly
I ascend our wearied feet!
Yet the evening airs are lightly,
And the evening shadows sweet.

Our Summer's late roses
Lay withered long ago;
And even the flowers of Autumn
Scarce keep their meek-toned glow.
Yet a pensive season woos us
Ere the time of storms and snow.

Like the tender twilight weather,
When the toil of day is done,
And we feel the loss of nobler
Our constant hearts have won—
When the vesper-pipes are plaintive,
Kissed by the dying sun.

So falls that tranquil sea on
Dear life as cold and sight,
Faith's silvery star rise bended
With memory's sunset light,
While life passes softly
Along the verge of rest.

—New York Tribune.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, July 15.—The city remains quiet. No new cases have been reported, and in a few days it is anticipated all quarantine restrictions how in force against Memphis will be removed. Norfolk, Va., took the initiative, and through cars will go to that city to night. The State board of health announces that the present quarantine regulations will be discontinued Monday if no new cases develop. Judge Ray's son is better this evening.

WASHINGTON, July 15.—A memorandum of the financial operations of the government has been issued from the treasury, showing that the reduction on the interest bearing debt from the highest, August 31, 1865, to July 1, 1879, amounted to $3,330,096,000, and the reduction in the annual interest charged, when the present funding operations are complete, August 31, 1865, will be $129,939,497.

The total debt has been reduced $29,221,—along and the reduction since March 1, 1877, is $57,153,—bonds required to be due the sum of July 14, 1870, to January 20, 1871, amounting to $1,500,000,000, on which the annual interest rate was $75,000,000. When the refunding operations are completed, amounting to $1,200,000,000, on which amount $11,200,000 arises from a thousand since March 1, 1877.

WASHINGTON, July 15.—Returns of the collections to the department of agriculture show the condition of June, which was [illegible] much, and is too July.

The figures indicating condition of cotton were the 15th figures are: North Carolina, [illegible]; South Carolina, 94, a loss of 1; Georgia, 96, a loss of 1; Florida, [illegible]; loss of 1; Alabama, no change; Mississippi, 92, a loss of 7; Louisiana, 91, a loss; Texas, 94, a gain of 1; Arkansas, 94, a gain of 6; Tennessee, 101, a gain of [illegible].

The universal complaint among [illegible] which [illegible] is the drought of June and July. The wheat, however, for the whole country is good. Reports of well worked and free from grass. Insects [illegible] not reported to a great extent.

ST. LOUIS, July 16.—At noon the thermometer stood at 97 degrees, and at four o'clock 96 degrees. Four cases of sunstroke were reported at the dispensary, but none proved fatal. Four other cases were reported and [illegible].

WASHINGTON, July 16.—Extreme heat is reported to-day in the Northern States. At Philadelphia the thermometer stood at 93, at Pittsburg after a shower, at New York it reached 102, at Baltimore, 101. In this city it stood at 102, at 2 p. m.

CINCINNATI, O., July 16.—The Evangelical Lutheran Synodical conference, of North America, met here to-day. The body is composed of one hundred and sixty ministers in the United States and Canada, about one hundred and fifty delegates were present. The conference will be in session six days.

MEMPHIS, July 16.—The only restrictions against Memphis freights now being enforced are on the Memphis and Little Rock and Mississippi Central railroads. All other roads have revoked their quarantine orders. Merchants report a rush of business, and a general feeling of hopefulness as to the future prospect. Physicians now say the yellow fever will recover. Dr. Herring, who was reported as having left the city, returned next day with his family and resumed the practice of his profession. No new cases reported for a week.

MEMPHIS, July 17.—Five new cases of fever were reported to the board of health this morning.

The cases consist of members of two families named Hester, residing under one roof, at Nos. 84 and 86 Clay street, in the southern portion of the city.

MEMPHIS, July 18.—Three new cases were reported to the board of health this afternoon. Mrs. B. Adams, at 74 Clay street; Mrs. Mollie Homerle, at 261 South street, and Miss Kate Watson, 281 South street. All reside in the immediate neighborhood of the Hester families. These make sixteen as the total number of cases reported since the ninth inst.

Fred. Eckers, whose case was reported this morning, died at one p. m., and was buried immediately afterwards. The total number of deaths from fever to date is seven, which includes the death reported this afternoon. Business is almost entirely suspended, especially among wholesale merchants. Large crowds of citizens are leaving on every train that departs from the city. The Manhattan and Emmet banks closed their doors to-day, leaving their officers and deposits to the care of the other banks. Detachments of the Chickasaw Guards and Bluff City Guards leave to night for Chickasaw, Tenn., where both companies will go into camp. Mrs. Robt Hester and one of her children are reported in a critical condition; the other members of the family are progressing favorably.

PHILADELPHIA, July 18.—The brig Shavat, of New York, arrived here this morning from Port De Paix, San Domingo, with nine men on board, seven of whom were sick with yellow fever. She had a terrible time of health, although the officers say the disease was raging at Port De Paix at the time of sailing, and she had had fever on board before. The board of health has rescinded all permits to visit and leave the quarantine station, and every precaution will be taken to prevent the spreading of the disease.

MEMPHIS, July 18.—Three new cases of yellow fever were reported to the board of health this morning. Louisa Land, Viola Godsey, two sisters, residing at 18 Bradford street, and Tom Kerrin, passenger agent of the Memphis and Carleston railroad. The illness of the Godsey sisters can be traced to infection from the Tobin family. The coming and sewerage attendant on Mrs Tobin's fatal case was pronounced yellow fever. These cases dispel the sporadic theory.

HIRAM ATHEY, son of Chief of Police Athey, is dying, although his case has not yet been reported to the board of health as yellow fever. The chief's residence is in the neighborhood of the Tobin dwelling, as is also Tom Kerrin's.

The report of the death of Fred. Eckers was premature. He is dying, but is in an extremely critical condition.

The weather is warm and sultry, with occasional showers.

The development of new cases has given fresh impetus to the exodus of citizens.

LOUIS HUMMEL, aged thirty-seven, residing on Bertrand's road, near Looney's mill, on the [illegible], has just been reported to the board of health as another new case.

MEMPHIS, July 19.—Another genuine stampede of citizens is in progress. The rush for railroad tickets this afternoon recalls the scenes of 1878. Thursday week when five thousand people left the city. The desire of all who can get so go at once, and there will be a jam on all trains leaving Memphis to-night.

The officers of the Hebrew Hospital Association to-day furnished one hundred Jewish families with the necessary funds to obtain the means of transportation to various cities. The city authorities are also sending all widows and children out of the city. Three new cases were reported to the board of health this afternoon: Mrs. Kornoelef and his two children, residing at No. 62 Clay street. These make seven as the total reported for to-day. There are several sick people in the neighborhood of Clay street, whose cases are of the most severe suspicious. Business is paralyzed and many retail grocers are closing their stores.

Fred. Eckers died this evening. Mrs. Robert Hester and Chief of Police Athey's son are both in a critical condition.

Mrs. Robert Hester died to-night at 11 o'clock. The remaining members of the family are progressing favorably.

Nearly all the small towns adjacent have enforced quarantine against this city.

WASHINGTON, July 19.—A telegram from Dr. Mitchel, at Memphis, received at the national board of health this night declares that the city is to be absolutely isolated. Applications for passes to leave the city are to be refused. Physicians are to be required to advise you after the establishment of tents

D. T. PORTER, President,
A. D. LANGSTAFF, Secretary.

ST. LOUIS, July 21.—James E. Yeaman, president of the Sanitary Council who struck work some time ago to relieve the necessities of the refugees arriving from the South, has given up the attempt for want of funds. The Refuge established by him closed Saturday night, and refugees arriving afterward had to camp out on the wharves and levees. He says effort will be made to inform the negroes in the South, who may be contemplating emigration, that they must not expect help in St. Louis.

NEW YORK, July 21.—A dispatch from Dr. R. W. Mitchell, member of the National Board of Health, now in Memphis, to J. S. Davis, of Memphis, now in this city, says: "Since nine o'clock yesterday morning nineteen cases of yellow fever have been reported, and seven deaths have occurred. Twenty-nine cases had been previously reported, and six deaths. The fever is spreading.

VICKSBURG, July 21.—A report is circulating at river towns below that there is yellow fever in Vicksburg. In reply the president of the Board of Health and the Health officers not only emphatically deny the correctness of the report, but state that the city is very healthy.

FOREIGN.

HAVANA, July 15.—The commission appointed by the national board of health of the United States, for the purpose of studying yellow fever symptoms, development and treatment in Havana, is prosecuting its work here assiduously. Much local interest is manifested in the work, and hopes of beneficent results are entertained. There were one hundred and seventeen deaths from yellow fever last week.

BRUSSELS, July 16.—Another placard threatening the King's life was found to-day posted on the walls of a church in this city.

LONDON, July 16.—Lord Cranbrook, secretary of state for India, speaking at the great Conservative gathering in Crystal Palace to-day, took a hopeful view of the future condition of trade, now so depressed. He defended the Afghan war because it had pacified a hitherto disturbed country. He said the fears believed Russia would fulfill all her engagements by the treaty of Berlin, and pleaded time for the porte to accomplish the reforms in Asiatic Turkey on account of her many difficulties.

LONDON, July 17.—A dispatch to the Post from Berlin says: The latest intelligence from Central Asia is to the effect that Chiva is preparing for war with Russia.

LONDON, July 17.—Correspondents at Peter Maritzburg say Wolsey will annex Gen. Colenso's command to Lord Chelmsford's. Port Durnford will be a base of supplies. Colenso is reported north of Umvolosi, which he crossed at once.

Complying with the requirement of Lord Chelmsford, he sent to the Zulu king the cattle demanded, and also an ivory tusk. The commander-in-chief's refusal to accept the tusk, which was the emblem of peace. Shortly after Wolsey immediately despatched it back, and sent messengers to Cetewayo, explaining the refusal of the tusk was a blunder, and asking that Dabulamanzi's cattle be sent to the frontier.

LONDON, July 18.—The Standard's Paris correspondent reports that Prince Jerome Napoleon will declare his intention of becoming a pretender to the imperial throne.

BRUSSELS, July 18.—A former clerical election agent, named Van Haeme, was arrested to-day while posting a placard threatening the life of the King. In consequence of a confession made by Van Haeme the police have made a descent on the Jesuit College.

LONDON, July 18.—Sir Michael Hicks Beach, colonial secretary, informed the house of commons, at the close of the sitting last night, that he had received a telegram dated Natal, June 30, announcing that the British forces were then within twelve miles of Ulundi, and the Zulu Marshal had received what was a message but [illegible] from Cetewayo, bearing a lock which was the sign of a message from the king, but the purport of the message does not appear. The following is the latest official information from the seat of war.

The balance of opinion seems to favor the belief of speedy peace and the submission of Cetewayo. One report, which lacks confirmation, however, even represents that King Cetewayo would come forward personally to treat for peace.

General Wolseley has instructed Colonel Lanyon not to recommence operations against Secocoeni and to retrench his expenditures.

HALIFAX N. S., July 19.—A corps of H. M. S. Bellerophon was buried to-day, having died from yellow fever contracted at Jamaica, while acting as a yacht to Capt. Wilmot Irvine.

ALBERTSTADT, July 19.—The senate to-day voted 148 to 146 on the bill relating to the installation of the communists in Paris, as amended by the deputies.

BRUSSELS, July 19.—The police have arrested the librarian of the Jesuit college, which is now under surveillance, in consequence of the confessions of Van Haeme, the former clerical agent, who was arrested for posting placards threatening the life of the King. The librarian is suspected of aiding Van Haeme to post the placards.

LONDON, July 20.—The Standard's Paris dispatch says: The Temps denies reports of a speech purporting to have been delivered by Prince Jerome Napoleon to a gathering of Bonapartists in Paris, and to have manifested his policy. The Gazette de France says: Prince Napoleon's policy is explained by the Globe's paper, in which confidence has been placed from the first.

LONDON, July 21.—The Standard's Paris dispatch says: The ministerial crisis has prolonged the period of mild harvest in France.

The Times' Vienna dispatch announces that the Turkish crisis is over, the Sultan having accepted the entire programme of the Grand Vizier.

CONSTANTINOPLE, July 21.—The Grand Vizier had a conference with the Sultan of three hours to-day, when fresh differences arose between them. The Grand Vizier is trying to induce the British and French Ambassadors to withdraw their notes with regard to the Khedive's powers.

FIELD NOTES.

ALABAMA.

MOUNT STERLING, ALA., July 17.—Last Saturday we commenced a meeting at Wamack Hill, and up to Wednesday night seventeen had joined the church. The meeting is still going on with a large number of penitents at the altar. A handsome subscription was raised to build a new church, and the brethren intend building forthwith. Crops are irregular. In some sections of the county a five weeks' drought has injured them seriously, in some places the prospect is good. Very truly yours,

W. H. WILD.

RUSSELLVILLE, ALA., July 15.—Our series of meetings just closed; fourteen conversions, nine additions to the church; sinners were made to tremble, saints to rejoice. Such a meeting has not been in our midst for years. At the quiet hour when night curtains herself and plies with stars, the stillness was broken by wheeless rumbling and footfalls of horses down turning out to bosse to hear the glad tidings. Bro. Parker, of Tuscumbia, preached nine interesting sermons, full of pathos and thought, and delivered in the Spirit of the Master. Bro. Stedham also rendered us efficient aid. Bro. Kirk, presiding elder, sequeled the exercises with a most interesting quarterly meeting, preaching excellent, scriptural sermons. This closed this happy occasion.

THOMAS F. DAVIS.

RUSSELLVILLE, ALA., July 15.—Town Creek, Spring Creek and Russellville have been blessed with good meetings recently. Bros. Melton, Nicholson and Davis are in fine spirits. There are more Advocates several from New Orleans; more Sunday-schools at work; more spirit of parsonage building; more attention paid to collections than usual. Health of the county pretty good. Crop prospects fine. God be praised.

W. R. KIRK.

FOREST HOME, ALA., July 16.—I am engaged in my legitimate Conference work as Sunday school agent and distributor of church literature. I feel grateful to my ministerial brethren for the kindness, aid and comfort given me. My success in sales have been very good, and would have been much greater but for the scarcity of money. Prospects of the church good. Revivals in many places, and we are looking for still greater triumphs. Yours truly,

J. M. SCOTT.

ALEXANDRIA, ALA., July 16.—Antiangaville circuit is a work of four appointments, on the Alabama river, between Montgomery and Selma. The spiritual state of the church will compare favorably with other charges on which they have had no revival. We are not free from demoralizing influences. Persons in the church occasionally. I expect to make "special efforts" soon, and take in a good many, to be reported at the first Quarterly Conference of next year as expelled, dropped or withdrawn. We have a good parsonage. Churches are being repaired. The preacher gets a little quarterage now and then.

NEIL GILES.

MORRIS, ALA., July 17.—The Lord is with us. The church is being spiritualized. Backsliders are being reclaimed. Sinners converted, and mourners are being converted. The church is in far better condition than it has been during the year, and is still rising on to higher plains of Christian perfection and Christian enjoyments. May God visit us during the year with a glorious revival. It is very dry needing rain. No season in nine weeks.

Yours truly,

JOHN T. WILKINS.

MISSISSIPPI.

KOSCIUSKO, MISS., July 11.—The Winona district conference was held at Doran, June 27, 29. Had a very interesting Conference enough we had no Bishop. The preaching was spiritual and pointed. Meeting protracted through the following week, resulting in about eighteen conversions, and as many additions to our church. This makes about seventy conversions in my charge, Kosciusko and Durant this year.

Yours,

R. P. MITCHELL.

BROOKHAVEN, MISS., July 11.—Rev. J. J. Cain, one of the Mississippi Annual Conference, died peacefully, of consumption, this morning at seven o'clock, at his residence in Brookhaven, Miss. A suitable obituary will be furnished for your columns.

Yours truly,

W. H. LEWIS.

BATESVILLE, MISS., July 15.—Our second quarterly meeting of Batesville circuit, North Mississippi Conference, was held last Wednesday; good meeting; had been protracted from Sunday before; six accessions to the church at Courtland; weather good; roads [illegible]; very warm and dry; seventy-three days without rain; crops will be short, but we expect a good harvest in the field of the Lord. Great excitement on account of yellow fever last week, but mostly subsided now.

J. RITCHEY.

SHADY GROVE, MISS., July 17.—Pleasant Conference bounces the lower part of Lauderdale and the upper part of Clarke county, Miss. I have organized or assisted churches; preached in other places; [illegible] members; four Sabbath-school's all doing well. Spiritual condition of the church happy. Crops prospects good for all the poor land; suffered some for rain, have plenty at this time. Financial condition very low. The stewards assessed for my support $125; paid to date, $48 75; having received but $102 last year; wife and self have to have our cows very thin this year, but it is all for the Lord. Hope for better times. Your brother in Christ,

THOS. F. STANSTONO.

CRYSTAL SPRINGS, MISS., July 18.—The Lord has blessed us with a gracious revival at Bertonton. We commenced the meeting last Sabbath and closed Thursday. The result was thirteen accessions by profession of faith and about ten backsliders reclaimed. The quarterly meeting was greatly revived. The next will meet next Saturday to hold second Sabbath meeting. Pray for us. We commence next Sabbath at Beauregard, Copiah county. Corn crop much injured by drought.

A. E. PEARSON.

MACON, MISS., July 18.—I have just returned from Crawford, where the Columbus District Conference, of the North Mississippi Conference, was held, and the Rev. S. M. Thames has closed one of the most successful meetings I ever knew of. With the help of Bro. J. W. Lowrance and others, Bro. Thames continued the religious exercises of the District Conference for ten days, and more than doubled the membership of his church. There were thirty-one added to the church, four by letter and twenty-seven by profession of faith. Most of these were grown persons, and of great worth to the church. Nine children were baptized during the meeting. Yours,

THOS. J. NEWELL.

LAUREL HILL, MISS., July 18.—The District Conference of the Meridian district met here (Lauderdale), June 27, Rev. R. J. Jones presided with his usual ability. Reports from the several charges were encouraging. Genuine revivals had taken place on several. The attendance on the Conference was the largest I have ever seen. This is the first ever held here, and the people enjoyed the visit of the brethren very much, and the members of the Conference were well pleased with the people of our little town and vicinity. We continued the meeting until Wednesday night, and received ten members into the church; valuable accessions.

D. A. LITTLE, P. C.

VICKSBURG, MISS., July 18.—Yellow fever appearing at Memphis has caused some uneasiness here, but our city is, as yet, perfectly healthy. An epidemic is impossible for lack of material. The long drought has greatly injured all agricultural interests. For weeks we have had no rain. Many of our congregation are off on their annual summer tour. The stewards make a better financial report than last year. We are hopeful.

C. H. GALLOWAY.

EAST PASCAGOULA, MISS., July 19.—On account of literary work I have been obliged to take a few weeks vacation, but shall return soon to the work with renewed zeal, trust, and stronger faith. We are building two churches, and will probably erect another before the close of the year. We have been greatly blessed in our own Christian experience, as we have labored among our people. We ask an interest in the prayers of the brethren generally.

R. L. FLOWERS, P. C.

LOUISIANA.

HOMER, LA., July 4.—The District Conference closed Saturday evening. The attendance was unusually large. The church was reconsecrated, five were added to it. Bro. Miller remained with us till Tuesday night. The meeting closed Wednesday night, having continued eight days. Wednesday was set apart to pray for rain. Thursday and Friday it came—the first season since April 23. We are thankful.

Yours truly,

J. S. PARKER.

NATCHITOCHES CIRCUIT, LA., July 9.—The Lord is greatly blessing the people on appointments of my work. Have just closed a meeting of one day and three nights at one of my appointments (Pine Grove with the success. Fourteen joined the church, and some sixteen or eighteen professed religion. We have received on the whole work, to this date, forty members. Good deal of sickness in this country. Crops generally not good. Have had a good rain in some places, and in other places scarcely any.

Yours,

B. M. BLACKER, P. C.

SUGAR TOWN CIRCUIT, July 9.—Since my last report the Lord has steadily carried on His saving work in our midst with increasing power. Last Sunday night I closed a meeting, which resulted in many conversions and thirty-one accessions. The baptismal service was one of extraordinary interest, twenty-six adults and twenty-two infants was the result. Family altars are becoming more common; Christians are leading in prayer at home and in the congregation. Our list of new converts and accessions for the year now number ninety-one.

W. W. HAIN, P. C.

MISCELLANEOUS.

HIWASSEE COLLEGE, July 11.—Great heat and drought have prevailed for a month or more. We are now having some rain. East Tennessee has made a full crops of wheat. Many refugees from Memphis have arrived the past week at our springs and hotels. No religious news will send you account of the District Conference at Murphey, N. C., next week.

Yours truly,

E. WAGNER.

Our French Mission.

MR. EDITOR:—After such a long silence from several of your readers, to an appeal made in behalf of the French mission, I feel it my duty to write again concerning the good work.

And first, I would remark as before of the disposal of contributions already sent in. In your number I asked, through your columns, for [illegible] in answer I received [illegible], so that I had a surplus $17 93 for Bibles and $5 10 for tracts, $23 03, leaving $16[illegible] in my hands. This is what I intend doing with the money.

Last Monday morning, upon returning from my Sunday's round at Lake des Cannes, I, accompanied by some of our new converts, stopped at the house of the brother who had given the land for a church. Some how it had been noised about that we were to have a meeting that morning. To my great surprise the first thing seen, on arriving at Bro. Pilie's, was a large gathering of people, and that at eight o'clock in the morning. How to get at my Board of Trustees was now the question. I had no time left to do than to seize the opportunity by the horns, and preach the gospel. I chose the very appropriate narrative of Cornelius, as scribbled with all his household, to hearken unto St. Peter, the holy apostle of the Holy Catholic Apostolical Church, unto which I assured them I belonged. Of course I showed as simply as possible how St. Peter, the Catholic apostle, refused to be adored, and quoted St. Paul at Lystra and St. John at Patmos. After the service I appointed five of the most experienced as trustees, and at their request appointed two Americans—one New Iberia, Bro. David Riggs and Bro. Henry Sabler, to aid them. They then elected their chairman and treasurer, making H. Sabler their secretary. They have collections, who will tramp the country for subscriptions. Several have promised speech, and, according to the old Wesleyan economy, they will take everything to help to build the church—fowls, eggs, butter, corn, fruit, etc. All that day I taught the French alphabet to the young men, at their own request, and that night preached again. Five more joined this time. Many would do so, were it not for fear of the priests and their relatives. Our one great hope is to the building of a church, which will serve at the same time as a school. Sixty children can be had at any time, even Roman Catholic parents will send theirs, and, of course, it is decidedly understood that no [illegible] instruction will be given also. Therefore I place the $10 97 alluded to above in the hands of the treasurer for the church, and will be very thankful if others will aid in this glorious undertaking. Will you please urge this through your columns, for it concerns the whole church.

I am thankful to say that at other points the signs are very promising, but more soon.

One incident, very pleasing to me, occurred on my last round. A lady, a new convert, brought me two beads, with cross attached, saying it was modest blood no longer. I keep it as a trophy, and should [illegible] wish for one I could send it to you, as others should.

Before closing this too long letter, one more item I wish to state. At our last District Conference, when the French Mission Committee brought up their report, one brother, a local preacher, was incredulous of it, and stated that the first half would break up the first French Methodist Society in Louisiana. I confirmed it to come on my return to Iberia Parish, and they, one and all, [illegible] with tears in their eyes, protested against such an [illegible]. However, I am happy to say that the same brother promised to help me, and, along with Bro. Manly, both have pledged their [illegible] Conference to [illegible] mission, as I expect to [illegible] likewise, for the iron is hot.

Yours truly,

W. J. THORP.

NEW IBERIA, LA., July [illegible].

Pensacola District.

ALABAMA CONFERENCE.

MR. EDITOR:—The camp meeting at Williams' Camp Ground was a time of refreshing. The attendance was large and the order good. The meeting which closed was the second camp meeting ever held there. The camp ground is located on the Pensacola Railroad, ten miles below Flomaton. The grounds are beautiful, and are well improved for the length of time they have been occupied. The success of the meeting this year will secure a large number of new tents. The camp ground is well located in its relative position to Milton, Pensacola, Warrington, Pollard and a large scope of country back in the interior. A large portion of the Pensacola district will feel the influence and reap the good results of the meeting just closed. The effect upon the members of the church will tell for the interest of the church. A special baptism of the Spirit rested upon the people at nearly every service. It rarely occurs that one hears more faithful preaching in the same length of time than was delivered during the five days' service suggested.

From the best information we could get there were about fifty or sixty conversions. The larger portion of these were persons who had joined the church from a sense of duty and as a means of grace, but had never realized a change of heart. One feature of the meeting was truly gratifying; viz: all the conversions were clear and bright, imparting a Christian experience that carried its own evidences and demonstrations in itself. I have never witnessed more satisfactory evidences of a genuine work of grace.

There was also a gracious work of grace poured out upon the church. But a number of the members went away without having their spiritual strength renewed. We trust that the most of them will yet awake and walk in the light of Christian experience.

The result of such a meeting upon the [illegible] churches in our towns and [illegible] for years to come. The camp meeting [illegible] the people in the [illegible] more than any [illegible] would [illegible] them. But there is a class in the church that would not like to be brought to the [illegible] experience as they now are in words. Another result of such meetings will be a [illegible] of Christian workers. We need all our [illegible] and many who have [illegible] work for Christ, but [illegible] do not know what or how to begin. At these camp meetings there are always a few [illegible] workers, and their example [illegible] others to begin, and finds an opportunity for [illegible] in such a manner [illegible].

I have [illegible] upon this [illegible] of [illegible] meetings. There [illegible] privilege of the [illegible] people. The boys are white to the harvest, and the fields are [illegible] ready to put in the sickle. May the harvest be abundant.

W. HOLLAND.

PENSACOLA, [illegible].

Homer College, Louisiana.

MR. EDITOR:—At the annual meeting of the Board of Trustees of Homer College, on the sixteenth ultimo, the following preamble and resolutions were unanimously adopted [illegible]:

The Louisiana Conference has threatened the Board of Trustees of Homer College, should it persist in the collection of endowment notes and the interest thereon [illegible] claims. The Conference has failed to devise or suggest to the board any plan for the payment of our just debts; be it

Resolved, That we are left no other alternatives but to continue as heretofore, especially when we can and legally when we must, to collect the money by means of [illegible].

Resolved, That this preamble and resolutions be published in the NEW ORLEANS CHRISTIAN ADVOCATE.

E. H. JORDAN
O. W. MADDOX

HOMER, LA., July 17, 1879.

The Christian Advocate.

THURSDAY, JULY 24, 1879.

For the New Orleans Christian Advocate.

THE SONG OF THE SAW.

BY MRS. L. CRARY SADLER.

Speaking of the Pearlington Saw Mill, our editor, in the ADVOCATE of June 19, says: "The song of the saw. Somebody ought to write it. There is both poetry and music in it."

Sing—Sing—Sing—
Yes, "sing the song of the saw
Sing—Sing—Sing,
Our Editor's word is law.
And he wants "somebody to write"
The "music of the song,"
And thinks the octaves could be made
Upon the logs so long.

So we'll Sing—Sing—Sing—
Do, Re, Mi, Fa, Sol, La—
To it "come on the Treble Clef,
This, this, is the song of the saw
Soprano, Tenor and Base,
We sing with a marvelous swing,
A Quartette here or a Solo there,
"Full of skill a-ring-a-ring."

We Sing—Sing—Sing,
From early morn till night,
We sing and saw and saw and sing,
And keep our faces bright;
We fight with slight foes,
But never are we afraid,
Of Ash or Pine or Cypress logs,
Or "sterner stuff" we're made.

And even Hickory we sing,
And "Grow our Bill of Fare,
If they serve "our needs" through and round
We saw and saw them "square."
With those "nasty" Knots
We feed "em like "fire,"
But the Boards and Planks and Scantlings neat,
Go to a place"

So we Sing—Sing—Sing,
As we saw—saw—saw,
Bird's eye, Knots, sing the while we work time,
Without any "pitch" to "set"
And this is "The Song of the Saw"
But now the song is near end,
I preach a lesson draw,
When stumbling "are in the way"
Sing away and saw.

West Pearl River, La., July 1, '79.

Opelousas District Conference.

MR. EDITOR: Our Conference convened on the twenty-sixth of June, and adjourned on the twenty-eighth. All the pastors of the several charges were present, except Bros. Heath and Wynn. The attendance of the laymen was unusually large. Our deliberations were harmonious and profitable. The congregations at the religious services were attentive and serious.

It was ascertained that in most of the charges some degree of prosperity prevailed, and in special instances a marked improvement over that of the previous year. Most of the charges have no efficient financial plan for the support of the ministry. The Sabbath schools of long standing seem to have lost nothing in number of scholars and healthfulness, while in a few localities new ones have been organized. Our collections for home and foreign missions have not been large. These will be largely increased by the next session of our Annual Conference. Dr. Walker, Dr. Chevis, U. T. Blackshear and Bro. Vanslyke were elected delegates to our next Conference. A move was made among the laymen to establish a district camp ground between Opelousas and Washington, and a committee of thirteen was appointed to secure the land, and to make such other arrangements as will facilitate this object. If practicable, the committee expect to appoint one for the last of September or first of October. Mrs. Hays' female high school, located at Opelousas, was endorsed by the Conference and earnestly recommended to the patronage of our people throughout the district.

The French mission was carefully considered. We have a large French population within our bounds entirely destitute of the gospel, the word of God, and of schools for the education of their children. Last year Rev. J. D. Harper, our enterprising presiding elder, procured from Canada Rev. William J. Picot, a French speaking missionary, to labor in this destitute field. At the last session of our Conference Bro. Picot was received in elder's orders, and he was appointed to this difficult field in connection with New Iberia station. Bro. Picot has been engaged on his work since Conference. He is preaching almost continuously, and in many places with increasing prospects of success. He has had several conversions, and in one place has organized a society of twenty-seven members—the largest number taken into the church on any pastoral charge in the district, save one. It is due to the church to say that Bro. Picot has piety, judgment, education and tact for this work. He brings into this missionfield his experience in Hayti—a foreign mission under the fostering care of the Wesleyan Methodist. Thus far, he has succeeded beyond our most sanguine expectations. The presiding elder made application to the general mission board at its May meeting for an appropriation to this mission, but it either did not reach them in time, or else the board was compelled from a depleted treasury to pass it by in silence. This fact thrust upon our District Conference the necessity of providing for the support of Bro. Picot for the present year. In devising a plan to meet the emergencies of the case, we had to avoid any conflict with the established missionary plan of our church. Our plan is to organize a voluntary aid society in each charge wherever practicable, and for the pastor to appoint a collector, whose duty it shall be to collect funds for this mission. The pastor is to forward the amounts collected each month to the presiding elder, taking his receipt for the same. By this method we hope to be able to meet the claims thus resting upon us, until the general mission board shall take it under its care. This mission has equal claim with the German missions established in Louisiana and Texas. Any voluntary donations which our members may feel able to make will be gratefully received. Who will respond to this important work?

L. F. SCHLOCK.

New Sermons Versus the Old.

ACTUAL EXPERIENCE.

MR. EDITOR: I have some sermons, not a syllable of which is written. Some I have very brief notes of; some full notes; some written in full. I practice in all ways. When I was sent to ——— I attempted to make a good impression by preaching my best sermons at the start. I ran on this line until about mid-summer, exhausting my entire stock. And now I felt for preacher and people. Every effort must be freshly minted. I could not hope that these hurriedly-thrown-together thoughts could bear comparison with those elaborately-wrought sermons of my more leisure hours, but it was the very best I could do, the pastorate demanded so much of my time. Late in the fall one of my members said to me: "You are improving very much in your preaching; in the first of the year most of your sermons were rather poor." About the only impression it made on my mind was: Your judgment is poor.

When I was sent to this place I thought I would change my tactics. I laid a plan to grow upon my people in pulpit power. I began to preach sermons newly prepared; they were not extra at all, but about the best I could do under the circumstances. I had it in my heart to drive in the pickets with this sharp-shooting, and then wheel into line some of my heavy artillery. On one occasion, early in the year, I had a fine congregation. I thought it would be a pity not to give them something good, so I mounted a siege piece. And it appeared to me that a Bishop could not have done much better.

The next day one of my stewards said to me: "I presume you were not satisfied with your effort last night." "Yes," I replied, "I was very well satisfied." He said he thought it the poorest thing I had yet given them. I could not help questioning his judgment. Soon after this I began to preach my best sermons—sermons old and tried. And I thought I preached with much liberty and ease.

One of my members, a young lady of excellent judgment, said to me half confidentially: "Should you be called upon to preach at the camp meeting, you must preach some of those sermons that you preached when you first came here."

Some time ago I was called upon to help a brother in a meeting. I selected about a dozen of my *biggest* sermons. But I thought I would take along something on the small order, as an entering wedge. I took, to begin with, the last sermon I had prepared, and I thought it rather common. The others are tried metal—have done good service half dozen years ago. About the time I was leaving several spoke to me in terms complimentary of the first sermon I preached, but not a word about the rest. Mr. Editor, there has been a bonfire of old sermons at this parsonage within the last few days. I think if I would stick close to my old sermons for a few years that the Bishop could hardly get a presiding elder to take me at any price. I think I would have to locate, take some nominal work, an agency, a fifth-wheel arrangement. For I am persuaded I would not be acceptable anywhere.

T.

Tradition.

MR. EDITOR: Having on my travels as a Methodist preacher met with some intelligent people who were once members of some evangelical church, but who are now devotees of Romanism, my mind at once inquired for the origin or cause of this change, and the answer given in nearly every case hinged upon the purity and unchangeableness of the said church's doctrines. In a word, they believed her teachings to be *immutable*. Now, in an age of literature and experience, this seems very strange. Yes, but to use an old phrase, Truth in this instance is stranger than fiction. And it is only a repetition of the old story, passing a repugnance to the light of investigation. The mind's eye becomes dazzled by the phosphorous invented by arrogant ecclesiastics. Now can we, as rational creatures, afford to receive the bare assertion of any man or church without a proper amount of investigation? The head of the Romanish Church says: Yes, on spiritual things I am infallible, therefore you must believe. Yet, strange to say, the Apostle Paul—one who possessed the power to work miracles, and who made one of the "true succession links"—gives the church this advice: Beware lest any man spoil you through philosophy and vain deceit, after "the tradition of men," after the rudiments of the world, and not after Christ.—Colossians ii, 8.

Well, surely, the Bible has no need to hide its head under the all covering clouds of mere assertion. No, its language is ever: Come and let us reason together. But can this same tradition which has been canonized and often placed above the Bible stand the test of honest and impartial examination? Far from it. The workings of it are like the views of a kaleidoscope—"a thing of many forms and colors." One Pope teaching the doctrines of Arian, and his successor cursing him for doing so. Another announces from the sacred chair of Peter that whosoever assumes the title of Universal Bishop is a schismatic and an anti-Christ. But, what of that? Nothing, for his followers just touched the kaleidoscope of tradition with their anointed fingers, and, behold! we have a throne and a triple crowned spiritual king! What wonderful magicians these same Popes are, for by one pass of the hand they can annihilate the teachings of centuries. *Omnipotent* in their *claims*, and *omnific* in their *works*, all things to them are *possible*. The history of the past fully corroborates these truths. But why stretch out into the past, when the clear-shining Now envelops us as a shroud, having for its warp experience and its filing truth? From whence sprung the doctrine of the Pope's infallibility? Is it a child of the past or of the present? It was brought to life at the last Ecumenical Council, Pius the Ninth being its father. If you doubt this statement, turn to her own books published anterior to the proclamation of the said Council. Again, was it not taught publicly from her pulpits for centuries, that before any doctrine could become binding it should receive a majority of the legal voters' sanction present at the Council? If this was so, how can they account for the change? It will not do for them to say that these men had the right to transfer their portion of the Holy Spirit to the Pontiff. For by so doing they come in contact with the teachings of St. Paul, who plainly teaches that God gives His Holy Spirit to every man severally, as He will. And whenever that man receives His gift, who can take it from him? To whom can he give it? I know of but One who can take it from him, and that is the bestower—God. I know of but one way by which he can lose his right of exercising the functions of his office—that is, by sinning, because God cannot dwell where sin reigns. And if the man is left without the inward dwelling of the Holy Spirit, he is shorn of his authority. For God and the devil cannot eat at the same table. Again, Paul says, in his Epistle to the Corinthians, that it takes all the members to make one body or church. Yet the Pope claims to be not only "the head," but "all of it," asking no advice or help from any. But, enough for the present. If you will allow me the privilege, I will write a few more lines on this subject.

PATRICK GRAYS.

Camp Ground Secured.

MR. EDITOR: I wish to say, through the ADVOCATE, that the land on which we are to have our camp meeting—at Smith's Mills—has been secured by proper legal documents for a permanent camp ground. So there is no danger of "losing labor or time" by building there. Lumber can be laid down on the ground for $5 per thousand feet, to all who wish to build permanent or temporary tents.

We have already built a large arbor eighty feet square, and a good restaurant to take care of those who do not go there prepared to take care of themselves. Tents will go up next week, and the camp meeting will soon be on hand, and we invite, again, all who wish to secure a place to spend several weeks' healthful recreation, with the use of excellent mineral waters, and enjoy the benefit of a camp meeting, to come along and build your tents immediately, and move into them, or you can hire them built immediately at cheap rates.

Preachers are cordially invited to be on hand, if practicable, on the thirty first of July, the day the meeting begins. The camp ground is on the Mobile and Ohio railroad, four miles above State Line, in Wayne county, Miss. Reduced rates on trains.

WM. B. HINES.

WAYNESBORO, MISS., July 12, 1879.

Rev. Hilliard J. Hunter.

MR. EDITOR: I have just received a letter from Bro. B. F. Anderson, West Point, Ga., in relation to the death of Hilliard J. Hunter, whose obituary recently appeared in the ADVOCATE.

He died of congestion on December 24, 1878, and was buried at Harmony Church, Troup county, Ga. He had been in poor health for several years, but confined to his bed but a few days before he died. A few days before his death he called the family and his friends around his bed, and asked them for any "message they might wish to send their friends in heaven," saying "he was going soon, and would deliver them." He selected the following text for his funeral sermon: "Precious in the sight of the Lord is the death of His saints" which was preached by the Rev. J. W. Lee, of the Georgia Conference. During his sickness he was constantly exclaiming: "Thank God, I'll soon be in glory."

The brother says: "Uncle Hunter was superintendent of the Sabbath-school near where he lived, and that but a short time before his death he had a protracted meeting at the church, during which meeting there were twenty-two conversions, and that most of the members of his Sabbath school, who were old enough, became members of the church. How characteristic of the man, though worn out, he died in harness, and verily his works do follow him. Truly yours,

JOHN R. KING.

Tribute to Rev. H. H. Montgomery.

MR. EDITOR: The within resolutions were drawn up by me, and adopted by the second Quarterly Conference of the Sharon circuit, in token of respect to the memory of Bro. H. H. Montgomery, our beloved pastor of the Sharon circuit:

Whereas, By the inscrutable will of our Heavenly Father our beloved brother and pastor has been removed from our midst by the hand of death; therefore, be it

Resolved, That we bow with meekness and humility before Him who is too wise to err, and too good to afflict for naught.

Resolved, That as an earnest, faithful and logical preacher, Sharon circuit has sustained a loss irreparable.

Resolved, That as a counselor, a theologian, and one versed in church polity, H. H. Montgomery had but few equals, and in his death the Methodist Episcopal Church, South has sustained a great loss.

Resolved, That we tender to his bereaved family our heartfelt sympathy, and pray that Heaven's blessings may rest upon them.

W. CALLOWAY.

From the Work.

ATLANTA, LOUISIANA.

MR. EDITOR: On Sunday night of the fourth Sabbath I closed a meeting at Dry Creek, which resulted in seven accessions, and, besides, the church—the whole membership—was powerfully built up. On Monday morning I left for my home in this place. As I passed through Spring Creek church I found, to my great joy, that Bro. Cooper has had gracious revival seasons all over his circuit, having taken it into the church.

On Saturday and Sunday last, assisted by Bros. Collier and Atwood, I held a meeting in this place, which will fall behind none in point of interest, as well as good accomplished. The Sabbath-school at this place is a living power. On Sabbath morning, according to previous arrangement, they had a procession. The attendance was very large. The red ribbons, songs and speeches by the different classes showed that no pains has been spared to make this school a great power in the hands of God in bringing up the children in the way they should go, and here, as elsewhere, more Sabbath school scholars are being taken out of their classes into the church than I have ever known. The sacramental service here on Sunday night will scarcely ever be forgotten by any present. Three were added to the church. Besides, Bro. Godfrey, P. C., had just closed a meeting here, which resulted in 10 accessions. This revival is more after the apostolic pattern than any I have ever witnessed, that is to say, "they continue steadfast in the apostle's doctrine (of the baptism of the Holy Ghost) and fellowship, and breaking of bread, and in prayers," and praising God, and *having favor with all people*. And, glory to God, the Lord does add souls to the church at every meeting. Holiness, by which I mean an inward and outward conformity to the law of Christ, is now the popular theme in the pulpit and out of it, and victory over sin *now* is sought as the rightful experience of all entirely consecrated souls. Oh! that this work may spread until it shall girdle the globe, and, rising in brightness, become blended with the glories on high, and earth, fully redeemed, become one vast adoring assembly.

J. W. HEARN.

JULY 2, 1879.

TEMPERANCE.—Temperance people have cause to rejoice over a recent action of Congress. The House appointed a special committee of nine to which all petitions relating to the liquor traffic will be referred. The committee has also under consideration a commission to take testimony, and to investigate the subject of temperance in general. Such a commission ought certainly to be appointed, since accurate knowledge must be the basis of all useful action. Its investigations could not fail to disclose to the public the necessity of congressional action in different ways to restrain the evils which are so widespread and prevalent as to amount to a national scourge.—Advance.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss" etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

REV. JOHN KNOX WARD died at his home in Jackson county, Miss., June 9, 1879, in his sixty second year.

Bro. Ward was an humble, good man, who, though little known, was dear and cherished to all that knew him, and may we not confidently affirm, was loved and esteemed by Him who knew all hearts, as well as their secrets. He was for an effort of faith. It was his mission, to the poor, and to the rearing of a country where he had very limited educational advantages, and yet we cannot, as he was an illiterate man. He was but more intelligent than the circumstances of his life would warrant us in expecting to make him. He was a man of few books. The Bible and our standard theological works were in his text books, and he studied them well, closely and successfully. As a preacher he was earnest, clear, plain, simple in his style and forcible in his application. His sermons were thoughtful, and he was followed to the end and impressed many unregenerate on. As a Christian he did not exist a trophy to call attention to himself, but in his quiet, unobtrusive life told the story of his fidelity to Christ. When we, in the light of good sense, simple piety, earnest zeal, and abiding holiness as rendered by him, we have the desire of that the Psalmist says is to be a little lower than the angels, and that "is crowned with glory and honor." Converted in early life, and devoting all his beaming days, and mind, and strength to the Master's cause, he wielded an influence for Christ that will never be fully known until it is revealed in eternity. He spent his life in the work of ministry with the exception of one year, when he served in the army, and was chaplain of Mississippi Grand Bay Mission, Alabama Conference. He was ordained a deacon by Bishop Paine in Mobile, December 8, 1861. He was afterwards elected to elder's orders by the Mobile Conference, but declined ordination. He said after mature consideration he felt that as a local preacher, he could do more good. He was a local preacher, however, for many years, and was a good one also.

When he came to die he was ready. He said to the writer, when to the church he could not go for his bodily infirmities, that he had exhausted himself in his Master's work, and was willing to go. He appointed the funeral discourse, and then he left. That he was ready was manifest, for he left behind him the testimony of his Redeemer. As he approached the river of death he exclaimed, "I have the victory, I have the victory, I have the victory!" and then he was gone. He was buried in the presence of a large concourse of people, who had come to pay the last tribute of respect to the memory of the departed. He was a man of peace, and he died in peace. He was a man of prayer, and he died in prayer. He was a man of faith, and he died in faith. He was a man of hope, and he died in hope. He was a man of love, and he died in love. He was a man of God, and he died in God. He was a man of Christ, and he died in Christ. He was a man of the Spirit, and he died in the Spirit. He was a man of the Word, and he died in the Word. He was a man of the Church, and he died in the Church. He was a man of the world, and he died in the world. He was a man of the flesh, and he died in the flesh. He was a man of the soul, and he died in the soul. He was a man of the body, and he died in the body. He was a man of the mind, and he died in the mind. He was a man of the heart, and he died in the heart. He was a man of the will, and he died in the will. He was a man of the conscience, and he died in the conscience. He was a man of the memory, and he died in the memory. He was a man of the imagination, and he died in the imagination. He was a man of the reason, and he died in the reason. He was a man of the judgment, and he died in the judgment. He was a man of the understanding, and he died in the understanding. He was a man of the wisdom, and he died in the wisdom. He was a man of the knowledge, and he died in the knowledge. He was a man of the truth, and he died in the truth. He was a man of the light, and he died in the light. He was a man of the life, and he died in the life. He was a man of the death, and he died in the death. He was a man of the resurrection, and he died in the resurrection. He was a man of the glory, and he died in the glory. He was a man of the heaven, and he died in the heaven. He was a man of the God, and he died in the God. He was a man of the Christ, and he died in the

The Christian Advocate.

THURSDAY, JULY 24, 1879.

THE OLD MAN'S DREAM.

BY OLIVER W. HOLMES.

O, for one hour of youthful joy,
Give back my twentieth spring;
I'd rather laugh a bright-haired boy,
Than reign a gray-beard king.

Off with the wrinkled spoils of age,
Away with learning's crown;
Tear out life's wisdom-written page,
And dash its trophies down.

One moment let my life-blood stream
From boyhood's fount of flame;
Give me one giddy reeling dream,
Of life, all love and fame.

My listening angel heard the prayer,
And calmly smiling, said:
"If but one hour with thee I share,
Thy hasty wish hath sped.

But is there nothing in the track
To bid thee fondly stay,
While the swift seasons hurry back
To find the wished-for day?"

Ah, treacherous! of won ton kind,
Without thee what were life?
One bliss I cannot leave behind:
I'll take my precious wife.

The angel took a sapphire pen,
And wrote in rainbow dew,
The man would be a boy again,
And be a husband, too."

And is there nothing left unsaid,
Before the change appears?
Remember all the gifts have shed
With the revolving years."

"Yes: for memory would recall
My fond, paternal joys;
I could not bear to leave them all
I'll take—my girls—and boys."

The smiling angel dropped his pen—
"Why this will never do;
The dream would be a tedious one,
To make them young as you."

Again the enraptured visions rose,
And memory wrote the name,
And added one to make it close,
To please the grateful dames.

Which Way Shall We Look.

The eye is the index of the soul; and it should be a matter of holy propriety with us not to commit the contradiction of professing to "set our affections on things above," and, at the same time, of fixing our eyes upon the things of earth. Man was created with his face toward the sky. According to its derivation, the Greek word for "man" implies a countenance turned upward. And in his original, unfallen condition such was his condition. He was in communion with heaven, and his gaze was naturally directed thither. After sin entered, and death by sin, we find man with his "countenance fallen," and his face averted from God.

It is not strange, therefore, that the unregenerated man, with no partnership in the eternal life, should not be able to lift his eye higher than the tomb, with its dust and darkness, and that, as by an unconscious instinct, he should make death the goal toward which he looks forward. So true is this that we hear it asserted as a popular axiom in the world that "*death is the only certainty*." If the unconverted man has any fear about his soul it is in connection with death, and that to which death may open; if he has any vague hope of a better life it is through the gate of death that he looks to get a glimpse of it; if he hopes for annihilation, to end his trials and to drown his sorrows, it is death that he looks to bring him this "benign oblivion," this "eternal sleep." Thus death is emphatically the goal of the natural man, and the only object beyond life that can fasten and hold his gaze.

But after that we have been "begotten again unto a lively hope by the resurrection of Jesus Christ from the dead," how all this is changed! Not only have we a new life, but a new outlook. Resurrection has taken the place of death, and we now hear a voice saying: "If ye, then, be risen with Christ, *seek those things which are above, where Christ sitteth on the right hand of God*" (Col. iii, 1.) The eye is lifted to the throne now simply because Christ, who is our life, is on the throne; instead of thinking of the grave, and looking for death, we now begin thinking of Him who is "the Resurrection and the Life," and "looking for that blessed hope and the glorious appearing of the great God and our Saviour, Jesus Christ."

So it is significant that in the first glimpse we get of the church in the Acts of the Apostles we find them *gazing up into heaven*," an attitude which was by no means *rebuked* by the "men in white apparel," as superficial readers have sometimes supposed, but encouraged and confirmed by a solemn reiteration of the oft-repeated promise of Christ: "This same Jesus, who is taken up from heaven, shall so come in like manner as ye have seen Him go into heaven." That first attitude of the church became the permanent attitude; through all the apostolic age we find that the disciples "looking steadfastly toward heaven"—in other words, Christ's living person on the throne became henceforth the object of faith; and His personal return in glory the object of hope.

How happens it, then, that the countenances of so many Christians have fallen again; and that they have taken off their eyes from the coming of Christ in glory, and fixed them upon the coming of death in shame and corruption? Does it not indicate a sad and blind return to carnal hopes and habits? We question not, of course, the blessedness into which death introduces the believer, since it is "to depart and be with Christ;" "to be absent from the body and to be present with the Lord." But the simple fact is that the New Testament nowhere sets death before us as the object of our hope and expectation, but the personal coming of Christ. As though God would mercifully hold our eyes off from contemplation of that last enemy, he has in the gospel completely filled the foreground of vision with promises and hopes and descriptions of the glorious appearing of the Lord Jesus.

Hence the exhortations to prepare for death, to be ready for the summons of the grave, which we so often hear, are foreign to the gospel, and tend to draw our eyes from that upward gaze which Christ's resurrection gave to them, and to fix them on what is humiliating and corruptible. The saying of Emerson is worthy of a more exalted meaning than he could have possibly attached to it—"Hitch your wagon to a star." Yes, Christian, fasten your life, your hope, your expectation, to "the bright and morning star," that, in waiting for its rising, you yourself may be raised into constant watchfulness and exalted joy.

Notice how this uplook is everywhere enjoined in Scripture; and how the personal appearing of Christ, and not death, is made the constant motive to faithful service and holy living! Are we exhorted to sanctification? This is the end of our striving: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless *unto the coming of our Lord Jesus Christ*" (1 Thess. v, 23.) Are we exhorted to Christian patience? This is the motive: "Be ye also patient; stablish your hearts; *for the coming of the Lord draweth nigh*" (James v, 8.) Are we enjoined to purity of life? This is the attitude: "Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world; *looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ*" (Titus ii, 12-13.) Is the end of conversion set before us? This is the statement: "Ye turned to God from idols to serve the living and true God; *and to wait for His Son from heaven*" (1 Thess. i, 9.) Are we striving for the crown, and the rewards of discipleship? This is the eye to which we are to look for their realization: "A crown of righteousness, which the Lord, the righteous Judge, shall give me *in that day*; and not to me only, but unto all them also *that love His appearing*" (2 Tim. iv, 8.) "*Behold, I come quickly, and my reward is with me*, to give every man according as his work shall be" (Rev. xxii, 12.) Are we commended for our fidelity? This is the ground: "So that ye come behind in no gift; waiting for the coming of our Lord Jesus Christ," (1 Cor. i, 7.)

Thus the promise of Christ's coming is made the pole-star of our hope, and the great inspiring motive to all Christian service. The Christian should not forget this. There is everything in this present evil world to draw our gaze earthward. The habit of the multitude is to look downward—not to look up; the seeker for gain, the devotee of pleasure, the delver for gold, all have their eyes toward the earth. It is not like these, O believer: "*Look up and lift up your heads, for your redemption draweth nigh*."—Rev. A. J. Gordon, D. D., in the Watchword.

Inquiring Saints.

I was asked the other day whether I had had any recent meetings for inquirers. I replied that I had not—that there were few inquiring sinners in the congregation; and I judged the reason to be that there were few inquiring *saints*. "Inquiring saints! that is a new phrase. We always supposed that inquiring belonged exclusively to sinners." But it is not so. Do we not read in Ezek. xxxvi, 37: "Thus saith the Lord God; I will yet for this be inquired of by the house of Israel to do it for them." By the house of Israel—that is, by his people. You see that God requires and expects his covenanted people to inquire.

It is true that saints do not make the same inquiry that sinners do. The latter ask what they must do to be saved, whereas the inquiry of Christians is: "Will thou not revive us again?" It is a blessed state of things when the people of God are inquiring. It is good for themselves, and it has a most benign influence on others. When the people of God inquire, presently the impenitent begin to inquire. That question, "Will thou not revive us?" is soon followed by the other, "What must I do to be saved?" Yes, when saints become anxious, it is not long ere sinners become anxious. The inquiry of three thousand on the day of Pentecost, "Men and brethren, what shall we do?" was preceded by the inquiry of the one hundred and twenty, who "all continued with one accord in prayer and supplication." Generally, I suppose, that is the order. First saints inquire, and then sinners; and whenever, in any congregation, religious matters are in a languishing condition, one principal reason of it is that the saints are not inquiring. They do not attend their inquiry-meetings appointed for them.

The saints' inquiry meeting is the prayer meeting. To that Christians meet together to inquire of the Lord "to do it for them"—that is, to fulfill the promise about the new heart and the new spirit, of which he had been speaking. Now, when this meeting is crowded and interesting—when the inquiry among Christians is general, and earnest and importunate—the sinners' inquiry-meeting usually becomes crowded and interesting.

O, that I could make my voice to be heard by all the dear people of God on this subject! I would say, You wonder and lament that sinners do not inquire; but are you inquiring? You wonder that they do not feel; but do you feel? Can you expect a heart of stone to feel, when a heart of flesh does not? You are surprised that sinners can sleep. It is because you sleep alongside of them. Do you but awake, and bestir yourselves, and look up and cry to God, and you will see how soon they will begin to be roused, and to look about them, and to ask the meaning of your solicitude. O, that the saints would but inquire!—R., in the Christian.

If you make up your mind to serve Satan do not pretend to serve God; and if you serve God, serve Him with all your heart.

Religious Intelligence.

—Although the official record of the recent London yearly meeting of the Society of Friends, and the tabular statement of the number of members and adherents, will not for some weeks be issued, yet from semi-official sources there is information showing the chief business transacted. The meeting was largely attended by representatives from the various parts of the kingdom, and from the United States. From the tabular statement it appears that during last year there were admitted into the society 461 persons, and after deducting the losses by death, removal and other causes, an increase of 107 during the year was shown. In the number of adherents not in membership there is an increase of 197 during the year. The deaths of members were 235—the smallest death-rate for some years. During the meeting brief memoirs of deceased members of note were read, including those of Messrs. W. Ball, of Kendal, R. Fry, of Bristol, T. Whitwell and others. From lengthy discussions as to the state of the society it appears that in the large towns its numbers are increasing, but that in many agricultural districts they are declining; this falling off being variously attributed to the increasing influence of the country clergy, to the transference of friends from rural parts to the towns and from agriculture to commerce, as well as to the need for more varied organizations. The peace question, it appeared, had claimed considerable interest during the year. There had been over 150,000 copies of an appeal on war circulated gratuitously at home and abroad, and the standing committee of the society had memorialized the Cabinet on the Afghanistan war. A minute recording the protest of the body against the course pursued by our rulers with regard to the war now devastating South Africa was agreed to, and will shortly be published. A lengthy report from a committee which had visited one of the co-ordinate meetings in the United States was read, and it appeared from it that some difference of opinion in regard to practice had caused a slight separation in one of the branches of the society there, but this, it was hoped, would be removed. A series of subsidiary meetings in regard to the schools of the society and to its home and foreign mission work were held, and the general tenor of the reports from these was believed to be satisfactory. The school report showed that 1,000 children were being educated at the public schools. Although there were some who expressed the fear that in regard to minor points of belief the society was rather retrograding, yet the prevailing impression in the addresses was that of a feeling that showed but sure progress was being made by it, and that some of the tenets at once held almost exclusively are increasingly appreciated by various sections of the church; while, although the increase in its membership is comparatively small—about seven per cent. for the year—there is very greatly enlarged activity in its various organizations, and the mission stations in Madagascar, India and Syria have, on the whole, progressed satisfactorily.

THE BURIAL QUESTION IN BELGIUM.—The Brussels correspondent of the Pall Mall Gazette writes: A new incident with regard to the burial question, which has agitated Belgium this long time, has occurred. The Jews, whose ceremonial law with regard to the necessity of a separate cemetery for themselves is strict, and who at Brussels would have been obliged to have their dead buried in the communal cemetery, had obtained the concession of a part of the communal cemetery at Nivelles from the communal council there for their own exclusive use. By a Royal decree, the decision of the communal council granting this concession has been annulled as contrary to section ten of the decree of the twenty-third of Prairial, Year XII., which permits concessions only in favor of private persons, of their relatives, or successors, but not to associations of persons professing the same religion or their administrations, such as the Jewish Consistory. The Jews will, therefore, have to submit to the existing law, which permits the consecration of each grave and the other religious rites according to the religion of the person to be buried in it, but not the reservation of part of the cemetery for the special use of a religious sect. The Catholics demand, as the Jews do, the partition of the cemetery according to the various religions creeds, the free thinkers to be put, as it is vulgarly called, into the dogs' holes—but they have to be satisfied with the existing law, though they continue to cry out against it as a great grievance.

PROTESTANTISM IN MEXICO.—The Rev. Dr. Chauncey Riley was consecrated Bishop of the "Church of Jesus," in Mexico, at Pittsburgh, June 21, by the Bishops of the Protestant Episcopal Church. This church is the only Protestant Church in Mexico, and was organized in 1857 by Aguilar, a former Roman Catholic priest, and Hernandez, a lay member of the same communion. Their purpose was to establish a church free from Romish superstitions and errors, and they took the Protestant Episcopal Church of this country as a model. They secured government protection, and in 1868 called the Rev. Dr. Riley to their assistance. He had been unconsciously preparing himself for the work by close study of Mexican affairs, and by pastoral duties in the Spanish Episcopal Church in this city. Dr. Riley accepted the call, and his zeal and energy gave the "Church of Jesus" such a powerful impulse that it has grown with wonderful rapidity under his management. It has now fifty-seven congregations, nine schools, 3,500 communicants and a large attendance of interested worshipers. Persecution has not been wanting to the new church, and several of its ministers have died for their faith, but its growth has been uninterrupted. In 1874 the church placed itself under the charge of the Protestant Episcopal bishops of this country, who have managed its affairs since that time by a committee of their body. By the consecration of Bishop Riley, it becomes an independent organization, and will doubtless carry on the work of Evangelization with increasing ardor and success.

THE OLD CATHOLIC CHURCH.—The fifth synod of the Christian Catholic Church of Switzerland (Old Catholic) was held at Solothurn, June 5. Bishop Herzog spoke at considerable length on the friendly attitude assumed by the Church of England at the Lambeth Conference, and resolutions were adopted by the synod thanking the Bishops of the English and American Churches who attended the Conference, and expressing belief that the Christian Catholic Church stands, in essentials, on the same foundation with the Anglo-American Church. The Swiss Catholics have fifty-six parishes and seventy-two priests in active work. Eleven students are preparing for its ministry, and 4,159 children are under its instruction in religious matters. Dr. Linder presided over a meeting of the Old Catholic Synod, at Vienna, June 5, which resolved to bring before the next synod the following propositions for reform: The laity to participate in church government, confession to be no longer compulsory, celibacy of priests not to be required, the vernacular to be used in all religious services, fasting to be voluntary, holidays to be dispensed with in many cases, prayers and masses to be free. It was also resolved to petition the Austrian Parliament for pecuniary assistance.

ENGLISH OPPOSITION TO SECTARIAN GRANTS.—The Central Nonconformist Committee of England have addressed a circular to the Nonconformist Churches of Great Britain, calling attention to the "University Education Bill" for Ireland now before Parliament. The bill purports to be an act "to make better provision for university education in Ireland," but the committee declare that its real object is to secure a million and a half pounds sterling for the support of colleges that will be almost exclusively Roman Catholic. This amount will be taken from funds accruing from the disestablishment of the Irish Church. No Nonconformist body, not even the Church of England, would dare to ask such a subsidy from the government. The committee of the Congregational Union and the General Assembly of the Free Church of Scotland have resolved to petition against the bill, and meetings of all the leading Nonconformist denominations have passed strong resolutions against its adoption. It is doubtful if, in the face of so strong an expression of public sentiment, the bill can be carried through.

—The Synod of the United Presbyterian Church of Scotland met in the Free Assembly Hall, Edinburgh, on May 5. Rev. Dr. George Jeffrey, clerk of the Glasgow Presbytery, and a minister of forty years' standing, was chosen moderator by acclamation. The report on the general statistics of the church, stated that the total number of congregations was 511 and of members in full communion 175,036, being an increase of 10 congregations and about 1,500 members during the past year. The total income of the church for 1878 was £367,388 or £11,000 less than was received in 1877. During the session Rev. David Macrae, of Greenock, moved: "That in regard to the ultimate penalty of sin, the church does not hold herself bound to the interpretation of the Westminster Confession as to what the scriptures say on this subject." The motion although duly seconded, fell to the ground.

—A revival of great power has been in progress in the Fifteenth Street Presbyterian Church, in the city of Washington—the only Presbyterian church in that city for the use of the colored people. On the 11th of May ninety persons were admitted to the Church.

—Missionary effort would appear to have paid in Burmah. There are at the present time 350 Christian churches in that country, and nine-tenths of the work of evangelization being done is in the hands of native teachers.

—Mr. L. B. Armstrong, the British missionary at Barcelona, Spain, in a letter to Word and Work, says tersely: "Wherever in Spain the Gospel, God's Gospel, as he gave it, grand, glorious, free, is preached, there do souls accept it and are converted by it."

—Three centuries after the advent of Christ there were about 1,000,000 Christians, and at the end of the sixth century there were about double that number. The gain in the United States alone during the last twenty-five years is estimated to have equaled the result of all these centuries.

—Three bishops were consecrated for the Reformed Episcopal Church, in July, in Chicago; they were: Revs. J. A. Latane, O. E. Stevens and A. Richardson, the first two for the South and the third for England and Ireland.

—Bishop Scarborough, of New Jersey, has received from a friend of the Protestant Episcopal Church, who did not wish to be known, the sum of $8,000 to be appropriated to the endowment fund for aged and infirm clergy.

—M. de Pressense, in France, has been appointed a member of the commission of popular libraries, and President Grevy lately said that he considered the Protestant Church the mother of democracy in modern times.

—Over thirty-five years ago not a Protestant missionary was living within the bounds of the Chinese Empire. Now there are 40,000 Chinese Christians, 13,000 of whom are communicants.

—The Christian Churches in India, China and Japan, have a membership of about 400,000 persons. About 200,000 children are securing a Christian education in these countries.

Our Young People.

SHELLING PEAS.

BY EDGAR FAWCETT.

Oh, if I were rich enough but for a day,
I would leave the city, I would wander far away,
All my heart is longing for the meadows and the trees;
Heigh ho! and heigh ho! while I shell my peas.

Ah, the pleasures you may get are few and very slight,
If you're a little kitchen maid, to drudge from morn till night.
Cook is sometimes gentle, but to-day she's hard to please;
Heigh ho! and heigh ho! I'd as dreary, shelling peas.

Here beside the window many people pass me by
Nearly all appear, at least, far happier than I.
There's a little dainty lassie, strolling at her ease;
Heigh ho! and heigh ho! but I must shell my peas.

Yonder in her handsome coach, I see a lady pass;
Perhaps the coach will bear her where the shiny stars the grass
Would that I were child'ed here, to nestle on her knees.
Heigh ho! and heigh ho! and cease from shelling peas.

Would that she might carry me where I might hear the birds
Rather louder, and not see white aprons, caps and heads
From a mile these crops and weeds I'm clearing
Heigh ho! and heigh ho! I'm tired of shelling peas.

Well, some day I'll be a lady, and ride in my carriage, and have my own way in everything, and not shell peas unless I like. Yes, I will.

Ciphers.

The political investigations of the past two years have brought to light many of the dispatches that passed between party managers before and after the presidential election of 1876. Some of these dispatches sent by members of both political parties were "in cipher." That is, they were written in such a way that only the sender and the receiver could know their meaning, that being obtained by the use of a "key."

The custom of sending secret dispatches is as old as civilization itself. The orders and reports to and from generals in the field in the time of Greek and Roman supremacy were frequently written in such a way that only the sender and receiver could understand them. This was sometimes accomplished by winding a strip of parchment around a rod of a certain size, writing the dispatch upon it, and afterwards sending the strip. The receiver had a rod of the same size, and by winding the dispatch about it he could read the dispatch.

This was a very simple device, and was not properly a cipher, but it illustrates how ancient is the practice of writing in such a way that an enemy could not understand what was written.

In a true cipher either words are transposed, or words or numbers are substituted for words, or letters are substituted for other letters, or there is a combination of these systems.

The simplest cipher is where the letters are changed. Suppose, for example, each letter used in a cipher dispatch really represents the letter before it in the alphabet. Then when *b* occurs it means *a*, *c* means *b* and so on. If one wished to send us a message the words—

"*The weather is stormy*" he would write, "*Uif wfbuifs tupsnz*."

This cipher may be varied in all sorts of ways, but nothing is easier than to discover the key to it. If can be understood to mean *a*, *b* then means *b*, *c* means *c* and so on. O the order is reversed; stands for *a* for *b*, *x* for *c*, *w* for *d*, and so on.

If a page of writing in such a cipher is presented, it is easy to find what letter stands for *e*, because that is the most common. Then it would not take long to find the word *the*, and in this way the whole key may be quickly discovered.

There are ways, however, of changing the letters, so that the task of finding the key for translation is much more difficult. The key changes with each word or each line of writing. Nevertheless, it is said that there is no possible letter cipher that may not be deciphered if only enough writing in cipher is furnished. Frequent changes of system make it far more difficult to discover the meaning.

Word ciphers, if well constructed, cannot be deciphered except by chance. Both the sender and the receiver are furnished with a "code," or list of word changes. A short word may stand for a long one, a verb for a noun, an adjective for a preposition.

Under this system a person who meant to inform another that "A calf ate a mouse," might write, "Tom celery excellent tom election;" and anybody who had reams of paper covered with matter written in that cipher, might study upon it for centuries without finding out more than a small part of the code.

There was, however, a modification of this system in use in 1876. In some of the political dispatches. If one wished to write "sensible," he turned to a certain dictionary and found that word. If it stood twentieth on the page where it was found, he turned back two leaves in the dictionary and used the twentieth word on that page. Of course when a copy of the right dictionary was found, all the dispatches could be read.

Another cipher in use was one where the words were transposed. Suppose we had this sentence to turn into cipher: "They gave this as a reason for not speaking truly." Now let us transpose these ten words: "This for speaking gave not as truly as they reason." The words are taken in a particular order. If they be numbered in the sentence as it should be, it will be seen that the cipher takes them in the following order: 3, 7, 9, 2, 8, 5, 10, 4, 1, 6.

To pick out the meaning of a transposed sentence and rearrange the words in their true order, is much more difficult than it seems to be, but it is not impossible by any means. Patience and study will accomplish it. The construction and deciphering of ciphers of various kinds affords recreation, and the knowledge of both arts is by no means useless.—Youth's Companion.

A Chip that Could Talk.

The following anecdote was related by John Williams the martyr missionary to the South Sea Islands. He was engaged one day hewing timber for a chapel, surrounded by many wondering natives:

"As I had come to the work one morning without my square," he says, "I took up a chip, and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. I called a chief, and said to him:

"'Friend, take this; go to our house and give it to Mrs. Williams.'

"He was a singular looking man, remarkably quick in his movements, and had been a great warrior; but in one of his battles he had lost an eye. Giving me an inexpressible look with the other, he said:

"'Take that! She will call me a fool and scold me if I carry a chip to her.'

"'No,' I replied, 'she will not take it, and go immediately; I am in haste.'

"He took it from me and asked, 'What must I say?'

"I replied, 'You have nothing to say; the chip will say all I wish.' With a look of astonishment and contempt, he held the piece of wood, and said:

"'How can this speak? Has it a mouth?' I desired him to take it immediately, and not spend so much time in talking about it.

On arriving at the house, he gave the chip to Mrs. Williams, who read it, threw it away, and went to the cocoa-nut shell, whittled the chief, resolving to see the end of this mysterious matter, followed her closely. On receiving the square from her, he said:

"'Stay, daughter; now do you know what this is?' what Mr. Williams wants.'

"'Why,' she replied, 'did you not bring me a chip just now?'

"'Yes,' said the astonished warrior; 'but I did not hear it say anything.'

"'If you did not I did,' was the reply, 'for it told me what he wanted. And all you have to do is to return with it as quickly as possible.'

"With this, the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouted: 'See the wisdom of these English people! They can make chips talk! They can make chips talk!'

"On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation I could, but all was to him such a mystery that he actually tied a string to the chip, hung it around his neck, and wore it for some time. For several days after, we frequently saw him surrounded by a crowd, who were listening with intense interest while he told them of the wonders which this chip performed."

THE LITTLE SWEEP.—Several years ago an effort was made to collect all the chimney sweepers in the city of Dublin for the purpose of education. Among the others came a little fellow who was asked if he knew his letters.

"'Of yes, sir,' was the reply.

"'Do you spell?'

"'Oh, yes, sir,' was again the answer.

"'Do you read?'

"'O, yes, sir.'

"'And what book did you learn from?'

"'O, I never had a book in my life, sir.'

"'And who was your school-master?'

"'O, I never was at school.'

Here was a singular case: a boy could read and spell without a book or master. But what was the fact? Why, another little sweep, a little older than himself had taught him to read by showing him the letters over the shop-doors which they passed as they went through the city. His teacher, then, was no other little sweep like himself, and his book the sign-boards on the houses. What may not be done by trying? Child's World.

SINS BLOTTED OUT.—"According unto the multitude of thy tender mercies, blot out my transgressions." Ps. 51.

A little boy was much puzzled about this, being obtuse, and said: "I cannot think what becomes of all the sins God forgives, mother."

"Why, Charlie, can you tell me what becomes of all the figures you make on your slate yesterday?"

"I washed them all out, mother."

"And where are they then?"

"Why, there are nowhere, they are gone," said Charley.

Just so it is with the believer's sins! They are gone blotted out—"remembered against us no more."

"As far as the east is from the west, so far hath he removed our transgressions from us."

"CAN'T" AND "TRY".—Can't do it sticks in the mud, but try soon drags the wagon out of the rut. The fox said, "try," and he got away from the hounds when they almost snapped at him. The bees said, "try," and turned flowers into honey. The squirrel said, "try," and he went to the top of the beech tree. The snowdrop said, "try," and Spring soon threw Jack Frost out of the saddle. The young lark said, "try," and he found that his new wings took him over hedges and ditches and up where his father was singing. The ox said, "try," and plowed the field from end to end. No hill too steep for try to climb, no clay too stiff for try to plow, no field too wet for try to drain, no hole too big for try to mend.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JULY 24, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Wresting Scripture.

The things hard to be understood in Paul's writings more probably referred to the second coming of Christ, than to anything he had said about predestination. The Thessalonians had been shaken in mind and troubled about the second coming, and had pushed the subject to the verge of fanaticism. This was a case in which Scripture had been wrested. A more extreme case was that lately at Pocasset, in Massachusetts. In the entire history of the Christian Church there have been frequent manifestations of this tendency. The same is also true of nearly all the great doctrines, such as predestination, justification by faith, the witness of the Spirit, and Christian perfection. The Mormons, and the members of the Oneida community vindicate adultery upon scriptural grounds. The followers of Swedenborg retain the Scriptures along with the writings of him whom they regard as a truly inspired prophet and messenger from God. Modern spiritualism, at least in some of its votaries, appeals to the word of God in support of its notions that the spirits of the dead communicate with the living.

In Peter's day the wresting of Scripture was not confined to Paul's epistles, but it extended to other Scriptures, and the wresting was to the ruin of souls, "unto their own destruction." This torturing of Scripture to sustain false doctrine, and to overthrow the true, is also resorted to in vindicating things that are questionable in religious practice. Sabbath desecrators, and unstable and ignorant church members fond of the dance and the theater, find something in Scripture which, they claim, justifies their views. They remember that we are warned against being righteous over much, that David danced, and that the timbrel and the dance are mentioned in connection with occasions of rejoicing among the chosen people. It is, of course, easy to overlook the fact that promiscuous dancing of men and women was a thing unknown and not tolerated. There was certainly no time for such dancing as we have in the present day.

Those who twist and pervert Scripture to their own destruction are the unlearned, or rather the ignorant and unstable. They are ignorant of the whole Scripture, and the scope of its teachings. There is lack of breadth and accuracy in their interpretations, and there is a moral instability, a fickle and unsettled disposition and temper of mind. But not alone the ignorant and unstable. The devil showed himself an adept in the temptation of the Saviour, and it is doubtless one of his master devices to distort the Scriptures where he cannot altogether dislodge them from the mind. It is an art worthy of the prince of darkness to pervert to the soul's perdition what was designed to be the means of making wise unto salvation. The honest dupes and victims of error are many, but the leaders in infidelity and lust, however ignorant they may be of spiritual things, are yet conscious of the selfish and unholy spirit which actuates them. The leaders and their misguided followers go down to the pit together, wrecked and lost by the perversion of the word that might have brought them life and eternal bliss.

The perverseness of the carnal mind is no where more forcibly exhibited than in the disposition to touch upon the things hard to be understood, and to make them the stumbling blocks of the soul. There are plain things enough in Scripture appertaining to our duty, to the conditions of salvation, and to the future destiny. What men need to know for their guidance in virtue and piety, and for their salvation, can be easily ascertained. But these are passed by for things that may be wrapped in mystery, and for doctrines that for the present are above our comprehension. The time and thought that should be given to the practical and easily understood doctrines and precepts, are wasted in bewildering and vain speculations. The things which, if honestly and prayerfully studied, minister to faith and righteousness, are warped and turned to the soul's undoing. The word of God is a sword that may be wielded in defense of the assaulted, or we may so handle it as to pierce and destroy ourselves. It is a light to illuminate and purify the heart, and to shine upon our path, but it may be so wrested from its gracious purpose as to become a consuming fire.

We wrest Scripture at our peril. Men cannot mock God. They cannot impose upon the Holy Spirit, nor can they with impunity trifle with the word of God. Honest and sincere souls, solely bent on knowing and doing the will of God, cannot well go far astray. Willful ignorance, and instability of purpose and principal, are sins of sufficient magnitude to cut off every plea. The fearful fact is that men wrest the Scriptures to their own destruction. A man must take heed how he builds upon this foundation. There are hardly any extravagancies in error, and but few phases of immorality and crime that have not been extenuated or vindicated by appeal to the Bible. So far from excusing sin, this is one of the swiftest and surest ways to perdition. The Bible is God's most beneficent gift to man. Light, life, salvation, are in it, and it is at his own peril that he thwarts the gracious end. It is one of the gravest elements in our accountability that we have this divine testimony committed to us, to each one for himself, and that the abuse of the trust is the deepest aspect of human guilt.

The Day of Rest.

As Sunday constitutes one-seventh of our lives, nearly two months in each year, its consideration cannot be unimportant. The Sabbath is God's gracious gift to a working and weary world. It is the poor man's, the laborer's day. Rich people can rest and refresh themselves when they will, and as they will, but poor men, bound by the inexorable circumstances of their situation, cannot adopt their own times and methods of repose and recreation. There must be some general, well recognized, and publicly authorized and instituted day of rest, or they will have no rest at all. In our cities there are thousands of poor men who have scarce and any domestic life save on Sunday. Many of them rise and breakfast early before the little ones are awake or up. They take their dinners with them, and at midday, on some door way, or under the shadow of a tree, eat alone. Many, in various callings, rarely ever reach home before their children have fallen asleep. So they really see nothing of their children, or exert any educational influence over them, save on Sunday. If Sunday is not guaranteed to them their domestic life is deplorable—they are almost homeless.

How beautiful it is to see the benediction of the Sabbath resting on the poor! The morning of the day of rest dawns on them in peace. No haste to hurry away to toil. There is no toil, no care wasting responsibilities. No, it is a bright remain of Eden's rest and Eden's joy. With easy leisure he rises from sweet repose, dons the toil stained habiliments of the week; he dons the clean and neat suit of a better station; he gathers with his children and wife at the board his honest toil has crowned with plenty; he feels himself a man, a husband, a father, as he feels on no other day. How fair to his partial and loving eye the bright faces and neat attire of his children! How pleasant is their prattle and childish talk as they crowd around him, or climb upon his knee! If a pious family, the little ones cheerfully hasten to the Sabbath school. Sometimes father goes along, the youngest holding to his hand. The scene of smiles, cheerfulness and song is a beautiful picture to his eye, and a delightful refreshment to the best affections of his nature. See, it is the hour to dine. The good wife and mother has prepared a more varied and appetizing meal than greet the children's eyes when father is not at home to dine with; but she has not violated the Sabbath, and helped to make some one a Sabbath sharer, by marketing on the Sabbath day. No, her meats, her fruits and pastries, were provided on Saturday. The Sunday in such a home is a day of good cheer, a day of gladness, scarcely at all marred with toil. See, the husband and father, and this faithful wife and mother, with all their children, walking and pleasantly lounging in the shady squares of the city, or, if in the country, under the shade of the trees, and along the softly flowing streams. What a blessing has been this day, how sweet the repose that follows! How the day has lightened the burdens, and covered the harsh features of his toiling lot! Who can look on all this and not thank God for this weekly reprieve from the course of toil.

Now, this view of Sabbath, is or we may so handle it as to pierce more than mere sentiment—it is and destroy ourselves. It is a light truth made manifest by many and unanswerable facts.

To begin with, the lower animals—those that are driven hundreds of miles to market—reach the place of destination in better condition, command a higher sale, and more remunerative prices, if allowed to rest one seventh part of the time, than if the owner, in his greed of gain, seeks to make by hurrying through Teams that haul three hundred and sixty five days in the year, have more disease, meet with more disasters, and make less money than those that are rested a seventh of the time.

The toil and strain of daily labor and care for six consecutive days irritates the nerves and disturbs the balance of the circulation more than the night's rest restores and harmonizes; hence the need of a day of rest to bring back the exhausted vitality, and restore the equilibrium of the perturbed system. Sabbath-resting is eminently promotive of long evity.

In large manufacturing establishments, where various delicate articles are fabricated, which require careful manipulation, it has been found that those which are produced in the first part of the week are better than those produced toward the end of the week; because at the begining of the week the operatives had been refreshed by an entire day and two nights rest from toil; but, as the week wears away, the muscles grow still, motions slow and attention flagged. Now this process has only to be continued a hundred or five hundred days to prostrate and stupify the man until his efficiency as a skilled workman would be destoyed. A theatrical manager once told me that a five months engagement in New Orleans, during our most bracing weather, was more exhausting than a two years engagement in Philadelphia. One hundred and fifty nights each until two A. M. and then a rehersal every morning, was a great strain on the nervous system. He said actors desired the rest of the Sabbath for physical and sanitary considerations, if for nothing more.

Multitudes of employers in all sorts of business where Sabbath work is required, are longing for some relief, and, we may add, they are prematurely dying, for they are burning the life candle at both ends. The French atheist and infidels experimented with a tenth day for rest and nine for work, but soon abandoned the arrangement. The fact is, men cannot amend or alter the ten commandments. All tinkering in this direction, fully asserts God's wisdom and our folly. Remember the Sabbath to keep it holy. Six days shalt thou work—the seventh thou shalt rest. Let all the people say amen.

W.

Unrequited Service.

Variable pastorates are a source of anxiety not often satisfactorily accounted for, and, while in doubt, the mind is tortured on the rack of conjecture. The rules for a successful pastorate are so explicit, and the confidence with which they are urged is so unqualified, that complacency without fruit betrays egotism or ignorance. Variable pastorates aggravate the condition viewed, for the success of one year ought to improve the means for future use, but some pastorates are impervious to the means which improve others, and all the labor is vainly employed to overcome the resistance.

The divine means are always immanent—i. e., the word spirit and grace. The human means alone admit of variableness; hence an unsuccessful pastorate bears heavily on the moral sense suggesting dereliction, disqualification or loss of usefulness, but in some cases service is plainly unrequited, a good conscience may regard a fruitless year with sorrow, but still the restlessness that survives, and the unsatisfied sense abiding, suggests that even such an event might be anticipated.

Human nature is an essential factor in the problem. The study of its known laws is a needful preparation for a work upon that nature. To be oblivious of that presence is to be as unprepared for work upon it as to be oblivious of the gospel, the informing word, or of the Holy Spirit, the regenerating principle in Christian work. Human nature is the study for the pastor, who, equally with others, is familiar with it. But is the knowledge of it shaped for such use as its moral transformation?

Some things are visible which elude defining, such as the subtle influence that draws to a pastor the group through which access to widening circles are gained. Unless it be attraction it is nameless; but, if certainly attractive, then its application to our subject is easy.

Satisfied that the greatest visible influence upon human nature is personality, that every community has its leaders, and that the sentiments of Christianity secures the nearest coincidence of desire, and the least selfishness of individual co-operation, the use of this means should be the chief design of the pastor.

We need go no further for a case in point than the selection of the twelve by the great Master. Through these, without suppressing his own influence toward others, did He rely for the propagation of the life from above. It is needless to discuss a fact; the better use is to take its directions. The psychological law that confederates like souls is a sufficient guide in subsidizing to human well-being, the service of others with yourself, and, if a right selection is made, and a full stream of life is kept up, the pastoral efficiency will reach its maximum. In the nearest to you expect to find your access to the farthest. If one knew how best to put the study of human nature, which evidently lies at the basis of success in the pastoral work, it would define and economize the useful activities that can be employed to advantage in the pastorate.

Some men are gifted with insight of others. Their success makes their gift enviable. Others are fortunate in their social attractions, and accomplish as much thereby. While others have neither the gift nor social quality, yet without attraction, which should be cultivated, the pastor is unprepared for his vocation, an unrequited service will be the most frequent of his lot—a hard one to endure—an unsatisfactory one in contrast with the promise: "Greater things shall ye do."

The study of divine grace can never lose its interest with the Christian. The study of the gospel will continue the absorbing work of the preacher, and human nature the point of observation for every intelligent pastor. A point of contact is offered by each pastor. Whom does it invite? If he is natural, instinct will reply; if artificial, dubiety ensues. The picture is verified in almost every congregation. Either the pastor is intelligible and strongly supported, or he is not understood, and doubt weakens every exercise. This is the more closely to be observed, since every pastor requires a conductor of his influence, a personality congenial with himself, and in closer contact with current life and affairs than his meditations and aspirations admit of him.

This media takes a wide range from child stage to ripe age, through the serious and romancing grades of society. The pastor's friend, whether child or man, carries his influence intact, and aggrandizes it with their own support. "Your peace!" is to bind to you willing friends. The winning quality in making friends is urbanity of manners, obligingness of disposition, and a retentive memory, keeping grateful recollections of kindness received. One desire lingers that God would renew his interest in his servants, and bless their pastorates with great fruitfulness.

P.

The Thanksgiving Fund.

Two-thirds of the central meetings on behalf of the Thanksgiving Fund, says the London Watchman of June 11, have been held, and perhaps about one-third of the circuit meetings the result is in round figures £200,000. It may be assumed that the harvest is half gathered in. The fund is not likely to yield less than £300,000. If it were to produce much more, it would not now be matter of surprise. All the objects contemplated in the scheme of the committee will be accomplished. Some larger things will be done than have been proposed. More help should, we venture to think, be given here and there than has been agreed upon. But we must not pursue this line of thought, nor incur the reproach of counting the chickens before they are hatched.

There are two things which we desire to press upon the friends of the movement at this time, both included in the same general principle of doing quickly what is to be done, and so enhancing greatly its value. One point is that the subscriptions or instalments, as the case may be, should be paid in with all convenient speed to the local treasurers, and by the local treasurers forwarded without delay to the general treasurers in London. As the money comes in it is applied, after meeting current expenses, to the payment of the existing debts on the connectional funds. Already nearly one third of these debts has, we believe, been liquidated. If the first wave now giving should make a due impression, and be acted on everywhere, we should hope that the debts might be nearly all done away by the Conference. There is, indeed, only a month remaining. But an extensively awakened feeling might, during the next month, bring to twenty thousand pounds. Let us be forgiven if we are somewhat urgent on this point.

The other point on which we venture to urge speedy action relates to the holding of meetings on behalf of the fund. Wherever a central meeting has been held it will greatly conduce both to efficiency and facility in circuit action, for the circuit meetings of the district to be held as soon as possible after the central meeting. While the minds of the people are full of the subject, while speakers are ready primed for earnest and powerful utterance, while the wave of generous enthusiasm is still advancing with unabated power—while wind and tide favor—before some other subject is pressed into the field, or familiarity has abated the charm and power of freshness, let the meetings be held. With far less effort much more will be accomplished. Besides which the field will then be clear for the ordinary rotation of circuit engagements, and for any special subjects which must need be dealt with. Still further, the meeting once held will be found to have prepared the way for other work and enterprise. It will not have impoverished the soil, but have enriched it. It leaves a blessing behind it. It comes as a rich dew of influence upon all the field of church-life and fellowship.

Analogous considerations make it most desirable that the central meetings which remain to be held should be held as early as possible. Never has so great a movement in Methodism been so protracted in its course as the present. The Centenary and the Jubilee movements ran their course much more rapidly, and this was one secret of their great success. Each was a grand tidal movement, each was accomplished during one tide. There was no ebb, no waiting for a second tide before the scheme was safely carried into the haven of achieved success. The present is a still greater movement, and the tide has a larger, longer, grander sweep. But it may be possible to wait too long before weighing anchor and beginning to sail in. There is water enough now to float every district argosy on its inward run. They may now sail up with a flowing tide. But if they wait too long the tide may have turned before they make the port.

The connection cannot endure a paroxysm however gracious or glorious, however full of joy or of gratitude, of love and of good fruits, which is protracted through successive years. One year is quite long enough. The fund began with the beginning of last December. Its movement and course should terminate before next Christmas, at least as far as the central or district meetings are concerned. Even in that case the circuit meetings will not all have been held much before next May. Surely the sweep of the movement will then have occupied time and space sufficient. The most blessed excitement cannot be indefinitely sustained. The connection will require repose. Attention will need to be given to other matters of vital importance to circuit, to district, to connectional life.

Bishop Paine.

The following, from the pen of Rev. Dr. Palmer, appeared in the Southwestern Presbyterian last week:

MR. EDITOR: Few Christians of any denomination visit Aberdeen, Miss., without paying their respects to the venerable Bishop Paine, of the Methodist Episcopal Church, South. The interview with which I was indulged a few days ago, was so touching that I have a desire to put it on record for the benefit of others besides myself.

The conversation opened naturally with a reference to his state of health, and to the severe chronic disease which, more than his great age disables him from active service. "I cannot describe to you my feelings," said this Christian patriarch, "when the physician ordered me to cease preaching, and to rest henceforth from all labor. It overwhelmed me to think that I should do nothing any more to make the world better in which I lived." "I can appreciate it, Bishop," was the reply. "It must be a solemn moment when we realize that our work on earth is done, and we fold it up for the judgment day." "Ah!" said he, "if I were only permitted to preach again, I would endeavor to do it with greater simplicity and impressiveness. I would go directly for the conscience, and seek to bring sinners at once to Christ." "If it is painful to you," I ventured to suggest, "to be laid aside now, it must be a comfort to reflect that rest comes to you after a long and laborious ministry." "Yes; I thank God that I can look back over sixty years of active service, and upon many tokens of the divine blessing upon it."

After a little, the conversation drifted upon the suffering which it pleased the Master to send upon His aged servant. "It is very acute," said he; "only an hour before you came in it seemed as great as I could bear." "It is very mysterious," I rejoined, "that we should be let out from life through so much suffering." "It is proper," he added, "that we should seek to assuage pain; but I would not desire to have mine a particle less than my Heavenly Father wills." "Bishop, I have sometimes thought a Christian should be willing to endure a good deal of bodily pain, if he can thereby testify to the holiness of God, who will not allow sin to go unreproved, even in those whom He loves and saves." "Ah! yes," replied he; "but the complete vindication of the divine holiness is to be found in the sufferings upon the cross. No one can doubt this when he looks there."

Fearing to weary him, I rose to take my leave. With the sweet courtesy which has always distinguished this amiable Christian gentleman, he followed me to the door, leaning upon his staff. After expressing satisfaction at my visit, he sent messages of love to the ministers of his own church in New Orleans. "Remember me to Bishop Keener, to Drs. Parker, Walker and Mathews, and tell them I am very near the other shore, and I think I know the landing." "Yes, Bishop, and the landing is very safe." "Blessed be God," he replied, "I know the landing on the other side, and it is safe." Thus, after the lapse of eighteen hundred years, from the lips of this Christian patriarch falls the echo of Paul's cheerful testimony. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

Weekly official meetings are indeed needed, especially in the stations. Rev. W. M. Pattaman, writing to the Pacific Methodist, says:

We would as soon expect a railroad, or bank, or any other corporation, to succeed in its operations without the meeting of its directory, as for a station or circuit to succeed in its legitimate work without the regular weekly or monthly meeting of the "Leaders' Meetings." It does not do to say this is impracticable. This were to say Methodism is impracticable. If the last hundred years has demonstrated anything, it is the practicability and utility, as a system, of Methodism.

Formerly these meetings were required to meet once a week, "whenever practicable;" but now the discipline requires them to meet "once a week."

We can see how a station can get along in some sort of a way, and, under a very active preacher in charge, do much good, without these official meetings; but we cannot see how Methodism can be administered without them. But it is exceedingly difficult to see how the work of a circuit can be carried on without them. And yet we have known many good preachers who regarded them as impracticable on circuits.

A Progressive University.

Vanderbilt University pays liberal salaries, and thus secures the ablest faculty. It provides delightful homes for its officers, as well as elegant lecture-rooms for students. A professorship salary is $2,500 per annum, paid quarterly, and a house. At the late meeting of the Board of Trust some modification was made. The salary continues the same ($2,500) but the Board guarantees only $2,000. One half of the tuition fees is devoted to the payment of the other $500, or its *pro rata*. With a full attendance, such as the character of the Vanderbilt deserves, the balance will always be made up.

The other half of all tuition fees is devoted to the aid and encouragement of young men who are students of the University. Prizes in the shape of scholarships and fellowships, ranging from $100 to $50, are to be annually distributed among students who excel in conduct and proficiency in their several classes. The young men who are so fortunate as to secure these local prizes may thus pay their way through to graduation in the highest departments, year after year.

Thus does the generous endowment of the Vanderbilt enable the Board of Trust to pay for the services of the strongest Faculty, and offer to the young men of the country the largest and most substantial assistance ever known in the South, and quite to that of the best and richest institutions elsewhere. This will draw powerfully the best class of young men, and raise the standard of their scholarship by a high and valuable competition. It makes every student work for the noble University; for the more students that come the more tuition fees there will be to divide among the students. Several thousands of dollars so used will, year after year, bear a great harvest. This is a wise, timely, and beneficent movement.—Nashville American, June 1.

Rev. Luther M. Smith, D. D.

Rev. Luther M. Smith D. D., late Chancellor of the Southern University, born in Jefferson county, Ga., September 10, 1820, died in faith at Birmingham, Ala., July 4, 1879. "Blessed are the dead who die in the Lord. Yea, saith the spirit, that they may rest from their labors and their works do follow them."

The parents of Dr. Smith were both from Virginia. His father, Dr. Ira Ellis Smith, was a gentleman of the old school, athletic in body, vigorous in mind and of a lofty and independent spirit. Mrs. Smith née Ellen Penniston, was a lady of rare genius, elegant culture and deep piety. She was devoted to her children and spared no pains to bring them up "in the nurture and admonition of the Lord." Luther, the oldest son, was ardently attached to his mother, and always maintained that she was the best and greatest woman that ever lived. She moulded his character and gave him his first literary tastes and impulses. When he was a small boy, his father removed to Coweta county, Ga., and here the children enjoyed good educational advantages. Luther was an apt and diligent pupil, and soon made such proficiency in his text books that his father resolved to send him to Emory College, then under the charge of Dr. A. B. Longstreet. In the summer of 1848, our subject was graduated with the highest distinction. A short time previous he had been savingly converted and connected himself with the Methodist Episcopal Church, South. In obedience to his father's wishes he now began the study of law, was soon admitted to the bar and actually began the practice of this profession, with the most animating prospect of success. Through the influence of Dr. George F. Pierce (now Bishop) he was induced, however, to forego his ambition and accept a place in the faculty of Emory College. On the twenty-fifth of January, 1849, he had been united in marriage to Miss Mary Eliza Greenwood, a step daughter of Bishop James O. Andrew. In the year 1851 he was licensed to preach the gospel. He continued in the faculty of Emory College, filling several positions successively with great credit until the Confederate War called away so many of the students that it became necessary to suspend the exercises of the institution. During the year 1859 he lost his amiable and excellent wife. To this crushing blow, which fell very unexpectedly upon him, he submitted with the meekness of that spirit commended in the twelfth chapter of the Epistle to the Hebrews. By his urgent appeals the scattered and discouraged faculty of the college were induced, at the close of the war, to resume their work. President James R. Thomas, Prof. G. W. W. Stone and Prof. L. M. Smith now composed the Board of Instruction. May 10,

1865, he was married to Miss Callie B. Lane, a daughter of Prof. George Lane, his old instructor in Emory College. In January, 1867, the writer of this sketch joined the faculty, as Professor of Latin. Dr. Thomas having resigned in 1867 Prof. (then Dr.) Smith was elected to the vacancy, and held this position until November 1871, when he was succeeded by Dr. Osborn L. Smith. During these four years, there was not one expulsion from the college, there were several revivals of religion characterized by wonderful power, and the application and deportment of the young men were the most exemplary that had ever been known in Georgia. In all that time, the writer never heard a profane expression fall from the lips of a collegian, although the number in attendance was unusually large, never less than one hundred.

In October, 1875, Dr. Smith became Chancellor of the Southern University. The institution was deeply in debt, the trustees disheartened, the few students in attendance, about to take wing. Under the wise administration of Dr. Smith, nearly the whole of the debt has been cancelled, the curriculum greatly enlarged, and the friends of the University confidently expect for it a career of increasing prosperity and usefulness. All this is mainly due to the patient fortitude, the matured wisdom and the self sacrificing devotion of the deceased chancellor.

About six weeks since Dr. Smith accompanied Rev. W. I. Powers to Birmingham, in the interest of the University. Here he was taken suddenly ill, and after a long and fearful struggle with disease, he expired, July 1 in the fifty-third year of his age, and in the prime of his usefulness.

The loss of such a man at such a time is a heavy blow to the institution of which he so ably presided, to the church of which he was an eloquent and efficient minister, and to the community where he was so loved and honored. He was highly endowed and thoroughly educated. Even at the time of his graduation, he was well versed in classical and scientific knowledge. Throughout his life he was an insatiable reader, and his general information was certainly more extensive than that of any man with whom the writer ever has been intimately acquainted. At the same time, no man was freer from all parade of learning. In the social circle he was an admirable conversationalist and an interesting companion. As a friend he was true, steadfast and obliging. At home he was dignified without sternness, and affectionate without weakness. As a Christian, I never knew him to shrink from duty. He was one of the few men of whose salvation no one could doubt, even though they should die without a moment's warning. In the pulpit he had few equals. Able, earnest, eloquent, zealous and absolutely fearless, though he sometimes gave offense by his directness and honesty, he always commanded the respect of his hearers. He was eminent for usefulness. No good cause ever asked in vain his assistance, and both in Georgia and Alabama many a poor young man was indebted to his generous kindness for the means of education. It is impossible to form any adequate conception of the good accomplished by such a man, but all the foreible humors to which he aspired in early life are poor indeed compared with the crown which shall glitter on his brow in the day of eternity. His dying testimony was, "We have overcome the world, the flesh and the Devil. All right." The battle lasted with him to the very gate of the city, but he entered it as a conqueror through Jesus Christ.

LEWIS, Ga.

JAPANESE SERMONS.—The Japanese are great sermon-hearers everywhere heathen; and the sermons of some of their own priests are justly celebrated. The sermon is irregular in form—a frank and inartistic, but not unstudied, talk over the topic that has been in the preacher's mind. He takes a passage for a text, and then probably passes on to some pregnant passages as he proceeds. Beginning with the soft, low voice of his people, he soon warms, and often uses much gesture and eager rhetoric; but one of his strong points, as it is of the old Buddhist sermons, is his power of illustration. To take an example or two only from the sermons I heard. Speaking of the importance of the Christian under trial: "Summer and winter are each hard to bear, but they are soon over, and we take them as they come. Let us also take trial as one of God's seasons, and believe that it is only for a season." Of faith and works: "A hawk and a crow"—the two common birds here, and the former the model of the Japanese kite, "a hawk and a crow, you know, can fly away when they have two wings; and if one wing be maimed or shot all the bird flutters to the ground, and can only fly. We, also, have two wings on which we fly to heaven. The one is faith, and the other works. But we can only fly thither with two; and if we try with one we fall to the ground, and flutter and crawl there like a maimed bird." Of the hopes of heaven: "When you fly a kite" (a universal amusement in Japan), "if you tie the string to one place the kite will fall; if to another, it will whirl and tumble ignominiously in the air, but never mount; if to another, it will rise a little way, and then flutter, and begin to descend; but, if to the right spot, it will soar into the sky. So, if we tie our hopes to anything earthly, they come to nothing, though they sometimes seem, by our affections and aspirations, to mount unsteadily for a little space; but when we tie them to heaven they soar into the sky, and dazzle us with the sunshine of God."—Good Words.

"*Drink is the Curse of Africa!*" writes Mr. McKay, Missionary of the American Board, from Lake Victoria Nyanza. "Go where you will—Usoquha, Usagara, Ugogo, Unyamwezi, Usukuma, Ukerewe, or Uganda—you will find every week, and, when grain is plentiful, every night, every man, woman and child, even to sucking infant, reeling with the effects of alcohol. On this account, chiefly, I became a teetotaller on leaving the coast, and have continued so ever since. I believe, also, that abstinence is the true secret of continued and unimpaired health in the tropics. Who wishes to introduce civilization into Africa? Let a *sine qua non* of the enterprise be that its members be total abstainers. The West Coast is ruined with rum; it is killing the Kaffirs in the south; and even at the East Coast, at Zanzibar, a vile liquor is distilled from the sugar cane at Kokotoni that is retailed by every Hindu, Banyan and Goa merchant in all the coast towns, to the destruction of the Suahili race. The Wanika tap the cocoa-nut tree, and sip its juice with straws, till every village I passed through, even in early morning, seemed a pandemonium. Inland, the grains are used to produce the ferment. Matama, or panicum, is the general malt, but, failing that, Indian corn and a small millet called mewere are called into requisition, the strength being often increased by the addition of honey. On the shores of Nyanza, plantains are plentiful, and from them a wine is made which causes a king and people to meet on the low level of intoxication."

ON TRIAL.—A copy of this paper is sent to certain persons not now subscribers, that they may examine it with reference to introducing it permanently into their families. But as one number may not be sufficient, we propose to send the CHRISTIAN ADVOCATE for three months on trial, upon receipt of fifty cents. We offer it thus low, because we know that many families after the trial will not consent to give it up, and we will have increased our friends by the experiment. Please inclose the fifty cents in currency or postage stamps, and forward before the matter passes from your mind.

We are indebted to Rev. A. J. Witherspoon for tickets to an excursion and basket picnic to Mandeville, by the Steamer Camelia, on Tuesday, July 29.

The picnic will be under direction of the managers and for the benefit of the New Orleans Seamen's Friend Society, and no doubt all who participate will have an enjoyable time and feel at the same time they are helping a worthy cause. Tickets for the round trip are only fifty cents.

The death of Thomas H. Powers, the millionaire druggist of Philadelphia, has left the various congregations of the Reformed Episcopal Church hopelessly in debt to the estate. The executors and trustees of the estate hold mortgages amounting to $300,000 against church buildings in all parts of the country. They have no disposition to press for the money, but in the absence of any directions in the will of the deceased in relation to this indebtedness they are required by law to recover the amount and hold it in trust for the other heirs of the estate. The seventh General Council of the Reformed Episcopal Church just held in Chicago changed the episcopacy of that church from general to synodical, and elected James A. Latane and T. F. Stevens bishops.

REVISION OF THE AUTHORIZED VERSION.—The revisers of the authorized version of the New Testament met on the tenth instant at the Jerusalem Chamber for their nineteenth session, and sat for six hours. There were present: The Bishop of Gloucester and Bristol, who presided; the Archbishop of Dublin, the Deans of Westminster, Rochester, Canterbury and Lichfield, the Master of the Temple, Archdeacons Lee and Palmer, Principals Brown and Newth, Prof. Moulton, Dr. Vance Smith, and Prebendaries Humphry and Scrivener—fifteen members in all, with Mr. Troutbeck the secretary. The company considered suggestions for the revision of the Acts of the Apostles.—London Watchman.

A writer in the Homiletic Monthly, in accommunicating on "Preaching to Children," gives six Points that would not be out of place suggestions to Sunday-school teachers: Explain clearly. Give simple and logical readings. Use no theological or technical terms. Use illustrations, but avoid telling stories. Be natural and conversational in delivery. Let a heart-warm with the love of God look through your eyes into theirs, and down into their hearts. Preach God's word to the children, and take the comfort of Isaiah lv. 11.

By the will of Mr. John R. Jr., an East India commission merchant, a sum amounting to nearly $200,000 is to be granted to various charities of Glasgow. The will gives five per cent. to these charitable institutions, and it is said that when the will was drawn the testator believed himself to be worth only $50,000; but that his estate has since increased to $2,000,000.

The statistics of the Methodist Episcopal Church, South, for the current year, are as follows: Traveling preachers, 3,157; local, 5,762; superannuated, 396; white members, 783,241; colored, 142,8; Indians, 1,468; total ministers and members, 798,852. Sunday schools, 7,162; teachers, 61,867; scholars, 391,293. The increase in membership during the year was 21,120. The increase in the number of Sunday-school scholars was 28,130.

The American Bible Society now present a Bible for sale at twenty-five cents, and a New Testament at five cents, which, considering the price at which they are offered for sale, are probably unexcelled by any books published.

Periodicals.

—The Quarterly Review of the Methodist Episcopal Church, South, July, 1879, has: I. Shakespeare's Hamlet, by A. A. Lipscomb, D. D. LL. D. This subject is treated in Dr. Lipscomb's best style. He gives us not a threadbare criticism, but a fresh philosophical study of the greatest creation of the great dramatist. II. Individuality of character, by C. G. Andrews, D. D. The author insists that every man should be himself, and that "a servile emulation of any one is the warping of forces which God intended should develop into result distinct from all others, and which, until then, had no existence." The subject is discussed and illustrated in an luminous and entertaining style. III. Modern Teleology, by Prof. J. W. Glenn, A. M. This article is an exposure of the weakness and contradictions of the scientists, and a vindication of the old doctrine of a creation by supernatural power. The paper is clear and candid, but too brief to exhibit the subject in a very full or conclusive light. IV. Paul the Christianity, by C. W. Miller, D. D. Dr. Miller contends "that from Paul we have the only extended and complete exhibition of the Christian system." The two different theological tendencies in the apostolic age—the *Petrine* and the *Pauline* are discribed and distinguished. Prelacy and Calvinism are considered and refuted. The Epistle to the Romans is analyzed, and the doctrine of righteousness, or justification by faith is presented. V. Recent German Pessimism, by Prof. J. P. Lacroix, A. M. The philosophy of despair, the atheism of Schopenhauer and Hartman, is treated by one who is perfectly familiar with all the phases of German skepticism and infidelity. VI. The Duties of Higher Races to Themselves, by Rev. B. W. Bond. This article is a review of an article by Canon George Rawlinson, published in the Princeton Review last year. Mr. Bond controverts Canon Rawlinson's views of the advantages of amalgamation, and very successfully. It is an able though necessarily brief discussion of a live question. VII. Mrs. Cross and Her Writings, by Mrs. M. Martin. Mrs. Cross, by the writer of this article, is placed among the first of the gifted women of Southern Methodism. It is a biographical and literary sketch of a good and noble woman. VIII. The Methodist Church of Canada, by Rev. E. Barrass, A. M. Mr. Barrass gives a historical statement of Canadian Methodism, and contributes a very interesting chapter to Wesleyan history. IX. The Baptisms of the Spirit, by J. O. A. Clark, D. D. LL. D. There was a baptism on the day of Pentecost, mainly distinguished by the gift of miracles and the exhibition of miraculous power. There was a second baptism in which the permanent gifts of the Spirit were bestowed, and which rested upon the ministry of the apostles, and brought about the conversion of the people. The miraculous and the gracious operations of the Holy Spirit are distinguished and defined by Dr. Clark. X. German Socialism, Atheistic and Catholic, by J. C. Hinton, A. M. The author draws largely upon Emile de Lovelleye for his facts. The article will help to open the eyes of Americans to the partially-hidden but powerful forces of socialism which are at work in this country as well as in Europe.

The editorial department, comprising literary notes, views and reviews, and editorial chit, is more full and satisfactory than in the previous numbers. We are glad to know that the Quarterly is making progress, and that its prospects are fair. The present number is certainly excellent and will compare favorably with some of the older Quarterlies. It is published by our Publishing House at Nashville. The subscription price, $4 a year, should be sent to Dr. R. A. Young, Nashville. Rev. J. W. Hinton, D. D., Columbus, Ga., is managing editor, to whom articles for publication should be mailed.

—The Theological and Homiletical Monthly for July, has a good table of contents, and is steadily improving with issue of each new number. Among the articles of the present number are: Origin of the Soul; Ultimate Question, by Dr. Deems; Three Conditions of Effective Preaching, by Rev. J. T. Whitley; Our Colloquial Language, by Rev. S. S. Lambeth; Expository Preaching, by Rev. Dr. Granberry; Pilate's Perplexity, by Rev. J. A. Proctor.

The Theological and Homiletical Monthly is edited and published by Rev. R. N. Sledd, D. D., Richmond, Va. Price, $2 50 per annum.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & Co.—Fruit jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and cleanliness as French China. 19

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To the traveling public this popular house offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $2 and $2 50 per day.

CARPETS, FLOOR OIL CLOTHS.—Take advantage now at the inducements which are offered by that old firm, Hyatt, Messrs. Hyatt, Pippey & Lara. The stock is one of the largest and finest in New Orleans, and should be carefully gone through by those who want to trade with a reliable house.

EDWIN ALDEN'S Catalogue of American News, upon his own personal. This is a large octavo book of 158 pages nicely printed on fine book paper, presenting a good appearance, and is well classified. It is to be regretted that a book, evidently the result of great labor, and presenting so good an appearance, should be so very inaccurate, otherwise it would be a valuable reference book for many of our merchants.

During the early spring two papers on the list, with circulation of 8,000 copies each, ceased to have any existence, and it is doubtful if their combined circulation, which last year reached more than half the amount credited to each. Our own paper is credited with something like a thousand less circulation than the very last number printed at the office, except, and many hundreds of new subscribers have been added during the past few months, and the number is steadily increasing. With these facts we feel content, and no doubt the publishers of others as well as ours, who look upon the circulation of their papers as the criterion by which the progressive or retrogressive tendency of their publications is to be judged, "see things" quite differently from the way they appear to those who are not behind the scenes.

There is no better indication that we have a prosperous people than the changes that are taking place in the manufacturing systems of many sections. The old way was for the shoemaker to stand in the door way of his little shop and wait for customers to come to him for work. The tailor, blacksmith, harness maker, and many other artisans, have all had a similar experience. Of late, however, by the introduction of the system of manufacture with which the name of Singer is identified, this has entirely changed. This change was brought about mainly due to the competition in the sewing machine business, but the principle is now being applied to many other articles, and

Farm, Garden and Household.

BURNING GREEN Wood GREATLY WASTES. Water passing into vapor absorbs and hides nearly 1,000 degrees of heat. A cord of green wood produces just as much heat as a cord of the same wood dry. In burning the dry wood we get nearly all the heat, but in burning the same wood green, from one half to three-fourths of the heat produced goes off silent and useless in evaporating the sap or water. A cubic foot of green wood weighs, on an average, about 50 pounds, of which 30 pounds is sap or water. As ordinarily fired up, we get only half a cord to 60 cubic feet in the spaces between the sticks; we still have weight of about two tons to the cord, which nearly one-half is water or sap. Such wood burns very little freely, and a great deal of the force of sap. The great saving of burning a home cord is evident as well as the same amount of fuel for half the time. Green wood loses one-fifth its weight in drying; oak, one-quarter to one-fifth.—Exchange.

SPANISH CREAM.—Beat the yolks of six eggs, and six tablespoonfuls of sugar, beat thoroughly together, and put into one quart of milk; pulverize and add gelatine enough to make into a soft custard; put into molds in the custard three-fourths of a cup of chocolate, which will be found in paint stores, ground in oil; let it stand in a pan of water, and when thoroughly dissolved pour the chocolate while it is hot into the custard; mix well together, and pour into molds. When cold, turn out and serve.

—Mrs. Hooker, in Christian Union.

[illegible] Farms Rather Worse Than Useless.—Farms that are run down, and which are not worth cultivating, are plentiful in the country. Happy is the man who has one of these to sell. No better investment can be made, preparatory to, or after taking, Chimney Corner. We would say to all who are afflicted with this disease to Try them a FAIR TRIAL.

For all bilious derangements, and a simple purgative, they are unequaled.

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Hepatitis, or Liver Complaint,
OR DISEASE
Symptoms of a Diseased Liver.

[illegible] On the left side, under the ribs, sometimes pierces or presses the part is in the left [illegible] sometimes able to lie [illegible] sometimes the pain [illegible] shoulder blade, and [illegible] to the top of the [illegible] sometimes mistaken [illegible] The stomach [illegible] of appetite [illegible] bowels in general [illegible] alternate with [illegible] is troubled with pain, [illegible] with a dull, heavy sensation [illegible] the back part. There is generally a considerable loss of memory, [illegible] with a painful sensation of having left undone something which ought to have been done. A slight, [illegible] is generally attendant, [illegible] of weariness, [illegible] are easily startled, his [illegible] of palpitation of the heart, [illegible] and although the patient often complains of a variety of symptoms, which would be [illegible] to have been [illegible] yet examination would show that the liver is the principal organ [illegible] to have become extensively deranged.

DR. McLANE'S LIVER PILLS, in doses as directed, will [illegible] when [illegible] will [illegible] are [illegible] to [illegible] Nothing [illegible] to [illegible] to [illegible] preparatory to, or after taking, Quinine. We would say to all who are afflicted with this disease to Give them a FAIR TRIAL.

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SCALLOPED SHEEP.—Scald the sweetbreads, let stand in cold water a few minutes, then parboil in a saucepan of boiling water, adding the juice of a lemon, a little salt, a bay leaf, and a blade of mace. When tender, cut in small pieces, season with salt and pepper, and put in a buttered pudding dish, with a layer of bread crumbs, then a layer of sweetbreads, and so on, with bread crumbs on top. Pour over the whole a cup of cream, and bake half an hour.

BOILED TURKEY.—Boiled turkey with oyster sauce is a delicious dish. Stuff the turkey with a dressing made of bread crumbs, butter, pepper, salt, and a little sage, and boil in water enough to cover it. Make a sauce of the liquor in which the turkey was boiled, thickened with flour and butter, and add a pint of oysters, with a little cream. Pour over the turkey and serve.

—Mrs. Hooker, in Christian Union.

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Scientific.

A ROME OF GLASS.—In the large basement room of the home of S. Isaacs, at No. 1434 Mission Street, between Tenth and Eleventh, is now weaving the most wonderful fabric of which the voluminous history of unique feminine apparel furnishes any account. It is the material, as flexible as the finest of silk and as durable as Blue Jeans William's favorite stuff for trousers, for a lady's dress, and it is woven by the world renowned artist in glass work, Prof. Theodore Greiner. It is of the finest grade colored strands of glass-ets, spun by himself. Compared with the completed garment, the mythical glass slipper of the fabulous Cinderella will rank in its vulgar and insignificance as an extinct Napa soda bottle. A Chronicle reporter called on him recently, and he very courteously showed him the entire process. Breaking an extra piece off the solid bottom of an already broken tumbler, he submitted it to the heat of a blow-pipe until it became incandescent and soft. Then with a "stick" of glass he touched the molten portion, and with an expert motion, which may be described as a flip, he carried a thread of the material as slowly-revolving wide wood-en wheel of nineteen feet circumference. At a certain number of revolutions the strand was complete, and the wheel was stopped and it is removed. It then consisted of innumerable gossamer glistening threads, finer than the finest floss silk. These strands are spun of all colors, and are then washed in a solution of water and best-refined sugar, which toughens them. The spinning is all done and occupied many weeks. The weaving is done on an old-fashioned hand loom. The warp being nineteen feet long and the woof four feet, so that the material will extend to advantage only about ten inches a day can be woven.—San Francisco Chronicle.

THE ELECTRIC LIGHT ON THE METROPOLITAN RAILWAYS.—A first installment towards lighting the stations of the Metropolitan Railway by electric light was made on Monday night. The point chosen for the experiment was the Edgware-road, and the brilliant appearance of that station, illuminated by two of these lights, one at either end of the building, was in marked contrast with the ordinary aspect of an underground railway station. The platforms are dull and gloomy, and the cost of lighting them is estimated at about £5 per hour, so that it is hoped the present promising innovation, even if only for temporary purposes, may be extended. However, as has not been so much looked for as to afford the public a better light than has been successfully employed, a few words explanatory of the arrangement will not be out of place. A short platform has been erected in front of the station, and is protected from the weather by a glass roof. Under the platform, and parallel to the line, is a trench, in which are placed the electric lamps. These are suspended from the roof of the trench, and are protected from the weather by glass shades. The lamps are worked by a steam-engine, which is placed in a shed at the end of the platform. The electric current is conveyed from the engine to the lamps by means of insulated copper wires. The lamps are of 2,000 candle power each, and are placed at intervals of about 50 feet apart. The experiment was made by Messrs. Siemens, of Charlton, and Messrs. Crompton, of Chelsea, and the result is highly satisfactory.—Times.

At a late meeting of the Russian Geographical Society communications were made to the five expeditions now exploring the interior of Asia under the auspices of Society. The most important of these is the one under Prjevalski, of the 2d of the twenty-three Teachers and Officers constituting the Corps of Cadets and Junior Officers in Command at Camp Jackson, Columbia, S. C., during the Session of 1879-80, will be selected from the town of Khiva. Another expedition, called the Mongolian, is under the superintendence of Commander M. Pevtsoff, and is equipped by M. Potanin, who was heard from last in Siberia, at the end of May, intending to cross the Altai through Uliassutai to Kobdo, on the Kobdo River, and thence to Kuldja, on the Ili River. A third exploring party, under M. Prjevalski, is starting at Kosul-Kolon, a Mongolian village two days' journey to the north of Kiakhta, on the Russian frontier. The object of this party is to explore the mountains of Nan-Shan, which separate Mongolia from the Chinese provinces of Kan-Su and Shen-Si. The fourth expedition, under Potanin, is to explore the mountains of Kuku-Noor, a Mongolian, White Sea, which have been said to be a Russian Switzerland, and the fifth, under Pavlovski, is to explore the country between Kuku-Noor and Lake Lob-Nor.

The telephone is rapidly coming into extensive use in the United States. In some cities and towns it is employed to put the stores and residences of subscribers in telegraphic communication with each other, and now takes the place of speaking tubes in most offices. It is suggested, in addition to these uses, that it would be a valuable auxiliary to the fire department, as it would enable the chief engineer to receive the first intelligence of fires, and to despatch the apparatus to the right point without the loss of time that now occurs in sending messengers to the engine houses. It is also suggested that it would be a valuable auxiliary to the police force, enabling the officers on the beat to communicate with the station-house at any moment.—Iron.

The sensibility of Selenium, a rare element found in the neighborhood of lightly well known. The selenium American inventions is that Mr. Carey F. Bostock, Mass., has devised a method by which a sensitive surface of selenium may be made to receive a photographic impression, which he calls a Photoscope. It will receive the image of a street in New York and deliver the photographic impression at Boston.

The Montreal Council of St. Petersburg, on the presidency of M. le Baron Korff, has decided upon erecting electric lights on certain points in the city parts, and in the great bridge of Chamvin. It is stated that an experiment will be shortly made with the electric light between the Place de la Bourse and that of Gare du Port, and that several other squares will be illuminated by the same means. The experiment will be made by the Shah in the palace of Tabriz, the Electrician.

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Choice family	5 62½	5 75
Fruits:		
Dried apples, ₩ lb	2½	3½
Dried peaches, ₩ lb	2½	3
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	1	6
Butter	6	7
Sugar	5	9
Gingernuts	9	12½
Oil:		
Coal, in cases, test	20	23
Coal, in barrels, test	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	— —	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	4½
Ordinary	6½	6¾
Fair	6¾	7
Prime to choice	7¼	— —
Soap, ₩ box:		
XXX Palm	3 00	— —
Keller's magnolia	2 50	— —
Keller's olive	2	— —
Starch, ₩ lb.	2½	3
Salt, in sacks:		
Fine	1 4	1 45
Coarse	90	95
Sugar:		
Good fair	6¾	— —
Prime	7	— —
Choice	7¼	— —
Yellow clarified	7¼	7½
White clarified	8	— —
Crushed	9	— —
Powdered	9	— —
Spices, ₩ lb:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.		
Black Oolong	75¾	1 10
Green imperial	80	90
Tobacco:		
Low grades	2@ 3	
Medium	3½@ 4	
Good to fine	4½@ 4	
Low leaf	4½@5	
Medium	5½@ 6	
Good	7 @ 8	
Fine	9 @ 8	
Selections	9 @10	

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	49	— —
White	50	— —
Mixed	47	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	42
Bran, choice, ₩ 100 lbs	— —	1 05
Hay, ₩ ton:		
Prime	18 00	19 00
Ordinary	15 00	— —
Cow Peas:		
Whippoorwill	70	— —
Mixed	70	— —
Clay	70	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	11	— —
Shoulders	8½	— —
Sides, clear rib	10	— —
Sides, clear	10½	— —
Hams, sugar-cured	13	13½
Mess Pork, ₩ bbl	9 75	9 87½
Dry Salted Meat:		
Shoulders	8	8½
Lard, ₩ lb:		
Choice, in kegs and pails	7¾	— —
Choice in tierces and barrels	7½	— —

EDULENTS.

Potatoes, ₩ bbl	1 50	— —
Onions, ₩ bbl	1 75	— —
Apples, ₩ bbl	2 00	— —
Cabbages, ₩ crate	1 00	— —

WOOL.

Burry	10	— —
Louisiana, clear	15	14
Lake, clear	— —	— —

BALING STUFFS.

Bagging:		
Jute	10½	11
Ties, Arrow best, per bundle, 50 ties and buckles		2 5
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 @6	4 @6
Young	3 @4	3 @4
Ducks	4 @5	4 @5
Geese	4 @6	4 @6
Turkeys	9 @10	12 @15
Eggs, ₩ dozen:		
Country	— —	10
Louisiana	— —	10

MISCELLANEOUS.

The most wonderful and marvelous success, in cases where persons are sick or pining away from a condition of miserableness that no one knows what ails them, profitable patients for doctors, is obtained by the use of Hop Bitters. They begin to cure from the first dose, and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column Adv.

A Dutchman once met an Irishman on a lonely highway. As they met, each smiled thinking he knew the other. Pat, on seeing his mistake, remarked, with a look of disappointment, "Faith, an' I thought it was you, an' you thought it was me, an' it's naythur of us." "Yaw, dat is dru. I am anuder man, and you is not yourself, and we are some other bodies."

LAME BACK. WEAK BACK.

BENSON'S CAPCINE

POROUS PLASTER,

This article is one which really possesses extraordinary merit. By consulting reliable physicians in your own locality you will find that the above is true. It is far superior to the ordinary porous plaster, all the so-called electrical appliances, and to all external remedies whatever. It contains entirely new elements which cause it to relieve pain at once, strengthen and cure where other plasters will not even relieve. For lameness and weakness of the back, diseased Kidneys, Lung and Chest difficulties, Rheumatism, Neglected Colds, Female Affections, and all local aches and pains, it is simply the best remedy ever devised. Sold by all Druggists.

Price 25 Cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, July 21, 1879.

COTTON.

The news has further depressed the market, and buyers speak of ⅛c decline, but nothing has transpired yet to establish more than ⅛c., the principal holders refusing to give way, preferring to await further developments, in which they have been encouraged by the sudden rebound at 1 45 P. M. in future at New York.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	10⅝	....
Ordinary	10⅝	10⅞
Good ordinary	10⅝	10⅞
Low middling	11	11⅛
Middling	11⅜	11⅝
Good middling	11⅝	12⅛
Middling fair	12⅛	12⅝

Sales to-day, 25 bales. Market easy and nominal.

Receipts at United States ports, week ending Monday, July 14, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	12	12	231
New Orleans	28	120	868
Mobile	21	67	210
Savannah	5	1	581
Charleston	3	....	508
Wilmington	....	....	78
Norfolk	18	8	548
Baltimore	....	....	60
New York	....	11	429
Boston	197	221	501
Philadelphia	40	....	39
Various	....	....	19
Total	381	553	3,943

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10.72	10.75@10.76
February	10.83@10.84	10.86@10.88
March	10.97@10.98	11 00@11 05
April	....	....
May	....	....
June	....	....
July	11.56@11.57	11.60@11.63
August	11 39	11.56@11.59
September	11 39	11.67@11.68
October	10.98@10.99	11.00@11.05
November	10.70@10.72	10.73@10.74
December	10.60@10.70	10.70@10.70

Sales, 163,000 bales. Market steady.

A lecture on natural history was called upon the other day to pay for a live rabbit which he had in a basket in a railway car, and which the conductor said would be charged the same as a dog. The lecturer calmly explained that he was going to use the rabbit in illustration of a lecture he was about to give in another town, and, indignantly taking a small tortoise from his pocket, said, "You'll be telling me next that this is a dog, and that I must pay for it also." The conductor went for superior orders, and, on his return delivered this lecture on natural history: "Cats is dogs, rabbits is dogs, but a tortus is a hinsect." The professor had to pay dog fare for the rabbit.

The will of Sylvanus W. Gordon, Rear Admiral in the United States Navy, who died in France in May last, has been filed for probate in New York. He directs his wife's jewels to be sold, and he leaves half the proceeds to the Young Women's Christian Association, and the other half to the Sheltering Arms. He leaves $6,000 to the Episcopal Church in Paris, $2,000 to the Seamen's Friend Society, $2,000 to the Home for Sailors, $2,000 to the Home for Incurables, $2,000 to the Hospital for the Ruptured and Crippled, $2,000 to St. John's Land, and the remainder to the Pennsylvania Hospital in Philadelphia.

MISCELLANEOUS.

TUTT'S PILLS

INDORSED BY

PHYSICIANS, CLERGYMEN AND THE AFFLICTED EVERYWHERE.

THE GREATEST MEDICAL TRIUMPH OF THE AGE.

TUTT'S PILLS CURE SICK HEADACHE.

TUTT'S PILLS CURE DYSPEPSIA.

TUTT'S PILLS CURE CONSTIPATION.

TUTT'S PILLS CURE PILES

TUTT'S PILLS CURE FEVER AND AGUE.

TUTT'S PILLS CURE BILIOUS COLIC.

TUTT'S PILLS CURE KIDNEY Complaints

TUTT'S PILLS CURE TORPID LIVER.

TUTT'S PILLS IMPART APPETITE.

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Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

THE District Conference for Selma district, Alabama Conference, will meet in Marion, July ——. The secretaries of Quarterly Conferences will please send the names of the delegates elected to Rev. J. M. Crews, Marion. The recording stewards will please have the Quarterly Conference Journals present as the District Conference will have to inquire how they have been kept. (28) J. W. KUSH.

CAMP MEETINGS.

THE annual camp meeting at Healing Springs will commence on Thursday before the fourth Sunday in August, at half-past seven P. M., and will continue from six to eight days. Hacks will run between the camp ground and Buckatunna Station, on the Mobile and Ohio railroad. The trustees will have all ministers taken to and from the camp ground free of charge.

Rev. E. Wadsworth, D. D., presiding elder, will have charge of the meeting and a number of eminent divines from Alabama and Mississippi are to be present. J. H. JAMES, P. C.

BLAKON SPRINGS, Alabama. 30

THERE will be a camp meeting on the Philadelphia circuit, Mississippi Conference, commencing on Friday night before the second Sunday in September next (September 12.) Ministers of the gospel are invited to attend. There will be conveyance at Meridian to take all that will come by railroad.

29 J. C. HAGGAN, P. C.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, is appointed to commence on Wednesday night before, and to embrace the fourth Sunday in August, 1879. It will be on the self-entertaining plan. Ministers are generally invited to come and help us. This camp ground is twenty-three miles north of Newton station and seven miles west of Union, near Beech Springs, Neshoba county, Miss.

J. H. HOLLAND, Pastor.

THE camp meeting at Welcome Home, five miles west of Columbia, La., will begin on Wednesday, the twenty-fourth of September next, and will continue six or eight days. Ministers of the gospel are cordially invited. Ministers of the district are expected.

28 ROBT. S. ISBELL, P. C.

THE annual camp meeting at Smith Camp Ground, near DeSotoville, Choctaw county, Ala., will begin on Friday evening August 29, '79. (28) ALEX HOOD, P. C.

LOUINA CIRCUIT, NORTH ALABAMA CONFERENCE.—The Louina camp meeting will begin on Friday night, September 19, 1879, and close on Tuesday night, September 23. This is a delightful place—mountain air and pure water. Accommodation ample in every respect. The service of several ministers have been engaged; others expected from Georgia and Alabama.

27 E. H. EVANS.

THERE will be a camp meeting on the Caddo circuit, Louisiana Conference, commencing on Friday before the third Sabbath in August. Ministers are invited, and especially those of the Shreveport district.

27 J. M. JOHNSTON, P. C.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Pine Hill	Aug. 2, 3
Shreveport	9, 10
Caddo, at Cypress	16, 17
North Bowlin, at Reed Lands	23, 24
South Bossier, at Cotton Valley	26, 27
East Point, at East Point	30, 31
Springville, at Brownsville	Sept. 6, 7
Mansfield	10
DeSoto at Bethel	13, 14
Many	20, 21
Anacoco	24
Calle	27, 28
Natchitoches	October 1
Natchitoches circuit	4, 5
Pleasant Hill, at Beulah	11, 12
Logansport	18, 19

There will be a camp meeting at Cypress, embracing the third Sabbath in August, Bro. Johnston, pastor. Another at Bethel, embracing the second Sabbath in September, Bro. Elverman, pastor. Another at Beulah, embracing the second Sabbath in October, Bro. Cassidy, pastor. These brethren solicit the help of all ministers who can come.

28 ELBERT HANDLE, P. E.

DELHI DIST.—THIRD ROUND.

Winnsboro circuit, at Neville Prairies	June 21, 22
Rayville circuit, at Little Creek	28, 29
Lake Providence and Person Grove, at Lake Providence	July 5, 6
Madison circuit	12, 13
Tensas mission, at Jordan chapel	19, 20
Oak Ridge circuit, at Union Hope	26, 27
Land Grove circuit	Aug. 2, 3
Bastrop circuit, at Bastrop	9, 10
Monroe and Delhi, at Delhi	16, 17
Floyd, at Midway	23, 24
Trenton, at Frank's chapel	30, 31
Waterproof and Tensas chapel, at Waterproof	Sept. 6, 7

27 H. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Grand Bay, at Portersville	Aug. 2, 3
Whistler	9, 10
Eastern Shore, at Sibley's	16, 17
Tensaw circuit, at Allen's	23
Bladen, at Healing Springs (camp meeting)	23, 24
Okolumma, at DuBose (school house)	30, 31
Suggsville, at Oaline town	Sept. 6, 7
St. Stephen's, at Sunset (camp meeting)	7–14
Mobile, at St. Francis Street	21
Grove Hill, at Fulton (camp meeting)	26, 28
Clarke, at George's (camp meeting)	Oct.

29 F. WADSWORTH, P. E.

EUFAULA DIST.—THIRD ROUND.

Eufaula	July 5, 6
Red Sulphur Springs, at [illegible]	12, 13
Abbeville	19, 20
Ozark, at Pea Ock	Aug. 2, 3
Newton, at Bethel	9, 10
Clayton and Geneva, at Tabernacle	16, 17
Ville Flats, at Shiloh	23, 24
Pea River, at Sparks	30, 31
Enon and Midway, at Enon	Sept. 6, 7
Columbia, at Pleasant Hill	13, 14
Perote to Wicksburg	20
White Point, at Rowarth	27, 28
Henry, at Union Hill	Oct. 1, 2

The Wilcox Springs camp meeting, near Mount Andrew, on Perote circuit, will embrace the third Sunday in September. The China Grove camp meeting, Ozark circuit, will embrace the first Sunday in October. (28) R. R. CRAWFORD, P. E.

MARIANNA DIST.—THIRD ROUND.

Holmes' Valley, at Grange Hill	July 12, 13
Calhoun, at Bethel	19, 20
Big Creek, at Panther Creek	26, 27
Chipola mission, at New Reform	Aug. 2, 3
Greenwood, at Moore's	16, 17
Gene, at Union, at Campground	23, 24
Gordon, at New Hope	30, 31
Freeport, at Freeport	Sept. 6, 7
Pierre Gordon's chapel, at St. Paul's	13, 14
Marianna, at Marianna	20, 21

28 ELISHA PHILLIPS, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 28, 29
Montgomery station	July 5, 6
Opelika station	12, 13
Tuskegee station	19, 20
Tallassee and Talladega	26, 27
Hartwell circuit, at Seal	Aug. 2, 3
Crawford circuit, at Dicklanson chapel	9, 10
Sougahatchie mission, at Hardis	16, 17
Sardine circuit, at Wormsville	23, 24
Elm Creek circuit	Sept. 6, 7
Tuskegee circuit, at Tuskegee	13, 14
Loachapoka circuit, at Armstrong	20, 21

The District Conference will convene at Seal, Thursday, July 31, at nine o'clock A. M. The introductory sermon will be preached by Rev. A. S. Andrews, D. D.

The recording stewards of the various pastoral charges of the district will please forward the names of delegates and members to W. H. Washington or H. D. Perry, Seal, Russell county, Ala.

T. F. MANDUM, P. E.

P. S.—The change of place for Plaintiff Conference is made because the church at Tuskegee is undergoing repairs necessary to fit it up for the Annual Conference. (27) T. F. M.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—THIRD ROUND.

Shubuta circuit, at McGowan's	July 5, 6
Meridian	12, 13
Waynesboro, at State Line	18
Chickasahay mission, at Adamsville	19, 20
Wayne circuit, at Liberty	26, 27
Enterprise circuit, at Chunkey	Aug. 2, 3
DeKalb circuit, at Scooba	9, 10
Enterprise station, at Chapel Hill	16, 17
Spring Hill circuit, at Linwood	23, 24
Paulding circuit, at Camp Ground	30, 31
Shady Grove mission, at Pleasant Hill	Sept. 6, 7
Philadelphia circuit, at Pilgrim's Rest	13, 14
Marion circuit, at Tunnuba	20, 21

28 R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Black Hawk, at Sweet Water	July 12, 13
Winona and Carrollton, at Winona	19, 20
Richland, at Shiloh	26, 27
Kosciusko and Durant, at Kosciusko	Aug. 2, 3
Attala, at Spring Dale	9, 10
Lexington (Friday)	15
West, at Emory	16, 17
Walden, at Midway (Monday)	18
Winona, at Bethesda (Wednesday)	20
Liberty, at French Camp	23, 24
Bellefontaine at Greensboro	30, 31
Greenwood	Sept. 6, 7
Zilpha, at Shiloh (Friday)	12

24 E. A. JONES.

How Queen Victoria Popped the Question.

On June 20, 1837, William IV. died, and Victoria, then a young maiden, ascended the throne. It had been planned in diplomatic circles to have her marry Alexander, the brother of the King of the Netherlands; but that project failed, for Prince Albert, of Cobourgh, came to England in 1839 and won the heart of England's Queen. On the fourteenth of October her Majesty informed the Prime Minister, Lord Melbourne, of that important but delicate fact, and the following day the Prince had an audience with the Queen. The two lovers were placed in a very peculiar position. The social position of Victoria was so superior to that of Prince Albert that he could not make the first advance, nor offer the lady his hand, as is usually the case between lovers now-a-days. It was rather for her to make the proposition and offer her hand, and she accomplished the somewhat unusual feat in a very skillful manner. With a gracious smile she handed the Prince a small bouquet of flowers, which he placed as near as possible to his heart. As he had no button-hole or pocket in that region of his close-fitting uniform, he took his pen-knife, cut a slit, and slipped in the precious token. He then expressed his thankfulness and pleasure at being so well received at the English Court, and especially at his reception by the Queen. In reply to which she asked him the tell tale question: "If the country pleases your highness so well, perhaps you would not object to remain with us?" The Prince replied that was the great desire of his life, and the Queen, feeling that the decisive moment had come, though quivering with womanly delicacy, confessed to him honestly her great love for him, and assured him that it would be the cause of her greatest happiness if he would consent to make the sacrifice necessary to become the husband of the Queen of England. For he could be nothing more than her husband, and would have nothing to do with the political affairs. The Prince was charmed and capitulated unconditionally. They were married on the tenth of February, 1840. Their marriage was in every way a happy one, and their wedded life unalloyed until death seized the Prince as his prey. Calumny and intrigue never poisoned the sweetness of their family life, which stands to-day as a model, not only for crowned heads, but also for the humblest of human kind.

In an article on the habits of the fly, the New York Tribune ably says: "Great care has to be taken in eating huckleberries, because not infrequently a fly so much as to be mistaken for one; and if he can be baked in a cake and pass himself off on the unwary as a currant, he dies, without a regret."

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, 50 Cent Bottles, at 50c. It warranted superior to any other or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray Street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii. 2.

COCA BITTERS,

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The New Remedy made from the Leaves of the South American Coca Plant.

An excellent cordial prepared expressly for popular use, and presenting in an elegant form all the wonderful tonic and life-giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chill and Fever, Nervous Weakness, Sick Headache, Neuralgia, and either Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

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NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill nightly from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

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DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; $1 to accompany the order and balance to be paid when medicine is delivered.

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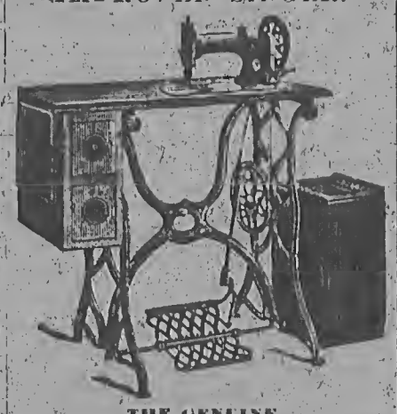

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NEW BASQUES, POLONAISES, PRINCESS DRESSES, WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.

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$5 A DAY AT HOME for honest, intelligent men. Business light and profitable. Address, J. B. CHAPMAN, Madison, Indiana.

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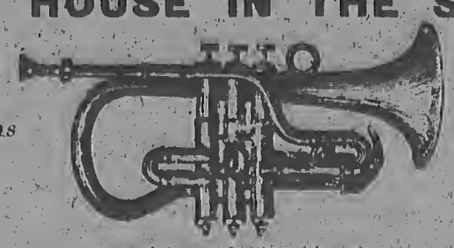

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An Agreeable Aperient and Refrigerant.

This well-known preparation is highly recommended for Dyspepsia, Headache, Sickness of the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste makes it cooling and refreshing. Put up in 6-ounce bottles. Prepared by

A. ROGERS' SONS, Chemists, N. Y.

Superior to Mineral Waters, Seidlitz Powders, Etc.

For sale by all New Orleans druggists. 8p

WM. G. LHOTE. A. SAMUEL

LHOTE & CO.,

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SASH, BLIND,

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Lumber Yard,

Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

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8p

PINE ISLAND GUANO

FOR SUGAR CANE

—AND—

ALL QUICK-GROWING CROPS.

PINE ISLAND

Ammoniated Phosphate,

FOR COTTON

—AND—

ALL SUMMER AND FALL CROPS.

The Best Fertilizers in use, and prepared with great care for the Southern market.

THE KINNEY & MILLER (Minnesota)

Early Amber Sugar Cane Seed,

CROP 1878,

Fresh from Kenny & Miller Farms.

DISCOUNT TO THE TRADE.

FOR SALE BY

HUGH W. MONTGOMERY,

160 Common St., New Orleans.

Sole Agent for the Southwest.

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE.)

WILL preserve, cultivate, beautify, arrest the fall of and confer a silken softness to the Hair, and will not soil the most delicate linen. Price $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, healing all the throat dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 57 Sixth avenue, New York.

If you are a man of less than two weeks and fifty cents to spare, and take HOP BITTERS.

If you are wasting away with any form of disease, or suffering from poor health or broken down by whiskey or other drinks, take HOP BITTERS.

If you are a mechanic, or tired, sick or worn out, suffering from poor health or broken down by whiskey or other drinks, take HOP BITTERS.

If you are a lawyer, or editor, or minister, or business man, or mother, or maiden, broken down by whiskey or other drinks, take HOP BITTERS.

Whoever you are, wherever you are, who feel that your system needs cleansing or your blood purifying, or your nerves toning, or your appetite restoring, without intoxicating, take HOP BITTERS.

If you are simply ailing, are weak and low spirited, or feel that you need an appetizer, tonic or stimulant, and take HOP BITTERS.

If you are young, old, married or single, suffering from any disease of the stomach, bowels, blood, nerves, kidneys, liver, or urinary organs, or malaria, use HOP BITTERS.

Your druggist keeps it.

HOP BITTERS.

It may save your life. It has saved hundreds.

THE ORIGINAL

Superintendent of the Bay and Lake Swamp of New Orleans.

A. McDERMOTT,

Has furnished and established the finest and most satisfactory manufacturing De Bys patent

ARTIFICIAL

Arms and Legs,

and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.

A. McDERMOTT,

303 Camp Street, N. O.

T. W. ROTHICK,

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OFFICE, 271 CAMP STREET.

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Embalming and disinterring bodies. Shells carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 8p

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, JULY 31, 1879. NO. 31.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP, 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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The New Orleans Christian Advocate will be furnished to subscribers at the following rates including postage:

One Year	$2 00
Six Months	1 00
Three Months	50

To all Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

SUMMER MORNING.

BY BLAISE GODFREY.

The sun is up! I hear the lowing
Of cattle from the distant grass;
Where trails the silver dew with my boot
And round my pathway flutters past
The golden wing of butterfly.

The sun is up! I hear the bleat
Of sheep that wander on the hill;
Where broken rocks of granite jut,
I see it across my offering strike
And drift upon the stony crest.

A cool, fresh wind of promise
Is over my shoulder softly blown;
Like an angel's whisper it comes
Where fragrant grass and flowers are strewn
Its wings of dream and song.

Christian Union.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, July 22.—By order of the Board of Health disinfectants are applied against all points of entrance and departure of persons and places in the Mississippi valley south of Cairo. Passengers arriving from infected districts in Texas, Mississippi or the Gulf coast will be allowed to enter the city without passing through the hands of the Board of Health. The disinfection of the Board of Health extends to the Alabama line.

NEW YORK, July 22.—Dennis Mahaffey, a man of three names, Chas. McCarthy, Jr., and Jacob Harris, and New York, one night, at Broom, near Centre street, in a saloon kept by Patrick Burke, Broadway, Brooklyn, on Sunday.

The Seminary yellow fever hospital at Tiers were seven persons, each in bed, and she took all the necessary medical precautions when the Mayor ordered the removal of the patients to other hospitals. Mayor Wickham, who is confined to his house with the fever, was not informed of the order, and when he learned of it countermanded it. The order was not carried out, as the Board of Health would not allow the removal of the patients.

The post-mortem examination of the body of Dr. Cullen, who died of yellow fever, has revealed the fact that the disease was of a malignant type.

NEW YORK, July 23.—The mayor of Brooklyn, acting upon the advice of the Board of Health, has issued a proclamation declaring that the city is free from yellow fever, and that the quarantine regulations will be withdrawn on the 25th inst.

NEW YORK, July 23.—Dr. Cullen, who died of yellow fever, was buried this afternoon. Only a few persons were present. The funeral was private, at the request of the family.

NEW YORK, July 23.—The following dispatches have been received:

NASHVILLE, July 22.—To Col. John C. Lamoreux, Memphis: You are hereby assigned to command of the sanitary troops at Memphis. He will be obeyed and respected accordingly.

ALBERT S. MARKS, Governor.

NASHVILLE, July 22.—To the officers and soldiers of several companies, Memphis: The eyes of the people of the State are upon you. Prove true soldiers. I will ask the State to reward you. Remember that the duty of the soldier is obedience.

ALBERT S. MARKS, Governor.

WASHINGTON, July 23.—The Marine Hospital Service has issued a quarantine against Memphis. The National Board of Health to-day ordered the removal of refugees from Memphis to Grenada, and directed that the establishment of a quarantine camp be necessary, asked that tents and rations be furnished for the refugees.

ST. LOUIS, July 23.—No case of yellow fever has developed since sending the Memphis refugees in this city up at quarantine. As a matter of safety the mill orders decided to-day that no boat or people from Memphis should be allowed to come up to the city after to-morrow. The General Government has been notified of this determination and a proposition telegraphed to Washington that a refugee camp be located on an island near the St. Louis quarantine landing.

FREDERICKSBURG, Va., July 25.—Rains in the north of Virginia to-day have put an end to the unprecedented drouth which has prevailed for two months, and threatening a total failure of the corn crop in large districts.

MEMPHIS, July 26.—Thirteen cases in all were reported to the Board of Health to-day. One additional death occurred this afternoon, Joe Adams, at 73 Clay street. It was thought the Board of Health this afternoon would declare the fever epidemic, but after a careful revision of the reports from all the undertakers, the result showed out of 71 deaths reported for the week, but 34 had died of yellow fever.

MEMPHIS, July 26.—At a meeting of citizens, held this morning, a Committee of Safety was appointed, from whose members the following executive committee was chosen:

D. C. Porter, President and ex officio chairman; Dr. R. W. Mitchell, John Johnson, A. S. Livermore, W. W. Thacher, J. S. Prestidge, Rev. W. E. Boggs, N. W. Speers.

On motion of Dr. R. W. Mitchell, it was resolved, to take the census of the city as a basis to calculate the necessities and wants of those remaining.

PITTSBURG, Pa., July 27.—The storm of yesterday, though not so severe in the city of the immediate vicinity was fearful in its effects in the surrounding villages and country. The old towns of Perrysville and Karns City suffered terribly. Twenty-five houses in the former city were swept away and destroyed, and the line of railroad between Parker's and Karns City was submerged, bridges washed out, culverts destroyed and the road bed in many places ruined. People of that section barely escaped with their lives.

MEMPHIS, July 27.—Fifteen new cases were reported to the Board of Health to-day. Among the most prominent are: Miles Owens, Brooks Wilson, James Meath. Nine deaths from yellow fever have occurred since last night.

At a meeting of Howard Association held this afternoon it was announced that the medical needs at present from physicians or others from abroad; comparatively few cases of fever are now under their charge. Withdrawal of thanks to many who have kindly tendered their services, which will be gratefully remembered. We would add that under no circumstances will the services of nurses be declined. Persons to be sent for must be ordered.

TWO CORPSE TRAINS.—Two trains will leave this morning on the Mobile and Ohio railroad, conveying the remains of Rev. Dr. Cowden, D. D., and Rev. Mr. Boggs, who died of yellow fever in this city. The Methodist Church and Epworth League have been strengthened and the pastor is no more anxious about trouble.

MEMPHIS, July 28.—Ten new cases were reported to the Board of Health to-day. Seven deaths from yellow fever occurred during the past twenty-four hours.

The special train engaged to take the remains of the city physician, Dr. Erskine, and family to Memphis to be interred, left this morning at 8 o'clock. Dr. Erskine, his wife and two children died of yellow fever.

Dr. Dunn, a prominent physician of Memphis, arrived in the city last night.

It is reported that the King will return into the service. Rush. It is certain that he will do so. The Austrian corps are ready to follow him if he will lead them. We have in camp 1,000 men who have volunteered. The yellow fever appears to be a stubborn and unconquerable disease.

MEMPHIS, July 28.—The following telegrams have been received:

NASHVILLE, July 28.—To Col. John C. Lamoreux, Memphis: You are hereby assigned to command of the sanitary troops at Memphis. He will be obeyed and respected accordingly.

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WASHINGTON, July 28.—The Mayor of St. Louis telegraphs the National Board of Health to-day that the arrival of refugees from Memphis is becoming so numerous that the establishment of a quarantine camps necessary, and asks that tents and rations for the transient persons be furnished by the Federal authorities.

ST. LOUIS, July 28.—A severe thunder storm passed over Kirkwood, New Athens and Marine this evening, doing much property damage. Several horses were killed, buildings burned and a number of persons injured.

WASHINGTON, D. C., July 28.—Dr. Woodward, Surgeon and Assistant Surgeon of the Marine Hospital Service, telegraphs this afternoon from Mississippi City that the cases in the City Hospital were yellow fever, as shown by a post mortem examination, all of those who died to-day.

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The post-mortem examination of the body of Dr. Cullen, who died of yellow fever, has revealed the fact that the disease was of a malignant type.

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ST. LOUIS, July 28

The Christian Advocate.

THURSDAY, JULY 31, 1879.

For the New Orleans Christian Advocate.

MY MOTHER'S WEDDING DAY.

'Twas morn: beneath Virginia's skies
O'er golden Summer tide,
With happy heart and beaming eyes,
My mother stood, a bride.

A hero, worthy of the name,
Stood proudly by her side,
With brow fit for the crown of fame,
And truest heart when tried.

The day was just as fair as this,
The bird's song just as sweet,
When father gave his bride a kiss,
And friends were there to greet.

If there were clouds, I know the gold
Of sunshine made them bright,
And theirs were hearts that never grew cold—
Love which no care could blight.

Long years they journeyed hand in hand,
This hero and his bride,
Till called unto the "better land,"
And then he left her side.

Within "God's acre" now he sleeps,
Amid the peaceful dead;
While she, a widow sadly weeps,
In sorrow bows her head.

The eyes once bright are dim with tears,
Her dark hair's turning gray,
And memories of those by-gone years,
Are fondly viewed each day.

Just four and thirty years have flown
Since that glad wedding day
Just twelve short hours was left to me
To walk the lonely way.

God bless my cherished mother dear,
And strengthen her, I pray;
Oh, cheer her heart, and dry the tear,
On this, her wedding day.

INVALID.

From the Work.

MERIDIAN DISTRICT CONFERENCE.

MR. EDITOR: This Conference met at Lauderdale, June 27, 1879. No Bishop being present, the business of the session was ably conducted by Rev. R. J. Jones, presiding elder of the district.

From the very beginning a good religious feeling prevailed. At the close of the first public service the presence of the Holy Ghost was felt through the whole assembly, and there were several additions to the church. This state of religious awakening continued during the session, and the meetings were continued several days after the adjournment of the Conference, with good results.

The district was well represented by both ministers and laymen. The following resolutions are expressive of the sense of the Conference upon the usual points looked into on such occasions:

UPON THE SPIRITUAL CONDITION OF THE CHURCH.

Resolved, That from the information coming up from the various charges, we are of the opinion that while there are many signs of bad faith and backslidings in the church, there are very many encouraging facts respecting the spiritual condition of the church.

Resolved, That we are particularly gratified upon receiving reports of so many regular prayer and class meetings, church conferences, Bible readings, and other social meetings of the church within the bounds of the district.

SUNDAY-SCHOOLS.

Resolved, That we note with gratification the general condition of the Sunday-schools as being in an advancing state. Some of the schools are fully awake and are up with the marked improvements in the manner of making this important work most effective in the proper training and saving of souls. We recommend the introduction of books pertaining to Methodist history and polity, and the education of teachers and scholars in Methodism.

EDUCATION.

Resolved, That your committee take great pleasure and pride in recommending East Mississippi Female College to all seeking healthfulness of location, thoroughness of scholarship and economy in expenses, as second to none in the South. Located at Meridian, Miss., it is accessible by four railroads. The president, Rev. J. W. Adkisson, is assisted by a corps of well-trained and competent teachers. Great care is taken of pupils placed in their charge, and we have never seen so much attention given and success attained in the physical development of young ladies as in this college. We are satisfied that the school will continue to win on the hearts of the people, until all we claim for it will be evidenced in a widespread experience.

Resolved, That we take pleasure in calling attention to the Male High School in Enterprise, Miss., under the superintendency of Prof. Spillman. Young men here studying for the ministry are taught free of tuition.

DISTRICT PARSONAGE.

Resolved, That the Committee on District Parsonage report that there is a positive need of such a parsonage in this district. That its location should be at Meridian, Miss. That it should be procured at the earliest practicable convenience. We recommend that this Conference elect a committee of three to purchase such a parsonage, and that this committee adopt such measures as they may deem necessary for raising necessary funds, and that debt be avoided.

A paper signed by William Spillman and J. T. Heard, entitled, "A Proposed Constitution for a Widow's and Orphan's Relief Association," was read in the hearing of the Conference, and referred to a committee. The committee carefully considered the same, and recommended that the Conference adopt this or some other similar plan looking to the inauguration of this good work. The Conference concurred.

Frequent reference was made to the subject of church literature, and the NEW ORLEANS ADVOCATE was recommended, with other church papers, all along during the session.

Enterprise was selected as the place for the Conference next year.

J. W. ADKISSON, Sec.

JULY 2, 1879.

WOODVILLE DISTRICT CONFERENCE.

MR. EDITOR: This body assembled at Greensburg, St. Helena parish, July 11, 1879, Rev. J. A. Godfrey, P. E., in the chair.

All the traveling preachers of the district, save one (thirteen in number,) were present, with about thirty-five local preachers and lay delegates.

The average spiritual condition of the district, though the time for special efforts hail only fairly begun, was represented as improved.

The establishment of one new mission of great promise was recommended to the Annual Conference.

There were forty-four Sabbath-schools, with 1,235 scholars, represented as solely Methodist, and using, almost universally, our literature. There are a considerable number of Union schools, in which are many Methodist children.

About thirty per cent. of quarterage has been collected, and unusual hopefulness expressed in reference to other collections.

About one-half of the quarterly records were on hand and examined, and the committee approved of the newly-printed journals, for their accuracy and neatness, but disapproved them in that, being printed so precisely and accurately, the secretaries of our quarterly meetings will simply perform mechanical service, without ever educating themselves in the usages of the church, and more especially, also, because the having to provide a book for every four years, will multiply the number of books so much that it will be more difficult to preserve them."

T. D. Brame, H. C. Newsom, Rev. J. E. Jagets and G. D. Nettles were elected delegates to the Annual Conference. D. F. Vaughn and Rev. W. A. Powell alternates.

Fervent prayer meetings, an interesting love-feast, a children's meeting, and the preaching of the word, afforded to crowded houses a feast of fat things too seldom enjoyed among us. Several times the altar was crowded with penitents, strong men mingling with little children in seeking the Lord. We left the brethren, who could stay, determined to continue the meetings, and we expect to hear of good results.

An excellent paper from the committee on the NEW ORLEANS ADVOCATE and the Quarterly Review of the Methodist Episcopal Church, South, was read by Prof. D. M. Rush, chairman, setting forth these periodicals as every way worthy of patronage. The editor and managers may be congratulated upon the well deserved and increasing support of the church given to the NEW ORLEANS ADVOCATE. We cannot prosper without it. It deserves patronage, say the committee, because: 1. "It is a first-class family Christian newspaper." 2. "It were cheap at $2 per annum, "even though it contained only the matter of its editorials." 3. It is the organ of our church in this part of our connection, "and we are proud to see in it an equal to any other," "a safe, pure, reliable family newspaper."

There are not unmeaning compliments. We are all satisfied the committee are sincere in commending the ADVOCATE and Quarterly to our "unqualified endorsement."

I send you a transcript of part of the report of committees on Centenary College, and also a resolution with reference to the donation of President H. F. Johnson to Whitworth Female College; both ordered to be printed.

Norvilla Institute was represented as having about ninety pupils registered last scholastic year. Prof. Norwood and his accomplished Christian wife are doing excellent work for the country and church. Greensburg is justly proud of them and their seminary. The Conference was hospitably and abundantly entertained, and in some of the days to come we shall vote for Greensburg again.

The next District Conference is to be held at Jackson, La.

THOS. W. BROWN, Sec.

MOBILE DISTRICT CONFERENCE.

MR. EDITOR: The District Conference of Mobile district, Alabama Conference, M. E. Church, South, convened at St. Paul's Church, Mobile, on the third instant, at nine A. M. Our Bishop was not with us. Rev. E. Wadsworth, D. D., our presiding elder, in the chair.

All the pastoral charges were represented either by those present or written reports.

We notice an improvement in the Sunday-school work. The finances of the district are in good condition. Some few reports were very encouraging with regard to the spiritual condition. The session was a quiet one; the congregations at the hours of divine service very small. We hope good results will follow. There were three pastors absent, and many of the delegates. President Massey, of Tuskegee Female College, and Rev. F. M. Peterson, of the Southern University, were with us. The following resolution was adopted:

Whereas, The proper observance of the Sabbath is indispensably necessary to all healthy, social life, and all moral and religious growth; therefore,

Resolved, That as Christian men, interested in the welfare of society and the salvation of souls, we note with grief and solicitude the growing tendency to turn the Holy Sabbath into a day simply of recreation and amusement. That as a District Conference we heartily condemn the habit of many members of churches visiting places of amusement on the Sabbath. That we urge upon pastors, official members and parents, to use all their efforts to stay this tide of evil that threatens us as a church and a people. That we heartily unite with all our sister churches in an earnest endeavor to preserve the purity of the Sabbath.

Next District Conference at Kizer Hill, Okatuppa, Miss.

Delegates to the Annual Conference: H. H. Graham, of Okatuppa, J. W. Portis, of Suggsville, R. L. Mitchell, of St. Francis Street, and H. L. Hopper, of Franklin Street.

R. P. BAKER, Sec.

JULY 15, 1879.

VICKSBURG DISTRICT CONFERENCE.

MR. EDITOR: The Vicksburg District Conference met in the town of Port Gibson, July 3, 1879, and continued in session two and a half days, under the presidency of Rev. W. L. C. Hunnicutt. The attendance was unusually large, and all the sessions characterized by the utmost freedom of discussion, pleasantness of brotherly feeling, and cheerful devotion to the great interests of the church. Reports from the several charges indicated a hopeful condition and outlook considering the general stress and depression of the times. *Every work in the district has a parsonage except one*, and measures are soon to be taken to supply that single deficiency. Few districts can make so favorable a parsonage exhibit.

Early in the session a committee was appointed on Quarterly Conference Journals. The committee brought in a carefully-prepared, exhaustive report, indicating all the errors in each journal. This report excited a good deal of interest, and doubtless will have a wholesome influence in quickening the secretary's skill and accuracy of recording stewards.

The Conference heard from Rev. J. A. B. Jones, president of Port Gibson Collegiate Academy, a very favorable report of the institution over which he presides.

A "Financial Plan," prepared by Rev. W. L. C. Hunnicutt, was adopted by the Conference, and ordered to be printed in the ADVOCATE, which I herewith enclose.

After resolutions of thanks to generous, good people of the charming little town of Port Gibson, the Conference adjourned to meet in Vicksburg next year. The following were elected delegates to the Annual Conference: R. D. Howe, T. B. Mellen, D. F. Ashford, W. L. Sibley.

N. J. VICK, Sec.

MADISON, ALABAMA.

MR. EDITOR: Madison is on the Memphis and Charleston railroad, in Madison county, Ala., fifteen miles above Decatur, and ten miles from Huntsville, on the north side of the Tennessee river, in a beautiful and once very fertile valley. The lands now are exhausted by the cotton culture, but susceptible of as high a state of improvement, and at as little cost as any I ever saw. But onward we move in the same exhaustive process of raising cotton and buying provisions.

Last year the entire crop of this section was seriously injured by a drouth; and now we are just emerging from another, which will reduce the corn crop at least one-half, which, with a moderate breadth in corn, will seriously effect the country.

The condition of the church and morals of the country are as badly wasted as the lands are exhausted—nearly all the old reliable members having gone to their inheritance among the saints.

The Huntsville District Conference of the North Alabama Conference met here on the eleventh, and closed its labors on Saturday evening, the twelfth instant. Owing to the financial pressure, which never fails to effect the preachers, and the yellow fever exodus from Memphis, which created considerable alarm along this line, but few of the preachers and delegates were in attendance. However, the meeting was not a failure. The preaching was good, earnest and spiritual, and we have no doubt some good was done.

JOSEPH T. CURRY.

JULY 18, 1879.

HAYNESVILLE CIRCUIT, LOUISIANA.

MR. EDITOR: I have just closed a very interesting meeting at Colquit, Haynesville circuit, Louisiana Conference, four conversions, five accessions, the church greatly revived. Bro. W. H. Lesley just closed out his ten months' school at Mt. Zion, on my circuit, had his examination last Thursday, the tenth, his scholars showed great proficiency, and reflected great credit on their instructor. The patrons well pleased. There was a large crowd out to witness the examination exercises, the speeches and compositions of the students were good, and highly appreciated by the audience. The crowd was not only entertained in a literary way, but sumptuous dinner, melons and fruit, were provided by the citizens of the community, all of which was highly appreciated. Our people believe in education, and Bro Lesley is one of our best educators.

Yours in Christ,

JOHN A. MILLER.

HOMER, LA., July 14, 1879.

TUSKEGEE STATION, ALABAMA CONFERENCE.

MR. EDITOR: Our third quarterly meeting for the present Conference year was held on the nineteenth and twentieth instants. On the whole, it was the best and most successful, as well as the most pleasant, meeting of the kind we have had this year. Money was raised to put a complete set of comfortable pews in the main audience room, in which borrowed seats have been used for some time past. The house of worship being in an unfinished state, has never yet been dedicated. We propose to get it ready for consecration to the Lord by the time of the Annual Conference, which is, to assemble here in December. When fully completed, according to the original design, it will be one of the most elegant and commodious church buildings in the Conference.

Rev. T. F. Mangum, our presiding elder, did some excellent preaching while among us.

John Massey, LL. D., the efficient president of our admirable female college, is actively at work canvassing for the next session. I think he will succeed. Certainly I know no institution more worthy of success, nor one among our people of which they have better reason to be proud.

I have suffered much in my own person from ill health during the present year, and my work has been feeble. I am happy to say, however, that our church here seems growing in good works, and that our people are more cheerful than for many months past. The Alabama Conference may expect a warm welcome here in December.

C. A. APPLE, P. C.

JULY 22, 1879.

Obligations of Church Members.

MR. EDITOR: When persons are received into our church, and they answer, as they must, in order to their reception, in the affirmative to the question: "Will you be subject to the discipline of the church?" etc., does not the obligation they then assume include the General Rules found as section 2, of chapter 1, of our published Discipline?

If so, what is meant by that clause in the General Rules (page 30 of the Discipline) which reads as follows: "The *taking such diversions* as cannot be used in the name of the Lord Jesus?"

Does "the taking such diversions" mean dancing, square and round, at balls and in private; attendance upon theatrical performances, amateur and professional; horse-racing and card playing; in short, all (or, if not all, which?) of those amusements commonly styled worldly and fashionable?

We have often heard that the Methodist Church is as good a temperance organization as the Order of Good Templars, or any other organization or order professedly temperance.

If such statement is correct, is it because on page 29 of our Discipline we find as prohibited: "Drunkenness, or drinking spirituous liquors unless in cases of necessity?"

Does this shut off our members from drinking wine cider and beer, as a beverage; or, in order to come *actually* under the prohibition here mentioned, must a member be given to the drinking of whisky and the like to such an extent as to attain unmistakably to the character of the *drunkard?*

Has our General Conference ever sought to explain the rules I have mentioned? On the contrary, has not that authoritative body refused to so explain on the ground that said rules are already sufficiently explicit, and, based upon them, action can be taken against the dancers, theater-goers, drinkers, etc., in our membership?

Was not that portion of the pastoral address of the Bishops which condemns worldly amusements (see page 323 of Appendix to Discipline) put into their address by express order of the General Conference?

Having renounced "the world, the flesh and the devil," and promised to "be subject to the Discipline," is not every member of the Methodist Episcopal Church, South, bound to abide by the rules as understood by the highest authority in the church—*i. e.*, by the General Conference, and as interpreted by the Bishops upon the express order of the General Conference?

Or, as some claim, have the members the right to interpret the meaning of these rules, each for himself and for herself?

J. T. S.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

ARISHA NELSON died in grand father-in-law, departed this life January 21, 1879. He was born in Carteret county, North Carolina, moved to Greene county, Alabama, about forty-two years ago, from Green he moved to Sumpter county, Alabama, being one of the first settlers. He died at the residence of the writer in Sumpter county, Alabama, aged eighty-three years, ten months and ten days. This good man has been removed from our midst, to mansions above, he enjoyed the confidence of the church and the world, just and upright as a Christian, faithful and ardent as a Christian, affectionate and tender as a father and grandfather, his loss is widely and keenly felt. His impress left deeply upon his children and grand children, and though dead yet he speaketh. He was permitted to see his three sorrowing children and most of his grandchildren in the Methodist Church South, and efficient and faithful members. A consecrated servant of Christ, USE HIM to the last. His death was by the hand of the Lord, and in full assurance of faith. He was reared by Christian parents and in early life had the religious truths of the gospel instilled into his mind, and early in the time his heart was given to God and he consecrated to his service in doing, caused Him to sweep from the path of religious duty. He attached himself to the Baptist Church at an early age, in which he lived and was an efficient and faithful member until his death. To the writer's mind his name will ever revive past flowers of pleasant recollections and happy hours.

JOSEPH PUS WALLACE.

BROTHER RICHMOND RICH died near Shorterville, Henry county, Alabama, on the first of March, 1879. He was born in Effingham county, Georgia, March 4, 1811, and moved to Henry county, Alabama, in 1837. Bro. Rich was twice married, the second time to Miss Penina Walker, who still survives him. He joined the church when quite a young man, and served her many years as class leader. He was a blessing and a comfort to the church in his efforts as only Christians can exhibit. He had for some good while said he was ready for death, would only desire that his Father's pleasure, to be met with the veil unbroken.

In the death of this aged servant of God the church has lost a warm and devoted friend. While we mourn his loss, we rejoice that he has gone where the weary are at rest. May the wife and children meet him in the glory land.

W. M. REES.

MRS. OLIVIA DUNBAR WATSON died in New Orleans, La., May 26, 1879. Born in Wilkinson county, Miss., July 3, 1815, the child of William and Roxanna Rowan, and step daughter of Rev. L. A. Reed of Louisiana Annual Conference.

Raised in the Methodist household of the Episcopal Church, and by this step mother to communicate an age when her Saviour. It was well to state this, but even many say "I left the world from Christ," but in their she was faithful. Nor did communion in had touch of the core of the old she desire distinctly that not works but Christ saves. The inspection of her past life opened the mind to a fact which surprised her. The scroll had revealed, by all her trust, and she could not reach back for even a list of one sin. Then it was her heart seemed empty and miserable. Her's was the mistake of multitudes; she tried to do what only Christ can do—cleanse the soul. The gates of eternity were in view and she feared to approach them; but as the ransom for a pardoning the word of God, there crept into her heart a faith which thrilled her through and through as Christ poured into her empty cup spiritual life. Then she saw there was one hand could reach the scroll and blot out all sin. How she exulted in the Saviour! One could almost hear the angels sing.

This faith, however, was open to the touch and free influence of fear. It centred only when the mind partially wandered, for which she was not responsible. One passage of scripture particularly fixed her thought when ill: she also failed: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved." She discerned the hidden meaning and grew strong again. Few persons ever passed away with a more vivid conception of the immense value of Christ. Her's was like old John Rowe's grip of faith. The bereaved ones have cause for joy.

JOHN MATTHEWS.

WHEREAS, In the dispensation of an all wise and kind Providence, Brother James U. Culverson has been called from our midst.

Resolved, That we the members of the Sabbath school regret the loss of one so agreeable and kind as was our Brother, yet we do not murmur, nor do we "sorrow as those who have no hope," believing that our loss is his infinite gain.

Resolved, That in this sad visitation of death in our midst, Paulding Sabbath-school has lost a universally beloved member.

Resolved, That we tender to his bereaved mother, brother and sisters our sympathies, and assure them of our prayers, and kind regards, for heaven's blessings and benedictions to be upon them, and as a token of our esteem for them we tender to the bereaved mother, and through her to all of the relations this tribute of respect, to the memory of her son who was so suddenly taken from her while in the vigor of manhood.

Resolved, That a copy of these resolutions be furnished to the mother of the deceased brother, and to the New Orleans Christian Advocate for publication.

JAMES M. GANN,
For Committee.

HENRY W. PERRY was born August 25, 1817, in Franklin county, North Carolina, settled in Perry county, Alabama; during the year 1818, and died from a stroke of paralysis at his home in Marion, Alabama, June 7, 1879. In his early manhood he joined the Methodist Episcopal Church, South, and devoted the remainder of his life to the service of his Master. During all his life not one charge of immorality was ever brought against him. He was a man "that feared God and eschewed evil." Warm in his attachments, unpretending in manner, true to friends, and of a noble heart, his loss will long be felt by those who knew and loved him best.

During his illness, though deprived of speech, he was frequently heard humming the tune, "I want to go home to die no more," and when some one joined him and sang the words his delighted look showed that his thoughts were on heavenly things. When asked if he was resigned to the will of God, he signified that he was.

At home he was genial and affable, and extended a generous hospitality. He was a kind husband, a kind father and an exemplary Christian.

The latter part of his life was spent in a public office of high trust, and he was back and down the case before, he maintained a spotless character. Surely he who to day can pass the ordeal of the political arena with untarnished name must have a true and noble heart. His sun set over a beautiful hill, we believe only to rise in the glorious splendor of the resurrection morn. May the God he loved take care of and ever bless the loving wife and three daughters whom he leaves behind him.

JAMES M. GANN.

JOHN WILLIAM MARVIN, infant son of D. C. and O. E. Turnipseed, was born Ballinger, Alabama, December 16, 1878, and died January 2, 1879, aged seventeen days and seven days. Sweet little Marvin, just to rest upon the faces of Papa and Mamma he could recognize them in the home above. "The Lord gave and the Lord hath taken away, blessed be the name of the Lord."

J. W. SOULE.

MRS. MARTHA MIMS was born in Warren county, Georgia, in the year [illegible] In early manhood she joined the Methodist Episcopal Church, South, and devoted the remainder of her life to the service of Christ. She died in the triumphs of faith, aged seventy six years. She had been a member of the church for forty three years and a professor of Christ for forty two years. In the summer of 1878 she remarked to her daughter: I am waiting. She waited faithfully for the coming of Christ. Like Moses she looked at the promised land for a Pisgah's view, and only waited for the messenger of death in order to cross over and join with the [illegible] Weather after [illegible] was a faithful follower of Christ. Her piety was not of the rushing sentimental kind, but rather partook of a constant [illegible] of the evidences of this world. She was a [illegible] and although dead she speaks as her holy example. Let [illegible] has lost one of its brightest and most [illegible] members, and the record of this life is [illegible] sacred in memory.

MRS. LUCINDA M. WALKER, wife of Mr. N. H. Walker, and daughter of Mr. [illegible] Mizell, of Claiborne parish, La., died [illegible] at the residence of her father, with whom her husband and family were temporarily living.

Sister Walker was born in this parish on the twentieth day of May, [illegible], and married to Mr. W. F. Jones in [illegible], with whom she lived happily until his death, October [illegible]. She was married to her now bereaved husband March 6, [illegible], and these sweet companions, they lived together and separated by the ruthless hand of death.

Sister Walker leaves an aged father, a beloved mother, an affectionate husband and seven motherless children, who, though wearing overcoat of loss, rejoice in the love that her's is [illegible]. The subject of this notice entered religious life [illegible] the Methodist Episcopal Church, South, [illegible] a number of years ago, and lived a consistent member of the same till the Great Head of the Church transferred her membership to the Church Triumphant. She was an affectionate daughter, a consoling sister, a devoted wife and a kind and [illegible] mother. Indeed she performed [illegible] the [illegible] varied relations of life according to her lights of religious obligations.

After many months of [illegible] she died perfectly resigned. Before her death, to which she called her family around her and gave to them minute instructions, particularly relating to their religious welfare. Her only regret at the approaching dissolution seemed to be her separation from her children. She left them under the most distressing circumstances, she earnestly exhorted them all to meet her in heaven. This they will do. As hope was a practical exemplification of the power of Christianity. May the benedictions of a kind Heavenly Father rest on all the bereaved, and especially on those of her little children, that they all may meet her in heaven.

THOS. J. REES.

JOHN W. FRANKS was born January [illegible], 1838. On the seventh of July, 1859, he was united in marriage to Miss Mary Harrison, in Choctaw county, Miss. He was converted and joined the Methodist Church in Wesson, Miss., under the ministry of Rev. W. E. Ballard, in [illegible]. After a long and painful illness Bro. Franks died June [illegible], 1879, in his residence in Wesson, Miss., in hope of everlasting life in heaven. He left a wife and several children, whom we commend to the care of affectionate friends and to the sympathy and prayers of the church.

W. H. LEWIS.

BENJAMIN J. BARRIER, son of John and Nancy Barrier, was born in Noxubee [illegible], Miss., on the third day of December, 1837. He was married to Miss M. A. Kelly, an accomplished young lady of Yazoo county, Miss., about [illegible] years ago, and died at Camp Ground on the fourth of June, 1879, aged forty one years and six months.

He professed religion and united with the Methodist Episcopal Church, South, about twenty years ago under the ministry of the Rev. J. A. Vance, of the Mississippi Conference, and remained a faithful member until death severed his connection with the Church Militant and transplanted his happy spirit to the Church Triumphant.

Brother Barrier was a faithful Steward for many years—a Steward who felt a deep interest in the welfare of the Church, the pastor and his family. His heart and purse were always open to the wants of the Church and her ministry. His house was a hospitable home for the weary pilgrims.

Brother Barrier was a quiet man; ministerial demonstrations made but few public demonstrations of his religious enjoyments. But he enjoyed religion and loved to talk the old story around the family altar. Brother Barrier suffered for many years with that fearful disease, dyspepsia. He was advised to visit the coast in hopes of recuperating; but, alas! he died far from home, in the midst of strangers. Brother Barrier was truly a good man.

He was a peaceable citizen and neighbor, a loving, devoted husband and father, exhibiting in his attentions to the comforts of his family. But, better than all, I believe, he was a true Christian gentleman. Consequently we sorrow not as others having no hope. The writer was his pastor for two years, and knew him well for many years before. He keenly feels the loss of such a friend. But our loss is his gain.

J. C. AMOSS.

The Christian Advocate.

THURSDAY, JULY 31, 1879.

OUR ONE LIFE.

'Tis not for man to tell how life is brief
And sin is long.
Our age is but the fall'ng of a leaf,
A dropping tear.
We have no time to sport away the hours:
All must be earnest in a world like ours.

Not many lives, but only one have we—
One, only one.
How sacred should that one life ever be—
That narrow span!
Day after day filled up with blessed toil,
Hour after hour still bringing in new spoil.

Our being is no shadow of thin air—
No vacant dream—
No fable of the things that never were,
But only seem.
'Tis full of meaning, as of mystery,
Though strange and solemn may that meaning be.

Our sorrows are no phantom of the night—
No idle tale;
No cloud that floats along a sky of light,
On summer gale.
They are the true realities of earth.
Friends and companions even from our birth.

O life below—how brief and poor and sad!
One heavy sigh.
O life above—how long, how fair and glad!
Ay, endless joy.
On, to be home while daily dying here!
On, to begin the living in yon sphere!

H. M'N.

Afghan Poetry.

BY GEORGE M. DOWLE.

Like all oriental races, the Afghans, savage, brutal, false and drunken as they usually are, have a rich and flowery fancy. The Afghan is to outward view the least prepossessing, the roughest and most ignoble of all human objects in the East; not superior, indeed, to the shirkhizes of the hordes of the nomad Uzbegs of Kheva. He is partly itself; full of the grossest desires and most animal-like propensities. Yet there dwells in this corrupt and benighted heart a deep and strong love for poetry. In this respect, indeed, the Afghan more resembles the Arab than any of his brother Asiatics. Like the Arab, he is nomadic, and his chief physical virtue is his exceeding skill in horsemanship. It has been well said that even the Arabic laws are poems; every daily circumstance and habit make the Arab a romantic and picturesque figure; and he clothes every surrounding object with the lurid fancies of a most exuberant imagination. As for the Afghan, he has this ardent soul, and it is constantly kindled by the wild and splendid landscapes, the inspiring scenery of his native land. The rugged crag and passes, the flower-laden vales, the wealth of parasite as of tropic vegetation, the dashing and crashing streams that fling down the mountain sides, add to the mystic and historic memories of the country to make him, with all his rough savagery, a dreamer and a songster. It is not surprising that, under these conditions, we find the Afghan to be not only poetic, but reflective, and even philosophic; nor that there should have arisen in Afghanistan bards, like Hafiz in Persia, who have interpreted in gorgeous verse the feelings, passions, affections and reflections of the people.

To examine the poems which lie, not hidden away in the records of a half-forgotten literature, but deep in the hearts of the nomad tribes, and which find utterance in the songs of the lonely wife who sits awaiting her brigand spouse by the banks of some wild stream, with the pines towering green above her and her sacred tethered at her side, is to find often the very spirit of poetry of the most exalted kind. Expecting to find, among this people poetry, if at all, of the most sensuous kind, gross in thought and coarse in expression, you come in amaze upon such a verse as this, which breathes a Christianity as broad as the homes of saints:

Should the [illegible] of a [illegible] be thirsty
It will become [illegible] the [illegible] and the dry earth full.
Should [illegible] give [illegible] a cold [illegible] in a [illegible] house,
Verily, it will be [illegible] [illegible] in eternity.

It is the Afghan rendering of "Give, and ye shall receive;" and such a sentiment betrays the kinship of this rude race with mankind. Such things are sung by robbers, to whom to kill and thieve are a daily pastime.

The Afghan, too, philosophizes, grows sad in his poetry, becomes a cynic, and mournfully sings of the faithlessness there is in the world, and the capriciousness of fortune.

"Fortune," he says, musingly,

"Is like a potter's [illegible] that breaketh,
Many [illegible] and [illegible] it created and destroyed.
Every stone and clod for the world that may be looked upon,
Are all skulls—Some the crown of kings, and some all beggars.

But these examples, showing the reflective and contemplative nature of the Afghan poets, do not do justice to the luxuriance of their fancy. Like the poets of most races, a favorite theme with them is love. But it is surprising to see how free from sensuality or low sensuousness of thought are the poems of this dissolute people. They are mostly as pure and lofty in thought, as delicate in expression, as the melancholy sonnets that Michael Angelo addressed to Victoria Colonna. They testify to a love as noble as it is deep; and in plaintively bewail that which is disastrous or interrupted. Their love poems, too, are warm, often with a religious glow. The Afghan believes that the Divine soul permeates nature; that He is "all beauty, sweet music, gentle breezes, [illegible] flowers;" beauty, in whatever form, recalls to the Afghan mind His omnipresence. The poet sings of his love, and says:

"The face of the beloved, the sun, and the morn are all three one.
Her stature, the cypress, and the pine are all three one.
I have not any need of honey or of sugar,
For the lips of the beloved, honey, and sugar are all three one.
When I recline on my couch, without her by my side,
Fire, thorns, and this couch, are all three one."

Again, with all the wealth of simile, which distinguishes cultivated poets west of the Caucasus, he compares his love to a falcon, sweeping upon him, and stealing away his heart:

"Her eyes are two falcons, and her waving locks
Her ring-feathers.
The falcon pounced, and carried away the
pigeon of my heart.
The curls of the pagan beauty became a cord
about my neck."

The Afghan bard is as fond of making fables with a moral as Esop or La Fontaine. He loves to inculcate a lesson; and his lessons are always good, always moral—it may even be said always Christian. He is grave even in his quaintest images, his most eager flights of fancy; he says nothing, apparently, out of mere sport; the airy nothingness of such lyric poetry as we find sometimes among the French, and even among the Germans, does not engage his invention. We never find a rollicking drinking song, even though it be that the Afghan drinks heavily and hoggishly; nor any light, graceful love songs, merely eulogistic of physical charms. We cannot tell what influence he may have had, during long periods, in teaching the Afghan people; it seems, however, that they must have been taught something by bards who have given them lessons in allegories like this:

[illegible] the [illegible] this: From the right of [illegible]
In what manner hath the [illegible] been [illegible]?
[illegible] nature's law, to the sight of the [illegible]
Appeareth only his daughter of [illegible].
The two [illegible] had a [illegible] together.
In a night [illegible] [illegible] owned its own [illegible].
There is [illegible] in the very insignificance of [illegible].
[illegible] [illegible] that the little [illegible] should [illegible] the [illegible].

It has only been recently that this poetic literature of the Afghans has been by the patient labor of several Orientalists transferred to the western world; we have yet but a few brief glimpses of it here and there. But enough has been divulged to prove that there is much intellectual wealth hidden in its obscure archives; and, even after such few examples as I have given, it may be concluded that this most depraved, perhaps, of all Asiatic people have a literature as noble in thought and fancy as are those of Persia and Hindostan.—Christian Union.

Blessings of Sunlight.

There are few blessings which we enjoy here upon this earth—that is, material blessings—but come to us through the agency of sunlight. Throughout your whole existence you will find, by following the same reasoning, that your most trifling act, your most thoughtless movement, has derived its origin from the sun. A blow with the fist, a breath, a sigh, can be exactly estimated in rays of sunshine. Whether you trifle or whether you work, to make such an effort, you have been obliged to expend so much strength, and that strength had already been stored in you by the sun, through the agency of a series of transformations.

Your clothing is all borrowed from him. He has spun every thread of your linen, and fed every fiber of your cloth and flannel. He either bleaches it snowy white, or dies it purple and scarlet with indigo or madder. He furnishes leather for useful service, and furs and finery for parade. He gives you beddings whether you recline in luxury between feather down and wool, or stretch your weary limbs on straw, chaff, Indian corn husks, sea-weed, or on even a naked plank, as is the lot of not a few, it is the sun who gives both one and the other. What do we receive from regions in the immediate neighborhood of either pole where the sun is not? We receive just nothing. We cannot even go to them. The absence of the sun bars out progress with an impenetrable zone of ice and snow.

In like manner your butter and cheese are merely solid forms of sunshine absorbed by the pastures of Holland or Cambridgeshire. Your sugar is only crystalized sunshine from Jamaica. Your nutmeg, quinine, and coffee, and spice, are contaminants of solar light, hence shelves the surface of China, Peru and the Indian Archipelago. It is the sun's action which sends you to sleep in opium, poisons you in strychnine and cures in the doctors of tonic pills. You taste the sun in your spices, eat him in your meats, and drink him even in your simplest beverage, water. Without the sun no blood could flow in your veins; your whole corporal vitality, your very bodily life is the result of the overflowings of his bounty. Nor is that all we owe to our great central luminary. The physical forces with which we are acquainted—heat, light, electricity, magnetism, chemical affinity, and motion—assuming each other's form and action—believed in all probability to be one in their common birth and origin, are direct emanations from the sun. But how grand and beautiful is the theory that all material blessings here below come to us entirely and alone from the sun! Its simplicity and unity are consistent with the attributes of the Maker.—Scientific American.

There was once a mayor of an ancient borough who was a stanch teetotaller, and well known to be so. He attended the festivities promoted by a neighboring borough, and somebody who knew the mayor well put a glass of milk-punch close to his plate. The mayor saw the glass; he could not resist it; he took it up and quaffed it off, and set it down, saying: "Lord, what a cow!"

Religious Intelligence.

—The English dissenters have been trying for years to get an acknowledgment by Parliament of their right, which they claim as a right, to an equal share with the people of the Established Church in the parish burying grounds. The grounds, they say, belong to the people not to any one church. Mr. Osborne Morgan's Burial bill answers their views; but the clergy have been strong enough to prevent its passage. Six measures, most of which try to evade the issue, have been introduced in Parliament during the present session. One introduced by Mr. Monk, a liberal, provided for the addition of unconsecrated ground to the parish grave yards, in which nonconformists might be interred. This was regarded as insulting, and was summarily and decisively rejected. The current of public opinion is beginning to run in favor of granting the full demands of the nonconformists.

—In the town of St. Albans, England, Congregationalism has had a very interesting history. It dates from the time of the Commonwealth. Although the Puritans in that locality suffered from ecclesiastical tyranny, they did not succumb, for it appears that in 1672 a license was taken out for "the house of Robert Pemberton, St. Albans, for a Congregational meeting." Under the Toleration act, Congregationalists and Presbyterians worshiped together, until the Arian sentiment spread among the Presbyterians in the last century, when the Congregationalists withdrew and became a separate and flourishing society. This society has been fortunate in having eminent men in its communion. Doddridge, Brown, Watson, Rogers, Bacon, and Bassano, are names of which any church might be proud. It is now proposed to make an appeal to the English Congregationalists to replace the old chapel in Spicer street by a fine edifice, to be known as the "Doddridge Memorial Church."

—The returns of the school boards throughout England indicate that purely secular schools are loosing ground. In 1870 the number of such schools reported was sixty-eight, it is now fifty four. Other facts show that many parishes which began with secular schools have abandoned them. A glance at the regulations of the different boards, in the matter of religious services, reveals some curious differences. At Milton Damerel, in Devonshire, they "sing a hymn and pray at the close of the school." At one place in Cornwall they "open school with prayer," at another they have "reading the bible only." At Worlington, in Devonshire, "the master commences the school with reading and explaining the scripture for thirty minutes, after which the master engages in prayer for five minutes;" while at Woolfardisworthy, in the same county, "the school is commenced and concluded with Morning and Evening Prayer of the Church of England."

—Since 1875 the Arabs have been expecting the downfall of the Turkish empire; and in December of that year the Sheik of Derejah, who calls himself the Arabian Messiah, issued an appeal, in which he arraigned the Turks for their faithlessness to the fundamental idea of Islam—the emancipation of the world from unbelief—and declared that salvation must come to Islam from Arabia. The result of this proclamation was a political organization to free Arabia from foreign rule. A recent letter from Aleppo says this movement is now spreading rapidly, and, at the beginning of this year, 60,000 persons were enrolled as members. Even in Mecca the majority of the inhabitants belong to this society; and in three weeks' time the whole body can be assembled, armed and disciplined for action.

DICK WHITTINGTON'S CHURCH.—The very extraordinary event of the seventeenth centenary of the foundation of a church, is to be celebrated at St. Peter's upon-Cornhill, London, on the twenty-seventh instant, when the Lord Mayor and Corporation will attend in state, and the Primate will preach. A slab preserved in the church claims it as the first Christian Church founded in London. The legendary founder was Lucius, the first Christian King, A. D. 179. It is said to have remained the Metropolitan Church of the kingdom until the coming of St. Augustine. The patronage of the rectory was held by Sir Richard Whittington, who conveyed it in 1411 to the Lord Mayor and Commonalty of London, in whose patronage it has remained. The old church was destroyed by the great fire, and the present edifice erected in 1684.

—The arrangements for the Conference of the Evangelic Alliance, to be held at Basle, from August 31 to September 7, inclusive, have been announced. There will be a general reception of delegates on the evening of the first day, and on subsequent days reports will be presented on the state of Protestantism in different countries, and addresses will be made by distinguished members of Protestant churches from all part of the world. Among the English clergymen who have signified their purpose to attend are the Rev. Dr. Stoughton, the Rev. E. S. Bligh, Canon Battersby, the Rev. Dr. Murray Mitchell, and the Rev. Dr. Pope.

—In a letter of June 18, Dr. Dollinger replies to Dr. Newman and declares that the Cardinal owes his honors at Rome to the papal recognition of his commanding influence as a spiritual leader among the educated English, and to the fact that he is the most precious and brilliant acquisition made by the church since the reformation. Notwithstanding all this, Dr. Dollinger affirms that the Cardinal has not escaped denunciation, and that he was obliged to send his most intimate friend to Rome to oppose the attempt made to put his *Apologia* on the Index Expurgatorius. His conspicuous personality, rather than an approval of his opinions, has forced recognition from the Romish Hierarchy.

—At a Synod of the Old Catholics of Germany, recently held at Bonn, Bishop Reinkens reported that, while the movement had not increased in numbers during the past year, its reforming ideas had obtained a wider recognition. But little outward progress can be noted during the last four years. Twelve clerical and forty-six lay delegates were present; and the principal business of the session was the establishment of a pension fund for the clergy. Two students of theology are preparing at Bonn, besides a Greek Catholic, and several offers from eligible priests have been declined for lack of means to support them.

—From reports read at the Conference of the National Society, recently held in London, it appears that the operation of the education act has not interferred with the schools of the Established Church. The figures indicate a very extensive work. In nine years £1,258,193 has been expended in building schools, and the subscription list has risen to £113,212. School accommodations are afforded to 2,352,749 children, and the average attendance is 1,386,029. The work is carefully managed, and in point of expense compares very favorable with that of the secular school boards.

—The pilgrimage of Christiana and her sons, from the familiar story of John Bunyan, was recently represented at Nottinghill, England, by the family of Mr. and Mrs. George McDonald. The principal characters in this little drama of Christian experience are Christiana, her four sons, Mercy and Greatheart. The spirit of the original was fully embodied throughout; in most cases Bunyan's language was used; and the story was set vividly before the audience.

—A colossal bronze statue of Dr. Livingstone, the African traveler, has been unveiled in George Square, Glasgow. The statue represents the missionary standing by the side of a broken palm tree, over which he has thrown his cloak. He holds in his left hand an open Bible, while in his right, which rests upon the broken tree, is the undress cap, with the well-known band, which he wore in all his journeyings. The attitude is that of a man addressing a gathering.

—The Rev. J. L. Wyatt, who has lately returned from Tinnevelly, reports that eighteen thousand Hindoos have joined the Christian Church within the last year. The most peculiar feature in this stirring of the heathen mind has been the part taken in it by the native women. They have been veritable missionaries, forming themselves into guilds, and spreading the knowledge of the truth from village to village.

—In Honolulu, Sandwich Islands, regular Chinese services are held in Dr. Damon's Presbyterian Church. The Rev. Sit Moon generally preaches to a large company of Chinese on Sunday evenings. He is a clear-headed, energetic preacher. "Just as I am," and many other hymns, are sung in the Chinese language by the congregation.

—By the death of the Rev. T. S. Williamson, at St. Peter, Minn., June 23, a valuable Christian worker was lost. He was sent as a missionary physician to the Sioux Indians in 1831 by the A. B. C. F. M. He escaped the Sioux massacre in 1862, and remained with a remnant of the tribe on a reservation in Dakota. The work of his last years was a translation of the Bible in the Dakota language.

—The company appointed for the revision of the Authorized Version of the Old Testament finished their fifty-third session on Friday afternoon at the Jerusalem Chamber. Mr. Gladstone was among the members present. The company were engaged upon the second revision of the Psalms, which they carried to the end of Psalm xliv.

—There is a good deal of commotion in Scotland owing to rumors of plenty of heresy in the colleges of the Free Church. Prof. Robertson Smith's case is not yet disposed of by the Free Church Assembly.

—The Rev. W. F. Stevenson, of the Irish Presbyterian Church, states that there are about 100,000 persons connected with the Christian Churches in India, China and Japan, besides 200,000 children receiving a Christian education.

—Pastor Chiniquy, of Montreal, recently celebrated the Lord's Supper in a congregation of one hundred and thirty converts from Roman Catholicism, of whom seventy four were admitted to the sacrament for the first time.

—In a sermon recently delivered in Westminster Abbey, the Bishop of Manchester praised the exquisite and finished acting of the Comedie Francaise, but regretted in the interests of morality that the parts assumed by those accomplished actors were so compromising in purpose and thought.

—The revival reported in the Presbyterian mission at Ourumiah, in Persia, continues. In three villages two hundred recent converts are reported.

—The General Synod of the Reformed Church has elected the Rev. Dr. William Ormiston, of New York, as Vedder lecturer for 1880.

—Two Baptist missionaries were to sail from England on the twenty-fifth of April for the new mission on the Congo River.

—The Wesleyan Sunday-school Union of England has finally determined to adopt the International Lessons.

—British Columbia, which was for twenty years in one Episcopal Diocese, under Bishop Hills, has been divided into four dioceses. The new sees are those of Vancouver, New Westminster, and New Caledonia.

—The first collection of Peter's pence ever made publicly in the churches of Rome, Italy, was taken up on the first Sabbath in February by order of the Pope.

—A prominent feature in Henry Varley's new tabernacle in Melbourne, Australia, will be a large coffee house, where eatables will be furnished at a little over cost price. The whole edifice will cost about $100,000.

—There are four Catholic bishoprics in this country now vacant.

Our Young People.

JOHNNIE'S OPINION OF GRANDMOTHERS.

Grandmothers are very nice folks.
They beat all the mothers in creation.
They let a chap do as he likes,
And don't worry about cleanliness.

I'm sure I can't see it at all,
What a poor fellow ever could do
For apples, and pennies, and cakes
Without a grandmother to go to.

Grandmothers have muffins for tea,
And pies, a whole row, in the cellar;
And they're apt (if they know it in time)
To make chicken pie for a fellow.

And if he be bad now and then,
And makes a great racket or noise,
They only look over their specs,
And say, "Ah, those boys will be boys."

"Life is only so short at the best,
Let the children be happy to-day.
Then they look for a while at the sky,
And the hill that are far, far away."

Quite often, as twilight comes on,
Grandmothers sing hymns very low,
To themselves as they rock by the fire,
About heaven, and when they shall go.

And then, a boy stopping to think,
Will find a hot tear in his eye,
To know what will come at the last
For grandmothers all have to die.

I wish they could stay here and pray
For a boy needs their prayers every night.
Some boys more than others, I guess,
Such as I am—a wonderful sight.

—Little Sowers.

Dixey's Six Cents.

A short time ago a pale-faced little girl walked hurriedly into a bookstore in Annasburg and said to the man serving at the counter: "Please, sir, I want a book that's got 'Suffer little children to come unto me,' in it; and how much is it, sir? and I am in a great hurry."

The shop-man bent down and dusted his spectacles. "And suppose I haven't the book you want, what then, my dear?"

"Oh, sir, I shall be so sorry; I want it so!" and the little voice trembled at their being a chance of disappointment.

The kind shop-man took the chilly hand of his small customer in his own. "Will you be sorry sad without the book? and why are you in such a hurry?"

"Well, sir, you see, I went to school on Sunday, when Mrs. West, who takes care of me, was away; and teacher read about a Good Shepherd, who said those words; and about a beautiful place where he takes care of his children, and I want to go there. I'm so tired of being where there is nobody to care for a little girl like me, only Mrs. West, who says I'd be better dead than alive."

"But why are you in such a hurry?"

"My cough's getting so bad now, sir, and I want to know all about Him before I die; it'ud be strange to see Him and not know Him. Besides, if Mrs. West knew I was here, she'd take away the six cents I've saved, running messages, to buy the book with, so I'm in a hurry to be served."

The bookseller wiped his glasses very vigorously this time, and lifting a book from off a shelf, he said: "I'll find the words you want, my little girl, come and listen." Then he read the words of the loving Saviour (Luke 18:16—get your Bibles and find the place children)—and told her how this Good Shepherd had got a home all light and rest and love, prepared for those who love Him and serve Him.

"Oh, how lovely!" was the half breathless exclamation of the eager little buyer.

"And he says, 'Come.' I'll go with Him. How long do you think it may be, sir, before I see Him?"

"Not long, perhaps," said the shop keeper, turning away his head. "You shall keep the six cents, and come here every day, while I read you some more out of this Book."

Thanking him, the small child hurried away. To-morrow came, and another to-morrow, and many days passed, but the little girl never came to hear about Jesus again. One day a loud voiced, untidy woman came into the shop, saying Dixey's dead! She died rambling about some Good Shepherd, and she said you was to have these six cents for the mission-box at school. As I don't like to keep dead men's money, here it is," and she ran out of the shop. The cents went into the box, and when the story of Dixey was told so many followed her example with their cents, that at the end of the year "Dixey's cents," as they were called, were found to be still right to send out a missionary to China, to bring stranger sheep to the Good Shepherd.

The Clam-Shell Preacher.

H. Clay Trumbull, editor of the Sunday-School Times, gives the following pleasant reminiscence of the late Dr. Beadle:

There was a mission school in Hartford, in a garret room of a hickory building, in the earlier days of such schools in this country. It was what the English would call a "ragged-school," made up of boys and girls of the very lowest class in the community, out of homes of squalor and of vice along the river banks, in one of the poorer quarters of that city. It was not an easy matter to catch and hold the attention of that motley assemblage. There was rarely a visitor who was equal to the emergency. But Dr. Beadle won the eyes and ears of all who were there when first he came to that school. Standing in front of the superintendent's desk, before the school closed for the day, he held up a common fresh water clam-shell and called out, "Boys, what is that?"

"A clam-shell," cried a hundred voices.

"Yes, it's a clam shell—a rough, coarse, clam shell; just such a shell as you would pick up any day by the bank of the river, or back in the country by a brook in the woods."

Then turning the shell quickly in his hand, he showed the other valve, beautifully polished, its iridescent colors reflecting the light attractively.

"And what is *that*, boys?" he said.

"That's a clam-shell, too," was the answer.

"Yes; but see how much prettier this side is. What makes the difference?"

"It's been rubbed down," said one.

"It's been smoothed off," said another.

"It's been polished up," said a third.

"Yes, that's it. And boys, do you know that's just what we are trying to do with you in this Sunday school? We've brought some of you in here as rough as the other side of the clam-shell; and now we are trying to rub you down, to smooth you off, to polish you up, so that you'll shine like this side of the shell. This polishing business is hard work, boys, and it takes time; but it pays."

Then he pressed home the need of soul-polishing in words which were never forgotten in that room. Dr. Beadle was thenceforth known by those boys as "the clam-shell man;" and they always gave him a hearty welcome in the school room, or as they met him from time to time in the street. Many of them were more willing to be rubbed down and smoothed off in consequence of his suggestive words then and later; and some of them came finally to have a character which reflected beautifully the rays of the Sun of Righteousness. There were boys from that mission school to meet Dr. Beadle in heaven as he went home in glory; and others of them are still living as polished shafts in God's earthly temple—polished after the similitude of a palace.

The Muddy Penny.

When I was a boy a circumstance happened which I shall never forget. As I was playing in the streets of the large city where I lived, I saw a little boy, younger than myself, who seemed to be in great distress. His eyes were very much swelled by crying, and his loud sobs first attracted my attention.

"What is the matter?" I inquired.

"Why—why, I've lost my penny, and mother will whip me!" he replied, and he burst anew into tears.

"Where did you lose it?"

"I dropped out of my hand, and rolled right there into the gutter."

"Poor little fellow!" I thought, as I really sympathized with him, and tried to help him to find his lost treasure.

The boy brushed away his tears with his arm, and his countenance brightened with hope as he saw me roll up my coat-sleeve, and thrust my hand into the gutter. How intently did he watch each handful as it came out freighted with the mud and pebbles and pieces of rusted iron! Perhaps the next would bring out his penny. At last I found it.

"O, I am so glad!" I hear the little reader say. "And how glad you must have been, too! Now you could dry up the little boy's tears, and make his face bright and his heart happy. And he would skip and run all the way home without the fear of his mother's displeasure."

But, dear children, listen to the end; and while I know it will make you sad, and perhaps bring a tear to your eyes, it may do you good for a lifetime. *I kept the little boy's penny!*

As soon as I felt it in my hand, all covered with mud as it was, I forgot all the lessons I had learned at home and in the Sunday school. I forgot about God, that His eyes were looking right down on me. The wicked one entered into me, as you know he did once into Judas, when for money he betrayed his blessed Saviour. I sold my honor, my good feelings and my truthfulness, all for a penny.

I searched a little longer, after I had washed it and contrived to hide it; and then putting on a sad face, told the little boy that I could not find it—that there was no use in looking any longer for it.

O, how the big tears ran down his face, as with disappointed look he turned away. How mean I felt! I felt guilty; and well I might, for I had greatly broken three of God's commandments. I had coveted; that led me to steal; and then in regular order to lie, to cover up all. Alas! where one sin leads to!

Many years have gone by since that wicked act. Since then I have asked God to pardon me for that and a good many other sins I have committed; and though I love my Saviour, and hope that in His mercy the sins of my youth and of my after years will not be remembered against me, yet I can never blot out of memory's page the dark spot which that muddy penny has imprinted upon it.

WORDS SWEARING.—The Sabbath school in Rockville was assembled for their monthly concert. The lesson was about swearing, and when the children had repeated their verses, the minister rose to talk to them.

"I hope, dear children," he said, "that you will never let your lips speak profane words. But now I want to tell you about a kind of swearing, which I heard a good woman speak about not long ago. She called it a *wooden swearing*. It's a kind of swearing that many people beside children are given to, when they are angry. Instead of giving vent to their feelings in oaths, they slam the doors, kick the chairs, stamp on the floor, throw the furniture about, and make all the noise they possibly can. 'Isn't this just the same as swearing?' said she. 'It's just the same kind of feeling exactly, only they do not like to say those awful words; but they force the furniture to make the noise, and so I call it 'wooden swearing.' I hope, dear children, that you will not do any of this kind of swearing either. It is better to let alone wooden swearing, and all other kinds of swearing.—The Little Christian.

A legal gentleman met a brother lawyer on a Court street one day last week and the following conversation took place: "Well, Judge, how is business?" "Dull, dull; I am living on faith and hope." "Very good, but I have got past you, for I'm living on charity."

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, JULY 31, 1879.

REV. LINES PARKER, D. D., Editor.

OFFICE—113 CAMP ST., NEW ORLEANS.

Self in Religion.

The care of one's own soul is, of course, the first thing. A man must by all means save himself. Religion begins at home, and he who does not take heed to himself is in no condition to be helpful to others. But are there not many who rarely take thought about any but themselves? Theirs is a life of self examination, of introspection, and of meditation upon their moods and feelings. Often they fall into morbid states of mind, question their acceptance with God, and spend their whole time in brooding over their doubts and fears. They are so entirely occupied and absorbed with themselves that they have utterly neglected the outward fruits of faith. This is a phase of religious selfishness, and one that leads to manifold evils. The cure for the depressed spirits, and for unrest of soul, is in greater activity in the work of Christ. Instead of dwelling upon their own inward troubles, if they would forget themselves in the effort to benefit others, they would become cheerful and happy Christians. The fixed remance of self is the cause of their gloom and the source of their disquietude. There can be no healthy experience apart from zealous, unselfish labor for the welfare of others.

There is a class of believers who are solely intent upon what they call religious enjoyment. The greatest usefulness is not the object, but it is rather to do that which yields the greatest amount of pleasure. They seek out the preaching that pleases them best, without regard to the duty of sustaining their own church, and encouraging their own pastor. The prayer meetings where they are most needed, and the feeble Sunday-schools that most demand their help, are passed by. Where the tide is highest, and where the conditions of a joyous service are most favorable, there they are sure to be. What they may do for others, or for the weak places, is secondary to what may be done for them, or for the gratification of their tastes and desires. Such people seem to have no deep and serious convictions of personal obligation. The church, ministry and means of grace are for them, while nothing is required of them as Christians but to range in the richest pastures, to enjoy themselves, and leave all the hard work and self-denial to others. They are determined to have a good time, while they leave the work of Christ in the world to take care of itself. They receive all, but give back nothing in return. Everything is for them, while they owe nothing to Him who came into the world to save them. Such a religious life as this is necessarily a barren one. Whatever the experience may seem to be, it is both shallow and deceptive. The salt of self-denial is lacking, and the strength and robustness which come of sacrifice is wanting. The selfish pursuit of pleasure, of pleasurable excitement, or of personal ease and gratification in religion, brings nothing but barrenness of soul, and may end in final shipwreck.

A man's prayers, especially in secret, are the expression of his inmost thoughts and desires. How narrow the scope of our intercessions and supplications! In the pulpit, in the prayer meeting, in the family, the range is too generally limited to ourselves. To go further is even regarded as out of place, and a serious incongruity. How it is with us in secret prayer must be left to each one's conscience. Is the pleading for missions, for the country, for the church, as earnest and importunate as for our own spiritual and temporal welfare? While prayer is one of the main educating influences of the Christian's character, it is also the utterance of the hidden man of the heart. It is doubtless often the case that self overshadows all other objects in prayer. It is first, and last, and midst. To sink self out of sight while agonizing for blessings upon others, and for the outpouring of the Spirit upon the whole church, may not be a rare occurrence with some, but is it the common experience? We would fain get much out of God for ourselves, but are we equally in earnest in our intercessions for Heaven's blessings upon distant and benighted people? A man may feel that all his prayer is needed for himself, but if he allows self thus to dominate his devotions he will gather little profit from them.

It is reasonable that a Christian should study how to save himself, and that assured acceptance with God should be a great joy to him. But if he has escaped from the wreck, what of those who are left behind? Shall he rejoice all the same, and leave them to their fate? The Christian who has not great sorrow and heaviness of heart for those who are without Christ is simply a deluded monster. And yet self may so assert its baneful power that we become comparatively indifferent. Not wholly unconcerned, it may be, but it is not the absorbing interest, pity and love which ought to stir the soul. There are those who rest complacently in the persuasion that they are safe, while neither heart nor purse are open to the multitudes that perish.

Self in religion is the last place where we would naturally expect to find it. And yet here it is as a serpent coiled in God's holiest bowers, and as a worm at the root of the tree of life. Its hideous form lurks in our very devotions, and its repulsive visage looks out upon us from some of the most spiritual aspects of the religious life. This old leaven of the carnal mind must be purged out. A higher and better type of religion must be sought and attained, in which to live is Christ, and in which all that is unseemly gives place to a self-denying love. Religion ought to exclude selfishness from society, business and worldly affairs, but selfishness in religion itself is something so paradoxical and so surprising as to be almost incredible. We have tried to uncover and exhibit the fact. The application must be left to every man's conscience.

The London Quarterly Review.

MR. EDITOR: I have been enjoying the perusal of the great Wesleyan Review for July, and as that work is not much circulated in this country, your readers may not object if I give them a taste of it. It contains seven substantial articles, besides literary notices, which are excellent: Clark's Foreign Theological Library; Egypt; The Supernatural in Nature; Moral Evil; An Editor's Portfolio; The Hauhaus in New Zealand; The Buddhist Nirvana.

The first paper is very valuable. Ministers and theological students will find it of great interest. Very few can procure all the translations from the German and other tongues which teem forth from the Edinburgh press—this article will guide judiciously in the choice. The closing paragraphs are so suggestive, and so well adapted to our meridian and latitude, as well as to Great Britain, that I must solicit space for them. The Review says:

"Every one who considers the subject must be struck by the contrast between English and Continental theological literature.

"It would be impossible in this country to find a market for such works as are constantly pouring from the press in Germany, and even in France. No one there who has anything which he considers worth publishing has any hesitation in sending it forth. Of course a great deal of the literature is ephemeral, but a fair portion lives. He would be a daring publisher who in this country should adventure such a thesaurus as Herzog's Encyclopædia, which is now appearing in a second edition. In France it is not uncommon to find not only modern reprints of the fathers, but also modern translations of the fathers *in extenso*. It is evident that the theology-reading public is far greater on the Continent than with us. The ministers alone form a considerable constituency, and these have undergone a far more thorough and systematic training in theology than is common in this country.

"Theology occupies a very subordinate place in the curriculum of universities, among us compared with its position in Germany.

"There it is much more on a level with the other branches of academical training. The field is regularly mapped out, and professors are assigned to the several departments. The chairs of theology and its related subjects rank with those of classics and science. Oriental philology is thoroughly taught.

"All this points to the much more complete training of the ministry in Germany. Scotland is the only part of Great Britain which approaches Germany in this respect. All honor to national tradition, which has always reckoned scholarship and learning among the essential requisites of the Christian teacher. No question is more important in its bearing on the future of Christianity than that of the training of the ministry. If no one would be allowed to practice in medicine or law without the credentials of adequate qualifications, far less should this be possible in the cure of souls. If it is lawful to learn from an enemy, we may be admonished by the practice of the Romish Church. However narrow and exclusive, the training of its priests, they are, at least, well versed in the technicalities of their calling.

"Until lately, the English Church was the most backward in this respect. Well drilled in the classics or mathematics, its ministers were left to pick up theological knowledge as best they could. Strenuous efforts are now being made by the establishment of colleges like King's, Highbury, Litchfield, Chichester, Cuddesdon and Lampeter, to supply the deficiency.

"Nonconformists have excelled the English Church on this point. Their deficiency, owing to scanty means, has rather been in breadth and depth of general knowledge.

"Nonconformist candidates for the pulpit have always been trained, more or less completely, in the outlines of theology. Let the churches perfect their systems of ministerial training. Nothing will repay culture more generously than this field, and still let it never be forgotten that all that colleges can do is to supply the instruments, sketch the outline, indicate the methods of theological study. The programme given in these preliminary years must be worked out and filled up by assiduous, lifelong research and study. The student, when he leaves college, has mastered the grammar of his special science. He has next to apply the rules put into his hands to one department after another. He is in the position of the art or science student, whose course of training in studio and laboratory is completed. His next business is to do work of his own. It would be a good sign if English theology were constantly producing works like those given in the series now under notice, many of which issue, not from professors' studies, but from quiet parsonages.

"More exhaustive and elaborate works still are perforce left untranslated.

"We do not, of course, forget or undervalue what is done in Great Britain in this field. The different lectureships and individual scholars are rendering good service. But the total outcome is not large in comparison.

"The great lack is a public interested in theological questions, and nothing will tend to create this more effectually than a thorough training of ministerial candidates in Biblical and theological science.

"To all these purposes the series of German translations has made—may it long continue to make—no insignificant contribution."

The article on Egypt is a capital resumé of the history of that wonderful country. But Homer nods in one place: "The Monophysite, or Jacobite Church—they who 'confounded (says the Athanasian Creed) the persons.' The Monophysites *confounded the persons*." This is confounding with a witness!" The thirty-fourth verse of the Athanasian Creed says: "One altogether; not by confusion of substance, but by unity of person." Confounding the persons of the Trinity—condemned in verse 4 of that creed—is another matter.

The supernatural in nature is an elaborate paper—utterly destructive of the Atheistic, Pantheistic and Materialistic, sciolism of the age. It is very valuable.

The article on Moral Evil has most interested me. It reviews half a dozen works—Mueller on Sin, Naville's, Problem of Evil, Finney's Lectures, Bledsoe's Theodicy, Watson's Institutes, Payne's Congregational Lecture on Original Sin. It notices other works in connection with these. It upholds the orthodox Arminian doctrine of sin—taking exception to "the new school of American theology," to which he seems to relegate Bledsoe as well as Finney, identifying it largely with Knapp on Original Sin. It is to be lamented that Knapp, one of the profoundest theologians—should have broached so erroneous views on this subject—though he largely furnishes the antidote to his poison. He disclaimed Pelagianism, as did Bledsoe. It is to be wished that the reviewer had gone a little further into the subject of "original righteousness," which some have beclouded—as if man could not be created righteous, volition being the only basis of righteousness.

The reviewer well says: "At the earliest period of his being man was predisposed to obedience and holiness; and, further, we should be warranted in calling for some explanation of the image and likeness of God in which he was *created*." Solomon says: "God made man upright."

Upright both in heart and will,
We by our God were made.

If by righteousness or virtue be meant voluntary action in conformity with law, then it is only a bald truism to say man was not originally endowed with virtue; but nobody of common sense ever talks in that way. We speak of rectitude of nature as well as of action. The reviewer says: "Mueller, in defining sin as 'that which ought not to be,' has furnished a formula of much philosophical value." It is valuable. But Knapp had given it to us before: "The word *phthora* is used in Scripture to designate the entire corrupt constitution of man in a moral respect." According to common usage, it denotes a constitution and state *which is not as it should be*.—Vide Second Peter ii, 19; Ephesians iv, 22; First Timothy vi, 5. This suggests the *atopos* of Luke xxiii, 41: "This man hath done nothing *amiss*!"—literally "out of place." *Atopos* is rendered "unreasonable" or "absurd," in Second Thessalonians iii, 2. Surely there is nothing so much "amiss"—"that which ought not to be"—"which is not as it should be"—"unreasonable" and "absurd"—as *sin*. Still *hamartiologists* cannot dispense with John's definition: "Sin is lawlessness"—*anomia*. "By law is the knowledge of sin." The law of God shows us what ought to be, and what ought not to be.

But see whither I am wandering. I must break off abruptly. Those of your readers who can afford to take another Review besides that of their own church would do well to take this. It is like the "Sword of Goliath." There is none like that. The book notices are very valuable. Send $5 25 in a sterling draft to the Rev. Dr. Jobson, Wesleyan Conference Office, 2 Castle street, City Road, London, England.

We are all quiet at Vanderbilt. Bishop McTyeire is recovering from his late attack, which was more serious than was supposed.

Dr. Wilson returned this week, but is off again to Kentucky camp meetings. He does move around, indeed. His family are with Dr. Cunnyngham's, at Abingdon.

We were shocked to hear of the death of Prof. Kirkpatrick, so soon after the death of President Smith. They were two great and good men, and their death is greatly deplored. But they belonged to the Master—He knows where best to employ them.

I am asked a good many questions about Vanderbilt University. In preparing the new Register we put in everything by way of information which we thought anybody might wish to know; and we will send a copy to any one who desires it. Let me repeat, with clearness and emphasis, that all candidates for admission into the Biblical Department must be licensed to preach, and be recommended for admission by a Bishop or Quarterly Conference, or some other ecclesiastical authority. Let none offer who do not intend to do honest study, being reasonably capable of studying, and who intend to devote themselves to the work of the ministry. Any student, indeed, is allowed to attend the Biblical Classes; but clerical students come on a different basis. Let all students be present at the opening service, Sunday, August 31.

THOS. O. SUMMERS.

NASHVILLE, TENN., July 18, 1879.

Seashore Camp Meeting.

The regular services at Seashore opened on Wednesday night, July 16. The congregations, especially at night, were about as good as in other years, and continued so until Monday. The tabernacle was filled at every service on Sunday, and the preaching was excellent throughout. The experience meetings at 8½ o'clock in the morning were, as heretofore, times of refreshing, and rich in the flow of love and the communion of saints. There were penitents at the altar almost continually, and about fifty professed to have found peace through faith in Christ. Hundreds of people from a distance were kept away by apprehension of fever and quarantines, and a feeling of suspense and uneasiness which prevailed from the beginning culminated on Monday, through rumors of yellow fever having appeared on the coast. Many packed up and left on Monday, and nearly all from a distance, especially from the east, including Mobile, Montgomery, Moss Point, and other localities in Alabama, were gone on Tuesday morning. The preaching, however, was continued through Tuesday to small congregations, the sacrament of the Lord's Supper being administered to about seventy-five communicants at three in the afternoon, and a sermon at night. Up to the time of the disturbing reports concerning yellow fever, the prospects of the meeting were never better, and, although cut short, the meeting was one of great profit, and the means of salvation to many. The attendance of preachers was comparatively small—only about thirty-five in all; but they were in the Spirit, and their preaching, and praying, and exhortations, were in power. Several large and commodious cottages have been built this year, and the grounds are becoming more beautiful and attractive with each passing season. All who visit Seashore are charmed with the place, and delighted with the camp meeting. As it turned out, there was no occasion for the uneasiness which prevailed about yellow fever, but the the possibility of the inconsiderate establishment of quarantines was good ground of uneasiness. It may be found expedient to hold the meeting at an earlier date in future. By opening the services about the middle of June the disturbing influence will be avoided. Quite a number of families will remain on the camp ground during the summer. Although several hundred people spent the season there last year, and constant communications were kept up with New Orleans, there was not a case of yellow fever on the camp ground.

The Louisiana Constitutional Convention adjourned *sine die* Wednesday, July 23. The following was the final action concerning the State debt:

ARTICLE 1. Be it ordained, That the interest to be paid on the consolidated bonds by the State of Louisiana be and is hereby fixed at two per cent. for five years from the first of January, 1880, three per cent. for fifteen years and four per cent. thereafter; and there shall be levied an annual tax sufficient for the full payment of said interests, not exceeding three mills, the limit of all State tax being hereby fixed at six mills; Provided, the holders of consolidated bonds may, at their option, demand in exchange for the bonds held by them, bonds of the denomination of five dollars, one hundred dollars, five hundred dollars, one thousand dollars, to be issued at the rate of seventy-five cents on the dollar of bonds held and to be surrendered by such holders, the said new issue to bear interest at the rate of four per cent. per annum, payable semi-annually.

ART. 2. The holders of the consolidated bonds may at any time present their bonds to the treasurer of the State, or to an agent to be appointed by the governor—one in the City of New York and the other in the City of London—and the said treasurer or agent, as the case may be, shall indorse or stamp thereon the words, "Interest reduced to two per cent. for five years from January 1, 1880 three per cent. for fifteen years and four per cent. thereafter;" Provided, the holder or holders of said bonds may apply to the treasurer for an exchange of bonds, as provided in the preceding article.

ART. 3. Be it further ordained, That the coupons of said consolidated bonds falling due on the first of January, 1880, be, and the same is hereby remitted, and any interest tax collected to meet said coupons is hereby transferred to defray the expenses of the State government.

Be it further ordained, and it is hereby ordained by this Constitutional Convention, That the foregoing provisions and articles relative to the consolidated debt shall not form a part of this Constitution, except as hereinafter provided, as follows:

At the election held for the ratification or rejection of this Constitution, it shall be lawful for each voter to have written or printed on his ballot the words, "For ordinance relative to State debt," or the words, "Against ordinance relative to State debt," and in the event that a majority of the ballots so cast have indorsed on them the words, "For ordinance relative to State debt," then the said foregoing provisions and articles of this ordinance shall form a part of the Constitution submitted if the same is ratified; and if a majority of the votes so cast shall have indorsed on them the words, "Against ordinance relative to State debt," then said provisions and articles shall form no part of this Constitution.

The question of selling liquor on Sunday was left to the Legislature. The Louisiana Lottery Company is shorn of its privileges, and all lotteries are to cease after 1895. The State tax is limited to six mills and the City tax to ten mills.

The following dispatch gives the particulars of an affair of honor, as it is called:

MEMPHIS, July 21.—A duel took place yesterday, at a point fourteen miles east of Columbus, Miss., in the State of Alabama, between Capt. Humphries and Major Moore. Five hundred people witnessed the affair. The combatants fired upon each other at the distance of twelve paces with Smith and Wesson revolvers, without effect. Major Moore fired immediately on turning. Capt. Humphries took cool, calm, deliberate aim.

After the first fire friends pressed the seconds to take advantage of the regulations of the code, which was done, and the affair ended. Both of their honors having been satisfied. The duel grew out of political differences in politics.

It must have been a very interesting and edifying spectacle to the crowd looking on. "Both of their honors having been satisfied." We do not see exactly how the shooting at each other affected the honor of either, except that it dishonored and disgraced both parties. This is one of the mysteries of a barbaric chivalry. Duelling, by the laws of most countries, and by our States, is made a crime. Those who engage in it are law-breakers, and ought to be prosecuted. The bravest man is he who refuses to lend his sanction to this senseless and unchristian practice. We are sorry that five hundred people could be found to countenance it. If men will fight duels, better that it be done in private and that their names be remanded to obscurity and reprobation.

We learn with deep sorrow that Prof. R. L. Kirkpatrick, LL.D., of the University of Tennessee, died at his residence in Knoxville, July 15. Prof. Kirkpatrick was a man of strong and deep convictions, firm and true in his adhesion to the right, a thinker and scholar, a noble and good man, a most devoted and simple-minded Christian. The Holston Methodist, says:

Prof. Kirkpatrick was a local minister in the Methodist Episcopal Church, South, and has occupied the chair of Logic, Rhetoric and Belles Lettres in the University at Knoxville for the past twelve years. He was a stockholder and a director in the Holston Publishing Company, and one of the corresponding editors of this paper.

At the recent commencement of the University of Tennessee, in this city, he was honored with the well-merited degree of Doctor of Laws.

He was a native of Anderson county, Tenn., and graduated in 1845 with the first honors at the University where he labored so long as a professor. His illness was short, owing to the violence of the disease. Some few weeks after the close of the session at the University, he spent some days in Anderson county, and during the time was exposed to the excessive heat of the sun while making some surveys of land, and it is supposed brought on the disease which closed his life. The funeral was largely attended, and well attested how much he was honored and beloved in this city and country.

The services were conducted by Rev. G. C. Rankin, pastor of the Church Street Church, assisted by Rev. Geo. B. Eager of the Baptist Church, Rev. James Park of the First Presbyterian Church and Rev. James A. Leone of the Athens Station. Prof. W. G. McAdoo who was a life long friend, a school mate and class mate, and Prof. S. Hall, of the University, represented the faculty in paying tribute to the memory of the deceased. The mementoes of affection and respect were full of emotion, and the good man was laid to rest amid the weeping of a whole city. He rests in peace, and his works do follow him.

Off for California.

MR. EDITOR: To a tourist accustomed to travel north by the Mobile or Jackson route, St. Louis is really the starting point to San Francisco, the great Queen City of the West. Up to this point the railroad passes through no very diverse scenery, except that the soil rises perceptibly from the low flat lands of Louisiana and south Mississippi to the graceful undulations of the rising north, where cotton, corn, wheat and oats grow instead of sugar. The towns all along the road look somewhat alike. There is a dreariness and dustiness about the average town in these sections which could be at once relieved by measuring off and barqueting the streets, and the use of paint and whitewash. I learned, in a rapid conversation with a resident of Corbet, Ill., a town of fifteen hundred inhabitants, that most of the towns on the road have a thriving fruit trade with Chicago. The little town just mentioned is a depot where immense loads of strawberries, peaches and apples are shipped. It is gratifying that this industry is growing in our own immediate section on the Jackson road, and in parts of Louisiana.

St. Louis is alive with railroads. Croakers may talk, but the marvelous growth of such towns as this, and Chicago and Atlanta, is a simple proof of what railroads can make of places enterprising enough to build them. Here is the prophesy of what New Orleans is to be.

As we pushed toward the west from St. Louis, on the Missouri Pacific railroad, we saw apple orchards, fine vigorous timber, and strong, well-sized cattle. The scenery steadily improves. Suddenly we came right before the Missouri river, which at this point is wide and strong of current, and high, doubtless, from the melting mountain snows as the temperature rises. This is the country for fine cattle and horses. What a contrast with our Diego thousand-acre plantations are these little forty and hundred acre wheat fields! In middle Missouri the country is one vast corn, wheat and oat field, undulating for miles in the distance, often unbounded by woodland, so that as far as the eye can reach the fields extend. For days we traveled by rail through a vast unbroken sea of grain fields, which afforded refreshment and delight to us all.

Reaching Omaha, we bid farewell to the east. Now we are in a new world. A clock stands in the dining hall of the Council Bluffs Hotel, just opposite from Omaha, across the Missouri river, with Chicago time, by which the Eastern trains are regulated up to that point. At Omaha there is a change of time by thirty minutes. Then another change at Ogden City; then another at San Francisco, when our time is found three hours faster. There are [illegible] four changes of cars from New Orleans to San Francisco. A [illegible] easily make the trip unco[illegible]

Before getting too far fr[illegible]

City, a word about the African exodus to this supposed second land of Canaan. I have not met a man who endorses it. I was informed that after the arrival of the boat which has brought scores of negro families at a trip to Kansas City, one will see squads of them setting along the wharfs and piers, waiting and hoping, houseless, footless, moneyless, some sick and some dying. It seems that collections have been taken up in some of the Kansas towns to aid the negro into the interior of the State. But this fund has about ceased. So there is nothing but starvation awaiting those whom charity does not help. Large mass meetings have been held, and some of the leading citizens of the towns have signed resolutions strongly denouncing the further immigration of the colored people.

All this sensation, I doubt not, will soon cease, and the colored man of the South will settle down in earnest to honest toil, and no longer be deceived by some of his self-deceived and foolishly sentimental friendly advisers. The Chinamen are ready to fill any field vacated by negro deserters, and woe be to the colored man if the Chinaman takes it into his head to compete with him.

Men are self-made in this world. If they cannot stand without being propped up by others, they will fall.

Omaha is an active, wealthy little town of about 25,000 people. These towns are the overflow deposits of human beings not needed at home in the East, or by birth or choice make this noble country their home. I saw a high school building in Omaha that is itself the highest compliment which could be paid it. Think of such a town having over $400,000 invested in public school property! Their public building, a high school, cost $250,000.

Out of Omaha, toward the west, after a few miles of grain fields, the whole country is given to grass. Ranches and herds of cattle are all about dotting the otherwise unoccupied waste. The poor man who comes here finds no houses, no wells, no trees, to protect him from the fierce northers that blow. And yet the soil is luxurious. A little scraping of the ground and sowing does the work of agriculture. Even where systematic plowing is done the depth is only about two and a half inches. I am disappointed in not seeing a live buffalo. They have all disappeared from the sight of overland passengers.

Romanism is alive all along the road. Foreign emigrants, the principal element in building and settling this section, have naturally had accompanying their household gods. Prairie dogs skirt the road with their little mounds, but are sharp enough not to expose their little bodies to a too close inspection. Snow sheds are numerous, tunnel-like in appearance, though made of wood, and snow fences, sometimes placed five hundred feet from the road to stop the drifting snow.

As an inducement to the successful completion of this wonderful railroad triumph over more difficulties than one can conceive, a grant of twenty miles was given to the railroad company, after every alternate section, Congress preserving the alternate section for the United States. A section is only about 640 acres. The railroad company are now selling the land thus deeded along the Platte river for $5 an acre.

We have a number of gentlemen aboard who diversify the conversational topics to our relish.

A lawyer from St. Paul, Minn., tells me that farm hands are paid $20 a month and bourded. But farm hands in the North have but permanent employment. On the whole, I doubt not but that our colored hands at the end of the year make more wages than the average white hands of the North and West.

Two of Brigham Young's sons were on the cars. They were returning from a New York college after graduation. They looked like other well-dressed gentlemen. Notwithstanding their association with Eastern men, and habits of thought and feeling, they are as devout Mormons as they were before their Eastern experience.

So it is that crime is often well dressed, and bears the sanction of apparent respectability. We have a genuine frontier scout in a front car. He is just from the Yellow Stone river, in Montana, and tells wonderful stories about the fertility of the entire valley, and the stupendous magnificence of its great canon. He is in the employment of the English Company of capitalists who are now negotiating with Congress for 200,000 acres of that fertile land for $2 50 an acre. If they succeed, which most probably they will do, their intention is to send ship loads of English families, and stock and house them, for a certain number of years. It is a tremendous undertaking, but in every way feasible.

Here is a chance for the poor industrious of all climes, who at home can find nothing to do. Had I months of vacation before me, I should seriously contemplate a horse-back ride of 500 miles over the plains with my trapper friend, to the far-famed wonders of the Yellow Stone.

S. H. W.

Health of the City.

From the best sources of information we are warranted in stating that up to this date, Tuesday, July 29, there has been but one case of yellow fever in New Orleans during the summer. This one case terminated fatally on Monday morning, July 28. It was not an imported case, but purely sporadic, and not likely to spread. Nearly every summer, within our recollection, there have been some cases of this kind. We do not regard the city as dangerous to unacclimated people at this time, nor do we believe that there will be much fever here. We have no idea that it will reach an epidemic form. Our weekly bills of mortality were never lower than for the past month, and the sanitary condition is generally excellent.

The latest intelligence from Memphis indicates a falling off in the mortality from yellow fever. It has not reached the proportions of an epidemic there as yet, and it may not. We do not share in the generally felt apprehension that the fever will spread alarmingly and widely this year. As it was last year, there is some degree of wildness and tendency to panic in many sections, and quarantines are being established. In the course of time the people will probably reach the conclusion that quarantines are of little avail in protecting communities, and that they are a worse evil than the yellow fever itself.

A Word of Gratitude.

The following note should encourage the agents and editor in their endeavors to circulate our ADVOCATE. It contains a strong argument to incite us to diligence in the work. The greatest pleasure we have in our labors comes from such testimonies as this:

REV. L PARKER, D. D.—*Dear Brother*: I am sorely afflicted; have been confined to my house for a long time. Some time last year my pastor, Rev. John A Miller, after some considerable persuasion, got me to subscribe for the NEW ORLEANS CHRISTIAN ADVOCATE; and I write this note to express my gratitude to him, and to assure you of my appreciation of your valuable paper. Outside of the Bible, I have never enjoyed any reading I ever did in all my life so much as I have the ADVOCATE. It has been a special comfort and strength to me in my afflictions. I am deprived of the associations of my brethren. But in reading the ADVOCATE I seem to be with you, and all the brethren in their articles. I never knew before how much real worth there was in a religious newspaper. I wish you to accept my sincere thanks for the consolation I have received in reading your paper; and, if it meets your approbation, please publish this, that all may read this feeble testimony. I would not be without the NEW ORLEANS CHRISTIAN ADVOCATE for double its present subscription price.

Your brother in Christ,

C. P. ROGERS.

CRYSTAL SPRINGS, Miss., July 16, 1879.

Death of One of Our Chinese Bible-Women.

MY DEAR MRS. MCGAVOCK:—Our much beloved Bible woman, Mrs. Tway Tu Tu, died last night at half-past nine o'clock, at Nayzhang, whither she had gone to work among the women. Her health was feeble all winter, but feeling much better she went up when Dr. and Mrs. Lambuth went home, and had been there most of the time since. She had a chill or two last week, and was thought better; on Sabbath was taken worse, and died, Walter writes, without any visible suffering. She died, thank God, in the faith! When last spoken to she said her heart was *full of peace*.

The life of this dear woman has been such as to make us sure of her reward in the mansions prepared for those who follow the Saviour. God grant us all the same faith and trust that she has enjoyed all through life! Then we may calmly lay our bodies down to die, and look forward to the glorious reward in eternity. Please tell Dr. and Mrs. Cunnyngham and their dear children know that this dear, good woman has gone "home." In Christian love, yours very sincerely,

M. J. BAMFORTH.

SHANGHAI, June 7, 1879.

From the Southern Reveille we learn that Judge Valney Stamps, an old and honored citizen of Mississippi, died at his residence in Port Gibson, June 27. Judge Stamps was a native of Tennessee, born in 1803, and settled in Port Gibson in 1827. The editor of the Reveille says:

In 1861, under the pastoral guardianship of Rev. Dr. J. B. Walker, now of New Orleans, Judge Stamps was received into the membership of the Methodist Church, and, as we have said, on Sunday evening last he died; in the fullness of faith, earth claiming her hereditary dust, and heaven its God-given spirit.

The funeral obsequies took place at the Methodist Church, on Tuesday, in the presence of a large concourse of weeping kindred and sorrowing friends. The sermon by the Rev. H. R Singleton, was a merited and beautiful tribute to one whose life was blameless, and whose integrity was pure and spotless. The choir sang his favorite hymns, and an old and useful and much-loved citizen was quietly and sorrowfully consigned to the tomb.

The Chicago Interior discourses thus concerning the hot weather they are having up there:

It is as hot as blazes in this section of the kingdom. The thermometer ranges from 90° upwards. Last Monday night was the first night we ever knew on this coast when it was too hot to sleep. There was not breeze enough to stir the gossamer hair on the shoulders of one of Fra Angelo's angels. The rivulets trickled and tickled down over brow, over nose, down cheeks and neck, into the depths of wilted linen and general saturation below. One's clothes clave to him closer than a brother. Even the varnished chairs grew sticky, and were disposed to adhere to one after he had risen for a walk—seeming to want to go along, as if dissatisfied about something. People say it is frightful, but it is nothing of the kind. The way in which the corn is shooting up with its sweet tresslures, and the potatoes are expanding with pearly starch, and the sour juices of the apples are turning to rich and fragrant wine! ah, we shall see it all, and enjoy it all, when come the cool winds of October!

The many friends of R. T. Nabors, says the Texas Christian Advocate, will regret to learn that he is compelled by affliction to take a short respite from labor. To use his own language, his "throat has broken down." He passed through Galveston the past week on route to Alabama. We trust this talented and cultivated young minister may be long spared to bless the church with his labors.

Since reading the above we have heard that Bro. Nabors is resting at Opelika, and improving in health. We are led to believe that he will be restored to health in a short time by prudence and rest from preaching.

PERPLEXED.—*Mr. Editor*: The falling off in the payment of the presiding elder's salary on the —— district is so serious as to restrict his service to those charges accessible without much traveling expenses. This curious fact is exposed for inquiry into the deficiency of benevolence—*i. e.*, "a thoughtful providing for"—whether in the cabinet that erects the districts, in the charges of the district that make no special provision for it, or in the presiding elder whose private resources are inadequate to the cost.

A STRANGER SHE.

We are informed that the State Agricultural and Mechanical College, Auburn, Ala., at its late commencement, conferred the honorary degree of Doctor of Divinity on Rev. John Mathews, of New Orleans. Bro. Mathews, in the popular estimation, has been a doctor of divinity for a long time. The conferring of the degree is only the recognition of merit already long appreciated by his many friends and hearers.

Subscribers will confer a favor on the publisher by notifying him of any error in initials or spelling of their names, that they may be corrected as early as possible on the mail list.

Rev. Allin Rains, a venerable minister of the Methodist Episcopal Church, South, died near Nashville, Tenn., July 4.

The corner stone of the new Methodist Church to be built in Opelika, says the Eufaula Times and News, was laid on Wednesday last, July 16.

All pastors are earnestly requested to forward a list of the names of members of their charge or churches in their appointments, who are not subscribers to the ADVOCATE as early a day as possible.

The publisher desires the names, to send sample copies of the paper, with a view to facilitate securing subscriptions.

Please give this matter prompt attention.

MARRIED.

STEWART—McELATTER—May 15, 1879, by Rev. A. McPhaelin, Mr. W. H. Stewart to Miss Nancy McElatter, all of St. Landry parish, La.

BOBBIE—PERRYMAN—At the residence of the bride's father, July 3, by Rev. Ed. F. Cowan, of the Alabama Conference, Mr. John H. Bobbie, of Marion, to Miss Annie H. Perryman, of Monroeville, Ala.

WATSON—WOODWARD.—At the residence of the bride, July 2, 1879, by Rev. J. M. Weston, Mr. Albert Watson to Mrs. Sallie D. Woodward, all of Shubuta, Miss.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

ON TRIAL.

A copy of this paper is sent to certain persons not now subscribers, that they may examine it with reference to introducing it permanently into their families. Unless one number may lead the subscriber, we propose to send the CHRISTIAN ADVOCATE for three months on trial, upon receipt of fifty cents. Weather is this low because we know that many families after the trial will not consent to give it up, and we will have increased any friend by the experiment. Please inclose the fifty cents in currency or postage stamps, and forward before the matter passes from your mind.

SPECIMEN COPIES

of the ADVOCATE will be mailed when desired, to facilitate agents in securing subscribers. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

MR. E. E. F. ROSS of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & Co.—Fruit jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China tumblers, $15-$18. Equal in looks and usefulness as French China. 19

ST. JAMES HOTEL ST LOUIS, MO. The readers of the ADVOCATE will find this one of the best hotels in the West—kept by one of the most popular men in St. Louis, a gentleman who has been for years in the business, and knows exactly what the traveler wants. When you go to St. Louis remember the place. The table is the best, and their prices are more reasonable than any first class hotel in the city.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House Hotel, is one of the characteristic features of that well-regulated establishment. Truth compels us to say that this popular hotel is an agreeably solid contrast to the ugly, first-class house, having reduced its rates to $1 and $1 50 per day.

OUR SCHOOLS.

HIWASSEE COLLEGE, East Tennessee, makes its announcement in our columns this week. Of its faculty we know personally President Bannister and Prof. Grace, and this acquaintance emboldens us to say that Hiwassee College presents a strong claim upon the patronage of all who seek sound learning, good health, moderate charges and the best moral influences for their children or wards.—Nashville Christian Advocate.

We call attention of our readers to the following note, of interest to many of our friends in the country:

ELIZABETH, N. J., July 1, 1879.

KEYANSE MANUFACTURING CO., 9 Broadway, N. Y.—*Gentlemen*: Your Twelve-foot Windmill which received the first premium at our New Jersey State Agricultural Fair last fall, and which we subsequently purchased of you, has been in operation for the past ten months on our Fair Grounds at Waverly. It has passed through all the severe gales of the last winter without damage, and continues to fill our tanks all the water we require for watering the stock of our three farms, the sewerage of the Trotting Club and other purposes of fair grounds, supplying large quantities of water. We find it to work effectively and much more economical than the steam pump which we discarded for your windmill. So far, it has cost us nothing except for oil, and has given entire satisfaction.

JAMES CLARK, JR.,
President New Jersey State Agr. Soc.

RESPECTFULLY the following notice of Messrs. Cuttle, Craig, and Ivy's opening of their celebrated lunch on which to all progressive will soon many orders. We passed Magazine street corner of the handsome building in St. Louis, and after looking at it closely by some of the most enthusiastic throughout the country we were very much pleased.

MILLS WITH PLEASURE IS PLEASED.

Read the following testimonial from Stoning Alex Kendall:

ST. LOUIS, May 21st, 1879.

Messrs. J. & C. Magazine: Your Cuttlebrough cures my liver better than Calomel, of which I have taken not a little. There are thousands of American people and like myself, who need some simple herb medicine to keep them from shaking into a dyspeptic grave. Such a good preparation as yours ought to be placed at the command of the whole world. As a remedy in my experience I have never met its equal. GEO. H. SWEET.

BUSINESS NOTICES.

FIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 697 North 8th street, St. Louis (Lindell Hotel.)

IT SEEMS IMPOSSIBLE

that a remedy made of such common simple plants as the Hops, Buchu, Mandrake, Dandelion, etc., should make so many and such marvelous and wonderful cures as Hop Bitters do, but when old and young, rich and poor, Pastors and people, Lawyers and Editors, all testify to having received from it, you must believe and try them yourself and doubt no longer. See other columns.

PEOPLE residing in Louisville, Ky., or removing to such localities, can place reliance in the efficacy of Dr. E. Wilson's Anti-Fever Pills for Fever and Ague Tonic, to prevent or rather counteract all malarial diseases. If never fails to cure Chills and Fever, Dumb Chills and Enlarged Spleen, and is guaranteed to contain no dangerous drug. The composition of this medicine is given with each bottle, and can be had from all druggists.

From the Editor of the Texas New Yorker.

NEW YORK, September 5, 1874.

Messrs. J. & C. Magazine: Your Cuttlebrough cures my liver better than Calomel, of which I have taken not a little. There are thousands of American people and like myself, who need some simple herb medicine to keep them from shaking into a dyspeptic grave. Such a good preparation as yours ought to be placed at the command of the whole world. As a remedy in my experience I have never met its equal.

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00
BY BUYING YOUR
RAILROAD TICKETS
AT
GUEDRY'S
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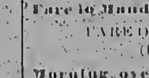
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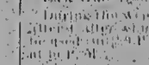
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CONTROLLING VICIOUS HORSES. A new and very simple method of training vicious horses was exhibited in West Philadelphia, recently, and the manner in which some of the wildest horses were subdued was astonishing. The first trial was that of a kicking or "bucking" mare which her owner said had allowed no rider on her back for a period of at least five years. She became tame and gentle almost as quickly as mules, and allowed herself to be ridden about without a sign of her former wildness. The means by which the result was accomplished consisted of a piece of light rope, which was passed around the body of the animal just above the upper teeth, cross-bitted in her mouth and thence secured back of her neck. It was claimed that no horse would kick or jump when thus secured, and that a "kicking" horse, after receiving the treatment a few times, will abandon its vicious ways forever.

A very simple method was also shown by which a kicking horse could be shod. It consisted in first "throwing" the animal's head and fastening by means of a rope passed to the tail, and then to the left hind foot drawn tightly enough to bring the foot sideways to one side. This is claimed makes it absolutely impossible for the horse to kick on the side of the rope. As the animal rests on a horse, which is ready to be shod, it is then a simple matter to operate on him without attempting to kick while secured in the manner described.—Exchange.

GAPES, HOW TO OPERATE FOR. The instrument used was a quill feather, not large, but smaller than I had seen used before. It was stripped to within three inches of its end, the tip of which was wet, and twisted a little, so as to form a sharp point about a quarter of an inch long; the remainder of the barbs were drawn back, forming an arrow head or barbed point. They examine the part of the throat that always had been a mystery—how to better could be proven myself to be introduced into the chick struggles so violently when anything touches the inside of the trachea that it is almost impossible to insert it, without doing harm, to the unaccustomed. However, this was accomplished with ease, by using a low seat, letting the chick's feet hang between the knees, opening the mouth with the right hand, drawing out the tongue and placing it in the upper, pressing it firmly to the lower mandible. The trachea should be brought clearly to view. At the first gape the feather must be inserted instantly, but to prevent violent struggling the unoccupied finger of the left hand must be held rightly against the back of the patient's head. The head must be kept up, and the neck drawn out its full length, so that the feather can be pushed down straight and easily to the bottom of the wind-pipe. Twist the feather rapidly, then draw it out slowly, twisting it as it is withdrawn. The worms will invariably be found adhering to the feather.—Poultry Bulletin.

Henry A. Mott, Jr., says in the Scientific American that at least fifty per cent. of the many baking powders examined by him were grossly adulterated. Tartaric, cream of tartar, and sometimes terra alba, insoluble sesquisilicate of alumina, Dooley's Standard Baking powder" was composed of muriate of lime, bicarbonate of soda, sesquicarbonate of ammonia, and starch. "Patapsco, Chemical and baking powder made by C. E. Andrews & Co., Milwaukee, Wis." was composed of tartaric acid, bicarbonate of soda, and starch. Not a trace of cream of tartar in either of the above. A test to be able to detect adulteration, and the agent known to be most injurious to the largest organs, produces dyspepsia, consumption, and many other ailments, is a powerful astringent, acting chemically on the tissues. A French chemist says the daily introduction into the stomach will exert a dead action, especially in persons with weak constitutions, leading and later confirming disease and death. Any thing that constipates with the same effect and disposition of the grain is cast by the system. The best and purest baking powders are composed of bitartrate of potash (cream of tartar), bicarbonate of soda, and tartaric acid, either free or combined, and bicarbonate of soda, held together by a starch to prevent their combining. The advice is, to buy known brands and make purchases.

CHANGE OF FOOD. The restorative power of change of food is remarkable. Its capacity in this direction is remarkable. A case of dyspepsia has proved that in two hours after a meal of fresh meat, bread and butter, potatoes and tea, the whole of the food had passed from the stomach into the intestines, leaving that organ empty and clean. Even the gastric juice was found to be absent. The quantity of phosphates and other salts in the blood is largely increased by a change of food, and other tissues are benefited in a similar manner. Hence the value of a change of food in cases of debility, dyspepsia, and other diseases. Change of food is also necessary to the healthy growth of children. Those who are fed on one kind of food only, however nutritious it may be, are not so healthy as those who have a variety. Change of food is also necessary to the healthy growth of children. Those who are fed on one kind of food only, however nutritious it may be, are not so healthy as those who have a variety. Change of food is also necessary to the healthy growth of children. Those who are fed on one kind of food only, however nutritious it may be, are not so healthy as those who have a variety.

Scientific.

CURE FOR HYDROPHOBIA.—I can give some facts which may be of use to somebody, thereby giving life. The time between the killing of an animal by a mad dog and showing signs of hydrophobia is not less than nine days, but may be nine months. After the animal has become rabid, a bite or scratch with the teeth upon a person, or slobber coming in contact with a sore or raw place, would produce hydrophobia just as soon as though he had been bitten by a mad dog. Hydrophobia can be prevented, and I will give what is known to be an infallible remedy if properly administered, for man or beast. A dose for a horse or cow should be about four times as great as for a person. It is not too late to give medicine any time before the spasms come on. The first dose for a person is one and a half ounces of elecampane root, bruised, put in a pint of new milk, reduced to one half by boiling, then taken all at one dose in the morning, fasting until afternoon, or at least a very light diet after several hours have elapsed. The second dose the same as first, except take two ounces of the root; third dose the same as last, to be taken every other day. Three doses are all that is needed, and there need be no fear. This I know from my own experience, and I know of a number of other cases where it has been entirely successful. This is no guess-work. Those persons I allude to were bitten by their own dogs, that had been bitten by rabid dogs, and were penned up to see if they would go mad; they did go mad, and did bite the persons. This remedy has been used in and about Philadelphia for forty years and longer, with great success, and is known as the Goodman remedy. I am acquainted with a physician who told me he knew of its use for more than thirty years, but never knew a case that failed where it was properly administered. Among other cases he mentioned was one where a number of cows had been bitten by a mad dog. To half this number they administered this remedy, to the other half not. The latter all died of hydrophobia, while those that took the elecampane and milk showed no sign of that disease.—R. C. Shoemaker, in Country Gentleman.

The lime cave at Shandon, near Dungarvan, in the county of Waterford, recently discovered some twenty years ago, was the first Irish cave which produced animal remains belonging to the pleistocene period. In it were found remains of the mammoth, horse, bear, wolf, and reindeer. Professor Leith Adams, in his report on the exploration of this cave, surmised that it was an enormous shelter-shed where the wild denizens repaired to and their days, or for purposes dragging in their prey, and he suggested that it required only hands and some enterprise to discover other caverns in the neighborhood of this one containing abundance of pleistocene animal remains. Specimens within the last few weeks have been discovered near Carrickphilip, at a distance of about seven miles from the Shandon cave. This new cavern is of large size, and appears to have been explored from very remote periods by bears, particularly, whose skeletons are found with all the lower deposits on the floor; but the chief interest in this discovery rests in the fact that remains of the great Irish deer were found in it, in connection with the bones of other deer and of bears, and also with a polished greenstone celt and several bone rubbers.

DEPTH OF EARTHQUAKES.—The recent earthquake at Virginia City was not noticed at all in the mining depths, but only by the people on the surface. Those miners exist quake at the same level, when shook down chimneys, fire walls cracked, brick buildings, and all other damage, was merely noticed by some of the miners working in the upper levels, but in the mine timbers, and even breaking down loose stones and earth. The fallen rock in the various shafts felt the stronger, and at the point where it was pierced was by the station tender at the 900 feet level of the Imperial Empire shaft—900 feet below the surface. He said he felt it as a sudden faint rush or pulsation of the air, as though a blast had been let off somewhere at a distance, above, below, or in some indefinite direction. In none of the mines the shock was not noticed at all, even by the oldest miners. Commenting upon the peculiar fact at the time, the Gold Hill News remarked that the earthquake seemed to be an electrical disturbance proceeding from the atmosphere, and not from the depths of the earth.—Scientific American.

A well-equipped expedition has, the Melbourne Argus says, left Sydney for New Guinea. The party comprises Baron Maclay, the famous Russian scientific and explorer, Chevalier Bruno, who was the first to make an attempt from these shores to open trade with the *terra incognitæ*, and Captain Leeman, who has had considerable experience on the coast of New Guinea, and elsewhere named. The object of the expedition is scientific and commercial. Astrolabe Bay will first be visited, and thence the coast all round will be examined, and, if possible, arrangements made for opening up a trade with the natives.

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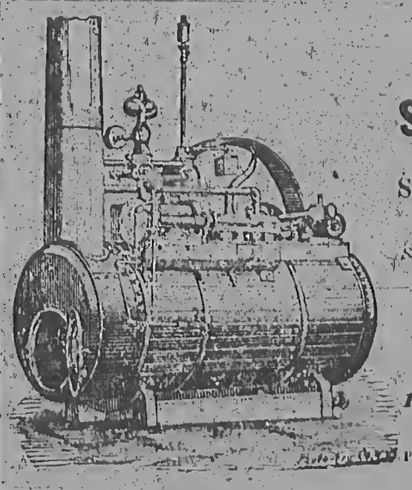

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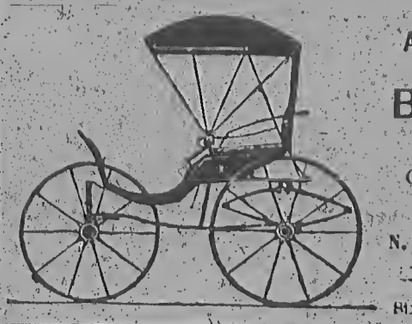

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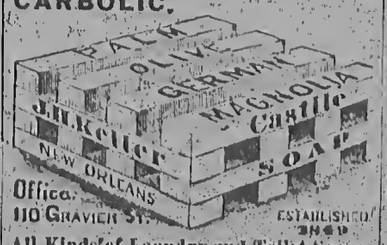

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PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western creamery, fancy	18	19
New York, choice	18	— —
Coffee, ₱ lb.:		
Rio, fair	— —	13¾
Rio, good	— —	14¾
Rio, prime	— —	15
Candles, ₱ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₱ bbl.:		
Choice	— —	2 70
Cheese, ₱ lb.:		
Factory	6	— —
N. Y. cream and English dairy	9	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	3 25	3 50
XX	4 25	— —
XXX	4 50	5 00
Choice XXX	5 00	5 25
Choice family	5 50	6 62½
Fruits:		
Dried apples, ₱ lb	2½	3¼
Dried peaches, ₱ lb	2½	3
Raisins, ₱ quarter box	45	50
Raisins, ₱ half box	— —	1 00
Raisins, ₱ whole box	1 50	— —
Bananas, ₱ bunch	50	1 50
Crackers, ₱ lb.:		
Soda	6	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₱ lb.:		
No. 2	3¾	4
Ordinary	6¼	6¾
Fair	6¾	7
Prime to choice	7¾	— —
Soap, ₱ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₱ lb.	2½	3
Salt, in sacks:		
Fine	1 35	1 35
Coarse	85	90
Sugar:		
Good fair	— —	— —
Prime	— —	— —
Choice	7¼	7¼
Yellow clarified	7¼	7¼
White clarified	— —	— —
Crushed	9	— —
Powdered	9	— —
Spices, ₱ lb.:		
Allspice	15	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₱ lb.:		
Black Oolong	2 75	1 10
Green imperial	80	90
Tobacco:		
Low lugs	2	2½
Medium	3	3½
Good to fine	3½	4½
Low leaf	4	5
Medium	5	6
Good	7	8
Fine	8	9
Selections	9	10

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow	47	— —
White	— —	— —
Mixed	46	— —
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	60	62½
Hay, ₱ ton:		
Prime	17 00	18 00
Ordinary	14 00	16 00
Cow Peas:		
Whippoorwills	70	— —
Mixed	70	— —
Clay	50	— —

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast	— —	— —
Shoulders	4½	— —
Sides, clear rib	— —	5¾
Sides, clear	— —	6
Hams, sugar-cured	11	— —
Mess Pork, ₱ bbl	17	— —
Dry Salted Meats:		
Shoulders	3¾	— —
Lard, ₱ lb.:		
Choice, in kegs and pails	7½	8
Choice, in tierces and barrels	6½	6¾

ESCULENTS.

Potatoes, ₱ bbl	— —	— —
Onions, ₱ bbl	3 75	4 00
Apples, ₱ bbl	4 00	5 00
Cabbages, ₱ lb	2 00	2 50

WOOL.

Burry	9	12
Louisiana clear	13	14
Lake clear	24	25

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow best, per bundle, & the end tie lots	— —	2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₱ piece:		
Old chickens	1 50	1 50
Young	1 50	2 00
Ducks	1 50	2 00
Geese	3 00	4 00
Turkeys	9 00	16 00
Eggs, ₱ dozen:		
Western	— —	12
Louisiana	14	20

MISCELLANEOUS.

The most wonderful and marvelous success, in cases where persons are sick or pining away from a condition of miserableness, that no one knows what ails them, (profitable patients to doctors,) is obtained by the use of Hop Bitters. They begin to cure from the first dose and keep it up until perfect health and strength is restored. Whoever is afflicted in this way need not suffer, when they can get Hop Bitters. See "Truths" and "Proverbs" in another column. Adv.

Of moral feelings depends largely upon moral confidence. "I make it a rule," said a wise one to his friend, "to tell my wife everything that happens. In that way we manage to avoid any misunderstanding." "Not to be outdone in generosity the friend replied, "Well, sir, you are not as open and frank as I am, for I tell my wife a great many things that never happen."

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully. The common method of using them was to apply one over the stomach, changing them every week. They are one of THE MOST ACTIVE ANTISEPTICS, and seem to destroy the poison. One reason why they are of special value is that they stimulate the circulation, and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever. If worn as above. Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, July 28, 1879.

COTTON.

The market appears to be quiet. There is, however, some inquiry for Liverpool with sales, as far as authenticated, of 150 bales, but we hear of some additional transactions. Nothing has transpired to indicate any quotable variation in prices.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary	10	10
Good ordinary	10⅝	10⅝
Low middling	10⅞	10⅞
Middling	11⅛	11⅛
Good middling	11⅜	11⅜
Middling fair	12	12

Sales to-day, 550 bales. Market irregular.

Receipts at United States ports, week ending Monday, July 28, 1879

	Saturday.	Sunday and Monday.	This week last year.
Galveston	41	32	238
New Orleans	13	14	839
Mobile	17	23	289
Savannah	87	73	562
Charleston	7	12	216
Wilmington		3	21
Norfolk	26	29	280
Baltimore			
New York			214
Boston	68	261	50
Philadelphia			114
Various			419
Total	389	561	3,372

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 63@10 64	10 59@10 60
February	10 75@10 76	10 65@10 67
March	10 88@10 89	10 79@10 81
April		
May		
June		
July	11 68@11 70	11 56@11 58
August	11 68@11 70	11 56@11 58
September	11 63@11 64	11 49@11 50
October	10 92	10 81
November	10 62@10 63	10 58
December	10 57@10 59	10 54@10 56

Sales, 90,000 bales. Market steady.

The new departure in the Catholic world, inflated by the installation of Leo the Thirteenth, is emphasized, says the Christian Union, by two novel enterprises inspired directly from the Vatican—the one a bank, whose English prospectus is noteworthy by reason of the number of wealthy Catholic nobles whose names are conspicuous by their absence from the list of patrons; the other a newspaper. For the present Pope is as shrewdly aware as Mr. Tilden of the power of printer's ink, and met one of the first rebuffs since his election to the tiara in the refusal of Cardinal Nina to occupy the post of head of the editorial department of the establishment, the benefits of which will extend, like the Papal Easter Benediction, *qui et orbi*. Balked of his wish that a Cardinal should be chief of the staff, Leo nominated Monsignor Allmonde to the general superintendence, and that prelate will now, subject to superior ecclesiastical direction, control the mightiest organ yet produced, and one unflinchingly obedient to Mother Church. The first number will be issued in August, and its polyglot character may be inferred from the fact that its seven columns to the page will each be printed in a different language. Editorially, it will discuss, from the church point of view, all the political and economical questions of the day, and it will officially represent, if not announce, *ex cathedra*, the opinions of the Holy See. Its compositors will be the mutes educated and trained in the deaf-and-dumb asylum of San Pietro, and 42,000 subscribers chiefly, of course, clerics, scattered throughout both hemispheres, await the publication of this voice of the church, which will convey to them directly its views on questions of the day in their mother tongues. Beyond all doubt, this outcome of the press will wield a vast influence, for good or evil in both the Old and New Worlds, to which that exercised by the lithographied sheet of foreign politics circulated in London amongst journalists only, and paid for by secret service money, cannot be compared.

Leo XIII has assigned the sum of fifty thousand francs annually, toward completing the restoration of the basilica of San Lorenzo in Damaso, commenced by Pius IX.

Following the line of Irish legislation for closing public houses on Sunday, the Welsh people are seeking a similar benefit in the Principality.

MISCELLANEOUS.

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For Summer Reading.

ALL AROUND THE WORLD.
TO
THE EAST
BY WAY OF
THE WEST!

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FEVER AND AGUE TONIC,

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CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without *Quinine* or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

CAMP MEETINGS.

THE camp meeting at Asbury Camp Ground will commence on Friday night before the third Sabbath in September. Ministers are respectfully invited, and will be well cared for. We expect to have our new shed completed. The meeting will be strictly on the self-sustaining plan. (31) ROBT. SMILIE, P. C.

THE annual camp meeting at Healing Springs will commence on Thursday before the fourth Sunday in August, at half-past seven P. M., and will continue from six to eight days. Hacks will run between the camp ground and Buckalunna Station, on the Mobile and Ohio railroad. The trustees will have all ministers taken to and from the camp ground free of charge.

Rev. E. Wadsworth, D. D., presiding elder, will have charge of the meeting, and a number of eminent divines from Alabama and Mississippi are to be present. J. H. JAMES, P. C.,
BLAKON SPRINGS, Alabama. 30

THERE will be a camp meeting on the Philadelphia circuit, Mississippi Conference, commencing on Friday night before the second Sunday in September next (September 12.) Ministers of the gospel are invited to attend. There will be conveyance at Meridian to take all that will come by railroad.

29 J. C. BROGAN, P. C.

THE camp meeting on the Union circuit, Brandon district, Mississippi Conference, is appointed to commence on Wednesday night before the fourth Sunday in August, 1879. It will be on the self-sustaining plan. Ministers are generally invited to come and help us. This camp ground is twenty-three miles north of Newton station, and seven miles west of Union, near Beech Springs, Neshoba county, Miss.

26 J. H. HOLLAND, Pastor.

THE camp meeting at Welcome Home, five miles west of Columbia, La., will begin on Wednesday, the twenty-fourth of September next, and will continue six or eight days. Ministers of the gospel are cordially invited. Ministers of the district are expected.

28 ROBT. S. ISBELL, P. C.

THE annual camp meeting at Smith Camp Ground, near DeSotoville, Choctaw county, Ala., will begin on Friday evening, August 29, 1879. (28) ALEX. HOOD, P. C.

LOUINA CIRCUIT, NORTH ALABAMA CONFERENCE.—The Louina camp meeting will begin on Friday night, September 19, 1879, and close on Tuesday night, September 23. This is a delightful place—mountain air and pure water. Accommodation ample in every respect. The service of several ministers have been engaged; others expected from Georgia and Alabama.

27 R. D. EVANS.

THERE will be a camp meeting on the Caddo circuit, Louisiana Conference, commencing on Friday before the third Sabbath in August. Ministers are invited, and especially those of the Shreveport district.

27 J. M. JOHNSTON, P. C.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIST.—THIRD ROUND.

Mooringsport, at Pine Hill	Aug. 2, 3
Shreveport	9, 10
Caddo, at Cypress	16, 17
North Bossier, at Bell Lands	23, 24
South Bossier, at Cotton Valley	30, 31
East Point, at East Point	30, 31
Springville, at Princeville	Sept. 6, 7
Mansfield	10
Desoto, at Bethel	13, 14
Minden	20, 21
Annandale	27, 28
Creole	27, 28
Natchitoches	October 4, 5
Natchitoches circuit	11, 12
Pleasant Hill, at Pleasant Hill	18, 19
Logansport	18, 19

There will be a camp meeting at Cypress, embracing (omitting Sabbath in August, 10) 3d Sunday in September, Rev. Lycurgus Johnson, pastor. Another at Bethel, embracing the second Sabbath in September, Rev. Lycurgus Johnson, pastor. Another at Beulah, embracing the second Sabbath in October, Rev. Crosby, pastor. These brethren solicit the help of all ministers who can come.

25 ROBERT SANDEL, P. E.

DELHI DIST.—THIRD ROUND.

Wannsboro circuit, at Beulah Prairie	June 21, 22
Bayou Lafourche, at Little Creek	28, 29
Lake Providence and Pecan Grove, at Lake Providence	July 5, 6
Madison circuit	12, 13
Tensas mission, at Jordan chapel	19, 20
Oak Ridge circuit, at Good Hope	26, 27
Land Prairie circuit	Aug. 2, 3
Bastrop circuit, at Island	9, 10
Monroe and Delhi, at Delhi	16, 17
Floyd, at Midway	23, 24
Trenton, at Ferris's chapel	30, 31
Waterproof and Tensas chapel, at Wyatt's	Sept. 6, 7

27 H. F. ALEXANDER, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Grand Bay, at Porterville	Aug. 2, 3
Wilcox	9, 10
Eastern Shore, at Spanish Fort	16, 17
Tompkinsville, at Allen's	23
Blakon, at Healing Springs (camp meeting)	23, 24
Okolona, at Dr. Rose's (mud house)	30, 31
Singer's Hill, at Gulf City Hotel	Sept. 6, 7
Carlton's, at Saint's (camp meeting)	7, 11
Mobile, at St. Francis street	21
Grove Hill, at Union (camp meeting)	26, 28
Citronelle, at George's (camp meeting)	Oct. 2

29 F. WADSWORTH, P. E.

EUFAULA DIST.—THIRD ROUND.

Eufaula	July 5, 6
Bluffhall, at Spring Hill	12, 13
Clayton	19, 20
Ozark, at Post Oak	Aug. 2, 3
Newton, at Lebo	9, 10
Clayton and Louisville, at Tabernacle	16, 17
Valley, at Cossatchee	23, 24
Pea River, at Shells	30, 31
Enon and Midway (Enon)	Sept. 6
Columbia and Pleasant Hill	13, 14
Perry, at Wesleyanna	20
White Plains, at Knowville	27, 28
Henry, at Chisholm Hill	Oct. 1, 2

The Wiggle Spring camp meeting, near Mount Andrew, on Perote circuit, will embrace the third Sunday in September. The China Grove camp meeting, Clark circuit, will embrace the first Sunday in October. (28) R. H. CRAWFORD, P. C.

MARIANNA DIST.—THIRD ROUND.

Holmes's Valley, at Orange Hill	July 12, 13
Calhoun, at Bethel	19, 20
Big Creek, at Hollier Creek	26, 27
Chipola mission, at New Britton	Aug. 2, 3
Greenwood, at Mount Zion	16, 17
General mission, at Camp Ground	23, 24
Gordon, at New Hope	30, 31
Freeport, at Freeport	Sept. 6, 7
Geo. to Gordon mission, at St. Paul's	13, 14
Marianna, at Marianna	20, 21

28 ELISHA PHILLIPS, P. E.

MONTGOMERY DIST.—THIRD ROUND.

Auburn station	June 29, 30
Montgomery station	July 5, 6
Opelika station	12, 13
Tuskegee station	19, 20
Tallassee and Tubilla	26, 27
Girard circuit, at Seal	Aug. 2, 3
Crawford circuit, at Hitchcock's chapel	9, 10
Sandy Ridge mission, at Hardy's	16, 17
Easter circuit, at Wortham	23, 24
Elmore circuit	Sept. 6, 7
Tuskegee circuit, at Dalton	13, 14
Tuskegee and Tubilla circuit, at Ardenbrong	20, 21

The District Conference will convene at Seal, Thursday, July 31, at nine o'clock A. M. The introductory sermon will be preached by Rev. A. S. Andrews, D. D.

The receiving stewards of the various pastoral charges of the district will please forward the names of delegates and members to W. H. Washington or H. DuPerry, Seal, Russell county, Ala.

T. F. MARKUM, P. E.

P. S. The change of place for District Conference is made because the church at Tuskegee will be undergoing repairs necessary to fit it up for the Annual Conference. (27) T. F. M.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Camp Ground	Sept. 6, 7
Prairie, at Lebanon	20, 21
Newton	27, 28
Union	Oct. 4, 5
Walnut Grove, at Walnut Grove	11, 12
Leaf River	18, 19
Brandon	Nov. 1, 2
Rankin, at Wesleyanna	8, 9
Fannin	15, 16
Carthage	22, 23
Forest, at Morton	29, 0

31 WILLIS LEITH, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta circuit, at McGowan's	July 5, 6
Meridian	12, 13
Waynesboro, at State Line	18
Chickasahay mission, at Adamsville	19, 20
Wayne circuit, at Liberty	26, 27
Enterprise circuit, at Chunkey	Aug. 2, 3
DeKalb circuit, at Scooba	9, 10
Enterprise station, at Chapel Hill	16, 17
Spring Hill circuit, at Linwood	23, 24
Paulding circuit, at Camp Ground	30, 31
Shady Grove mission, at Pleasant Hill	Sept. 6, 7
Philadelphia circuit, at Pilgrim's Rest	13, 14
Marion circuit, at Tumuba	20, 21

28 R. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Black Hawk, at Sweet Water	July 12, 13
Winona and Carrollton, at Winona	19, 20
Richland, at Shiloh	26, 27
Kosciusko and Durant, at Kosciusko	Aug. 2, 3
Attalla, at Spring Dale	9, 10
Lexington Friday)	15
West, at Emory	16, 17
Walden, at Midway (Monday)	18
Winona, at Bethesda (Wednesday)	20
Liberty, at French Camps	23, 24
Bellefontaine, at Greensboro	30, 31
Greenwood	Sept. 6, 7
Zilpha, at Shiloh (Friday)	12

28 K. A. JONES,

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—FOURTH ROUND.

Valley station, at Pine Grove	Aug. 30, 31
Tuscumbia station	Sept. 6, 7
Oakland circuit, at Pleasant Hill	13, 14
Cypress circuit, at New Hopewell	27, 28
Shoal circuit, at Driskill's Chapel	Oct. 4, 5
Rogersville circuit and Lexington mission, at Asbury	11, 12
Lenlzville circuit, at Union	18, 19
Waterloo circuit, at Palestine	25, 26
Chickasaw circuit	Nov. 1, 2
Burleson mission	6
Frankfort circuit	8, 9
Colbert mission	11
Florence station	15, 16

31 R. A. TIMMONS, P. E.

THE WORLD'S NEED AND CRY.—The truth is it is our fortune to live at a moment when the Church of Christ literally staggers beneath the appeals addressed to her to come over and help the nations of the earth. You can scarcely name a region of which it may not be said to day that it is accessible to the gospel. Your keels can scarcely touch a strand where the missionary's foot dare not tread. From every quarter of the compass, in one shape or another, comes to call which Paul heard by night in Troas. It is the privilege—it is no less the perplexity—of all our churches. Bewildered by such competing claims, compelled to debate over a hundred countries their slender resources that would barely suffice for one, attempting too much to be able to accomplish any single task speedily, yet not daring to refuse any new call; you know how all our evangelical churches and societies have stumbled into a state of disarray on the wide foreign field—most desultory, disorganized, and therefore ineffective. When we have no concert among friendly bodies, nor any distribution of the area to be occupied, when half a score of workers on the same spot report each as many as they have boards of management at home, and work each on a line of its own without correlation—how can you anticipate rapid triumphs? How is the non-Christian foreigner to catch, amid your Babel of voices, the one clear trumpet note proclaiming help—the majestic and celestial message which tells us the Eternal's name of hope and safety?—London Baptist.

Some interesting facts regarding Wesleyan education in England were disclosed at a recent meeting of the Conference Education Board. Twelve months ago the books registered the names of 170,000 scholars in day-schools. The day-schools under the care of the committee are 1 per cent. more numerous than they were years ago, the number of scholars is larger by 4½ per cent., and the average attendance by 5½ per cent.; the total increase of income is 9½ per cent., and the increase of expenditure 10 per cent. This increase has occurred in the mid-st of the rivalry of other educational bodies and of the school board schools, and puts the Methodists in the front rank of the bodies engaged in primary education.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The greatest discovery of the age is DR. LOBIAN'S CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. Nothing will ever be written or said advertising to equal the fact. Price 25 cents. PICTORIAL VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Colds, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

"And the leaves of the tree were for the healing of the nations."—Rev. xxii, 2.

COCA BITTERS,
The Great South American Tonic.
The New Remedy made from the Leaves of the South American Coca Plant.

An excellent, cordial preparation expressly for popular use, and presenting in an agreeable manner the wonderful health giving properties of Erythroxylon Coca.

It is a Sovereign Remedy for Disorders of Digestion, Chills and Fever, Nervous Weakness, Sick Headache, Neuralgia, and other Nervous or Muscular Fatigue.

Convalescents from Fevers should use COCA BITTERS, as it gives IMMEDIATE STRENGTH and HASTENS RECOVERY.

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Manufacturing Chemists,
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DISCOVERY. If my hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the hair-germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; to accompany the order, and balance to be paid when medicine is delivered.

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For Malarial Poisoning,
Affections Peculiar to Women, etc.

TESTIMONY OF DISTINGUISHED MEDICAL MEN.

EXTRACT FROM LETTER OF DR. WM. T. HOWARD,

Of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1, 1878.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

"In fact, in a certain class of cases, it is much superior to the latter. I allude to the abiding debility so common upon the fair sex since their grave acute diseases; and more especially to the chronic and opprobrious MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES. It is certain to most dyspepsia, and ALL THE AFFECTIONS PECULIAR TO WOMEN that are remediable by mineral waters. In short, were I called upon to state what mineral water I have seen the greatest and most universal benefit in the largest number of cases in a given way, I would unhesitatingly say the Buffalo Springs, in Mecklenburg county, Virginia."

MALARIAL POISONS.

Extract from a communication of Dr. John R. Wilkinson, of Jackson, Tenn., on the Therapeutic Action of the Buffalo Lithia Waters, in Virginia Medical Monthly for February, 1877.

"Their great value in MALARIAL DISEASES and SEQUELÆ has been most abundantly and satisfactorily tested, and I have no opinion that it would have been a valuable auxiliary in the treatment of the epidemic of yellow fever which so terribly afflicted the Mississippi Valley during the past summer. I prescribed it in my own and I gave prompt relief in a case of suppression of urine in yellow fever and decidedly mitigated the most distressing and dangerous symptoms. The patient recovered, but how far the water in my case contributed to the result (backing pre-existed by high) a single case I, of course, cannot undertake to say. This is no doubt, however, true, that its administration was attended by the most beneficial results."

These Springs are now open for visitors. The waters may be had at the Springs at $5 per case of six gallons; it may also be had of L. Lyons, No. 42 and 44 Camp street, New Orleans, at $6 50 per case. Spring's pamphlet sent to any address.

THOMAS F. GOODE,
Proprietor Buffalo Lithia Springs.

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This well-known preparation is highly recommended for DYSPEPSIA, HEADACHE, Sickness at the Stomach, Heartburn, and all complaints arising from Acidity, Bilious and Malarial Fevers. It cools the blood and regulates the bowels. It is a favorite medicine for children, and its acidity and sweet taste makes it cooling and refreshing. Put up in Capsule Bottles. Prepared by

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For sale by all New Orleans druggists. 80

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, AUGUST 7, 1879. NO. 32.

The Christian Advocate.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

PUBLISHING COMMITTEES.

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UNDER ORDERS.

We know not what is expected,
But we may know what is right,
And we never need grope in darkness
If we look to Heaven for light.

Down deep in the hold of the vessel
The quick ear listens and strains,
And faithfully there the engineer
His labor steadily plies.

He knows not the course of the vessel,
He knows not the way he should go,
He feels at his simple duty,
And keeps the fire aglow.

He knows not whether the morrow
The work may perchance bring,
He knows only obeys the orders
Of the pilot at the helm.

And so in the workroom of prayer,
Over life's troubled sea,
I know not the way I am going,
But Jesus steers the ship of me.

I see not the rocks and the quicksands,
Fog may shut in the land from me;
But I know that Christ is my Captain,
And I take my orders from Him.

Pray, Lord, for Thy servant hearth,
Speak peace to my anxious soul,
Help me to feel that all my ways
Are under Thy wise control.

That He who cares for the little
And feeds the sparrow's cry,
Still lovingly leads His loving child,
For He understand even me.

And so when we're called to rest,
And I know not which way to go,
I know that He can guide me,
And so all that I need to know.

—The Boston Traveler.

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, July 29.—Quarantine against New Orleans, by mayor and city, has been established. The Engineer Wrecker, after being inspected by the Health officers was allowed to clear.

PHILADELPHIA, July 29.—The eighteenth annual session of the National Prison Association began here to-day. The delegates were welcomed to the city by Mayor Stokley and Mr. Edward Shippen, whose remarks were responded to by some remarks by John H. Patrick, of Dayton, Ohio. Rutherford B. Hayes, who is scheduled for the leading address.

ST. PAUL, July 31.—Gen. Terry, command of the Military Department of Dakota, has received a report from Gen. Miles, dated Camp on Red Creek, 18 miles south of the boundary, saying:

"Sitting Bull's band of Sioux fled northward to Wood Mountain, leaving their property scattered along the line of route for fifty miles. The Sioux are estimated to number 5000, with 2000 fighting men. Gen. Miles says he believes he has a force enough to deal with all the Indians Sitting Bull can muster."

SAN ANTONIO, Aug. 1.—The Mexican consul at this place has advices from Col. Valdez, in Chihuahua, de la Fuye, Mexico, that he has pursued three bands of Mescalero and Lipan Indians, who have been raiding that country. They carried off 250 horses, killed fifteen persons within a week in Mexico and crossed the Rio Grande into Texas.

SAN FRANCISCO, Aug. 1.—The ship Tempar arrived last night, 151 days from Rio Janeiro, where she put in on her way from New York. While there she lost nine men from yellow fever. After sailing the fever broke out again and Capt. Armstrong, his wife and daughter, ship carpenter and four or five seamen were attacked. Both ladies and two seamen died. Shortly afterwards the chief mate fell overboard and was drowned. Several of the crew are still sick. The ship has been disinfected and taken to quarantine.

MEMPHIS, Aug. 2.—Eight more cases were reported to the Board of Health this afternoon. Five additional deaths have occurred. Total number of deaths, according to official announcement by the Board of Health, for the week ending at 6 o'clock this evening, 44; from yellow fever 26, other causes 18.

It was the purpose of the President to declare the fever epidemic, as the number of deaths from the disease exceeded those from all other causes combined, but as the death rate for the week shows a material decrease from the previous week, he withholds his declaration for the present.

Last week the total number of deaths were 71; from yellow fever 41, other causes 30. Physicians are sanguine that the maximum death rate has been reached and a decrease in the number of deaths can reasonably be expected.

NEW YORK, Aug. 3.—A cable special from Berlin says: "Telegrams received in this city to-day from Stockholm announce that the steamer Vega, with the Arctic explorer Nordenskjold on board, has been freed from the ice and has safely passed Behring Straits.

MOBILE, Aug. 4.—The first bale of new cotton was received to day from Wilcox county, Ala. It was classed Low Middling and sold for twelve cents to E. V. George & Bros. for shipment to Harve. Crop accounts are generally good, but damage from continuous rains is apprehended.

There is no yellow fever here and the city is healthy.

FOREIGN.

CAPE TOWN, July 15.—Lord Chelmsford has resigned and is returning to Durban.

CAPE TOWN, July 15.—Thos. McClear Least, astronomer royal, is dead.

PANAMA, July 21.—The work has been begun on the Pacific section of the Costa Rica Railroad. This is the most important as well as the only practicable section, taking into account the resources of the country. For want of it this season hundreds of thousands of bags of coffee still remain in the country, and cannot be got out until December. The loss by deterioration, interest, etc., will be over half a million dollars.

There is no important war news from South America.

Land operations are confined to parades and reviews about Lima and Arica. The two Presidents are at the latter place.

Gen. Canjerdo, with 2500 Bolivian soldiers, is near Tacna, Chilian outposts at Tarapaca, but dares not take the offensive, and the Chilians are leaving him to starve where he is.

Santa Maria, Chilian Minister, has had interviews with the two Presidents, and it is thought submitted a plan for reorganization of the frontier, which the allied powers may accept without a sacrifice of dignity.

VERSAILLES, July 29.—The Chamber of Deputies to-day adopted the proposal of M. Proust, for the demolition of the ruins of the Tuileries. The site will be transformed into a garden.

HAVANA, July 30.—One hundred and seventeen deaths from yellow fever occurred in Havana during the week ending July 26.

CONSTANTINOPLE, July 30.—Prince Alexander of Bulgaria has telegraphed the Porte that Turkish irregulars crossed Bulgarian territory, near Dubnitza, and fired Bashi Bazouks are pillaging and assassinating. The Prince demands their instant recall.

NAPLES, July 31.—The late Khedive of Egypt sails for Rhodes next week, where he will reside.

LONDON, July 31.—A dispatch from Rome to the Pall Mall Gazette says: The Archbishop of Posen-Gnesen has refused to obey the Prussian Government on the religious questions at issue with the Vatican, has been committed to the fortress. It is as follows: All of the exiled clergy who ask permission will be allowed to return to Germany May laws will be partly suspended; provided the clergy obey the ordinary, and all vacant positions are to be filled by Germans. Low Prussian Catholics are said to be in favor of the concessions.

LONDON, Aug. 1.—Colonel Wolseley telegraphs to the War Office as follows: I propose to form a camp of guards and engineers and a squadron of cavalry on Transvaal. I am relieving Sir Bindon Blood. I have asked permission to go to England. I am returning to Pretoria with the expedition to-day. Cetywayo is said to be in Zululand.

HAVANA, Aug. 1.—Deaths from yellow fever reported in Havana last week, 117; excess of 30 from week before. Total number of deaths in Havana from yellow fever during the month of July, 1878, the same month last year, since the beginning of the year 878. Deaths from yellow fever have continued to increase during the same time last year.

MADRID, Aug. 1.—It was reported from Canet, near Cetywayo, with seven wives and followers, is endeavoring to cross the northern border of Zululand. The authorities are keeping a good lookout for him.

John Dunn and other white renegades there think there is great probability that Cetywayo will be killed by his followers if the Commissioners give trouble. All the Zulus wounded at the battle of Ulundi were killed by the native contingent in the employ of the British.

LONDON, Aug. 1.—Two several signs known to be present among tramping artisans of England, and especially in the city of the Thames, on Saturday night.

The storm was preceded by a fall of hail stones, some of which were of unusual size.

Considerable damage to glass in buildings immediately around London ensued, to the tune of pounds sterling.

LONDON, Aug. 1.—The Wesleyan Conference of Bermuda has adopted a report in favor of an evangelical alliance, as proposed by the American Wesleyans, and appointed a committee to make arrangements for the meeting.

A cablegram from Stockholm, Sweden, announces the report received at Stockholm that Prof. Nordenskjold, having safely rounded the Cape, has passed Behring's Straits, thus accomplishing the northeast passage.

FIELD NOTES.

ALABAMA.

GEORGIANA, Ala., July 21.—We are enjoying a gracious revival at McKenzie's Chapel at this time. We began the meeting last Saturday. The results up to this time are eight additions to the church; the number of conversions is not known. The church has been greatly revived. Bro. J. M. Scott is with me, rendering valuable service, both in the pulpit and in selling books. The canvass of money is greatly in the way in the sale of books. Bro. Scott is doing a good work.

Yours, BENJAMIN SMITH.

KEITH HILL, Ala., July 28.—Corn crops on short by drought. Excessive rains now. Making too much weed and cotton shedding. However enough will be made to literally support the next Mobile District Conference, which is to be held at this place. H. D. Graham, our delegate elected to the Annual Conference, is improving in health. Church work is progressing slowly. Up to this date eighty-four accessions and sixty-three baptisms.

A. J. HOGG.

COLUMBIANA, Ala., July 28.—Our Sunday-School Convention for this county closed its second session last Sabbath. The Sunday-schools all over the county were fully represented. The convention lasted three days, closing on Sabbath evening, with a mass meeting, which was at least to soul and mind. The various interests of the Sunday schools was discussed with a zeal worthy of the occasion. This interest is in the right place. It is among the people. All the people in Shelby county have taken a departure for good, and you will hear from us this fall, as we trust in the conversion of many souls. So may it be. County healthy. Crops good.

T. P. ROBERTS.

GUNTERSVILLE, Ala., July 30.—Our District Conference, held here July 25–27, was a pleasant and profitable occasion. It was a time of refreshing from the presence of the Lord. After a long, severe drought we are having plenty of rain. Early corn is damaged. Health of the country is good.

Your brother, J. W. NEWMAN.

North Alabama Conference.

JONESBORO, Ala., Aug. 1.—Jonesboro circuit is moving on smoothly, evenly, harmoniously and encouragingly. Her bosom is so tranquil that there is not a perceptible ripple of any kind upon it, and her brow so placid that one would hardly give himself the trouble to look for a cloud upon her horizon. I found things so, therefore all praise is due to my very worthy and faithful predecessors, Bros. Nicholson and Isbel. We are very well up financially. We are just now entering upon the season of fervent song, exhortation, prayer and praise, and expect success in well doing. We are favored with seasonable weather, and the farmers have a most flattering prospect for good crops.

Truly yours, R. J. WILLSON.

HARTSELL CIRCUIT, Ala., Aug. 1.—The second protracted meeting for this circuit closed to-day at Mount Tabor. It resulted in about twenty professions, and fifteen accessions to the church. Others will join. A third relapse from measles caused the preacher in charge to fall out of ranks on Tuesday but the good work went on. He is convalescent, but his physician has forbidden his preaching for two months. One man, about eighty years old, joined the church.

O. L. HOYD, P. C.

ECKELL, Ala., Aug. 1.—Many feared that crops were much injured in this vicinity by drought. But the rains have come, and not to late to do much good. Health of this region good, and this city is improving as a commercial point. Quite a number of new edifices going up. We expect to have a parsonage for the new preacher. Two members received from the Sunday-school at last quarterly meeting, 10-inst. Conference at Abbeville next week. Large attendance and Conference well provided for.

BASCOM.

MISSISSIPPI.

GREENSBORO, Miss., July 21.—In some places the St. Helena circuit is the wish any work in the district. There are now eight Sunday schools with 24 officers, about 200 books taken. We also have a Methodist Church altogether. We also have a very interesting class meeting, numbering forty, with a good prospect for another soon. There are forty one Advocates taken. The circuit has paid up to date about forty per cent. of the assessment for preacher and Conference collection, and also 50c for our church, parsonage and Sunday schools. We have a beautiful church house here but it is still not finished. We have a talented, God-loving man, for steward, who may find this present us with a bell for our church.

J. S. PARKER, P. C.

CRYSTAL SPRINGS, Miss., July 30.—We have just closed another protracted meeting, glorious revival, several happy converts. The church was greatly revived. We are erecting a parsonage, commenced, and have now each on the co-operation. Conference at the south had in some places other plans, however, much injured by drought. We are having plenty of rain now.

O. P. CLARK.

OAK RIDGE, Miss., July 30.—On yesterday we celebrated at this place with the following results: eleven accessions to the church, many serious upon the subject of religion, and the members much encouraging. We had the efficient and acceptable services of our presiding elder, W. L. C. Haygood. Our Sabbath-school at this place is in a healthy condition, and I must say, has done and is still doing a good work with Bro. S. D. Davis as superintendent.

WM. WILLIAMS.

OCEAN SPRINGS, Miss., July 7.—I am on the regulations under my consideration travel for the present. Nothing over in Jackson county. Preached at Handsboro, one mile north of Mississippi City, on the twenty-seventh. No fever there. The "Creel" family, that gave the alarm at camp ground, were converging. This seashore country produces fine, large melons. I have raised four "Cuban Queen" variety, weights thirty-five, forty-three, forty-four and a quarter and fifty-six pounds. Seed came from six eighty-pound melon. Abundance of rain.

R. B. DOWNER.

ESTERVILLE, Miss., July 31.—Sister Nancy A. Stockman died in glorious triumph a short time since. She was happy all the time during her sickness, willing to go or stay, as it seemed best to her Lord. We think good was done in preaching her funeral. We think the work here is steadily improving. Wish there were more family altars. Think crops are fair, but too much rain in some localities. Sunday schools increasing. Preached at Sageville and Salem last Sabbath, to a full congregation, and buried an infant, and visited families. O, Lord, revive Thy work everywhere.

GEO. BANCROFT.

GRENADA, Miss., Aug. 1.—Gracious revivals on this work up to this time. Over one hundred conversions, and as many accessions to the church. Outlook promising. Health good. Crops good, except forward corn suffered for rain. No yellow fever at Grenada or vicinity. As yet we do not apprehend a yellow fever epidemic. I will add, that the collections on Grenada circuit are good.

J. B. HACKER.

Grenada circuit, North Mississippi Conference.

LOUISIANA.

WASHINGTON, La., July 28.—We have just closed our third quarterly meeting, which was held on Bayou Boeuf, and lasted from Saturday till Thursday night. We had three conversions, and quite a number of anxious penitents, several of whom promised to earnestly seek till they obtained pardon. A large number of our members in this section are unconverted, and many of them impenitent. But there is perhaps more interest in a salvation from all sin now than at any former period. We are expecting a revival of scriptural holiness in the hearts and lives of our people.

Yours in the faith of the gospel.

J. F. WYNN.

Evil Rejoicings.

Under this heading the Lake Charles Echo, of July 19, says:

A few days ago the Constitutional Convention adopted on its second reading an article prohibiting the sale in Louisiana of spirituous and malt liquors on Sunday. A petition seventy-two feet long, praying for the adoption of such an article, and the fact that its adoption could result only in great and lasting benefit to the State throughout every parish, city, village and hamlet, were so obvious, that only one newspaper in New Orleans could be found to condemn its adoption, and to advocate its reconsideration and defeat. That paper, we are sorry to say it, was the New Orleans Democrat. The article was reconsidered, and on its third reading was defeated by a small majority; and the Democrat thereupon enthusiastically revelled over its defeat, and congratulated itself on the fact that it was the only newspaper in New Orleans which had opposed its adoption.

"All such rejoicings are evil." Considering the tremendous interest which the New Orleans saloon-keepers, numbering several hundred, had in the defeat of that constitutional prohibition, it speaks volumes for the credit of the New Orleans press that but one newspaper in that city could be found to attack a measure of vital interest to the State, and the defeat of which could benefit nobody but the saloon-keepers.

Men may say what they please about "blue laws" and "puritanical theories," but it is a simple fact, already recognized by a large majority of the press and people of Louisiana, that the open and shameless desecration of the Lord's day in our State, and particularly by the drunken orgies and brawls which, where liquor selling liquor is sold more openly and conspicuously on that way than on any other day in the week, is nobody's stain upon the name of Louisiana, but is really more injurious to her prosperity than any other of the manifold evils which of late years have crushed her energies and blighted her best hopes. There is no material interest of the State which does not suffer from the sale of intoxicating liquor on Sunday. Immigration, of that kind which can best develop our resources, is discouraged by it; labor of all kind is paralyzed by it; peace and good order in society are violated by it; the people are needlessly taxed by it, and morality is shocked by it.

The New Orleans Democrat is the leading Democratic journal of the State. Under its present management it is ably edited and conducted, and holds deservedly a high and influential position. It is precisely because of this that we regret its making so feeble a case as to propose that under any circumstances shall the matter of legislating the immorality and productive industry have been defeated last contest with whiskey and lager beer.

Free Translations.

MR. EDITOR: The Bible surpasses all other books in point of value. No other book has received in all ages so much attention as the Bible. Its number of translations and editions are almost countless and yet it is as fresh and pure as at the beginning. And although there are thousands of partisan readings, still its principles precepts, commands, doctrines and promises are not in the least vitiated or compromised.

The various readings are not at all to be wondered at when we remember that a Bible manuscript had so much to do in translating and preserving the "sacred book," and particularly when it is remembered that there are so many religious standards by which men estimate the "infallible standard." The wonder is that "the book" has so few defects in its average.

A few of these defects, in omission as well as addition of words, I now propose to notice. In the gospel by St. John viii, 51, 52, and xi, 26, I find a similar omission. The passages in our translation read thus: "If a man keep My saying he shall never taste of death." "And whosoever liveth and believeth in Me shall never die." In all these Scriptures the words omitted are "see (or taste) corruption" "perishing" "to eternity" or "in eternity." Hence, "If a man keep My saying he shall never see death (or eternity)," or eternal death. This relieves the passage from the conception of physical death.

Some of the passages, by addition, are the following: 1 Corinthians xiii, 5: "Charity . . . is not easily provoked." The word "easily" is not found in the original, and was never found in an English translation till that of King James. The proper reading is: "Charity" . . . "is not provoked." Philippians iv, 3: "And I entreat thee also, true yokefellow, help those women which labored with me in the gospel." The word "women" is not found in the original, which I possess. The verb rendered *labored*, with is compounded of "*sun*" with, and *ago* (from *athlos* contest), to strive, contend, as in the public games of Greece to struggle, fight, to work, labor, toil." The passage, therefore, might thus be read: "And I entreat thee also, true yokefellow, help those who fought (or toiled) with me in the gospel." Another passage, blurred by addition, is found in Hebrews vi, 4–6. "For it is impossible for those who were once enlightened" * * * "if they shall fall away," etc. The word "if" is manifestly an addition, and was rejected by Dr. Macknight, though a Calvinist. Dr. A. Clarke says "if" was introduced by Beza. Freed from this defect the passage would read: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, *and have fallen away*," etc.

These are specimens which show that the word of God ought to be *studied* in order to be *understood*.

ANGUS DOWLING.

Alabama Conference Female College.

MR. EDITOR: I desire, by your kind indulgence, to say a word of the institution whose name heads this article, and which is the property of the Alabama Conference, and is conducted under its direct supervision. I am prompted to do this in no spirit of puffing, but simply to direct attention, as far as may be, to the fact that here in this retired and quiet town is an institution devoted to female education, the equal of the best in the land, and where, at moderate cost, those having daughters to educate can secure for them every possible advantage.

Of one thing all who patronize this college may be assured, that value received will be returned, in honest, earnest, conscientious teaching, for the money expended.

THE LOCATION.

Tuskegee has long been known as an educational center. Its retired situation, and yet easiness of access, its healthfulness, possessing, as it does, a history in this regard not excelled and rarely equaled, the high moral tone of its citizens, combine to make it a place in which to establish and maintain schools of high grade. So thought the founders of the one under consideration, and the passing years, with their record of its success, have fully confirmed the wisdom of their selection. The uniform healthiness of those who have passed their collegiate years within its walls has been a matter of grateful remark.

THE COLLEGE BUILDING

is, perhaps, the best in the State. Erected in prosperous times, and without regard to cost, it has every convenience for the comfort of pupils, and for successful teaching. Its rooms are large, well ventilated, and lighted and suitably furnished. Situated in the midst of beautiful and extensive grounds, well inclosed, whatever of noise and bustle of business there may be, nothing of it reaches the ears of the inmates.

THE LABORATORY

is well fitted up with chemical and philosophical apparatus of superior quality, and by skillful use of which the truths of science are daily exemplified and enforced.

MUSIC AND ART

are taught by skilled instructors, and with every advantage that the newest and best instruments can afford.

THE FACULTY.

Over the Alabama Conference Female College John Massey presides as president, and he it is who gives character and control in the formation of the faculty, and in the conduct of the institution. To say this is to say enough to all who know the man. Ability is sound and who combines so perfectly the qualities of head and heart required to constitute a first-class instructor.

Faithfully to do his appointed work, so high will be approved, not by men only, but by the Master as well, seems to be the ever-present and governing motive of his life.

In recognition of his worth and distinguished abilities Alma Mater, the trustees of Alabama has recently conferred upon him the degree of Doctor of Laws.

Assisting and supporting Dr. Massey is a corps of teachers, selected by him with reference to their fitness for their several positions, and who are as diligent and competent as himself in the discharge of the duties required of them.

In his recently issued catalogue a copy of which I send you, Dr. Massey says: "It is the design of this institution to elevate the education of women, and to fit it for a place corresponding to its great importance. For the development of mind, and the promotion of learning, we propose no crucible, alchemy, no mysterious legerdemain, our only talisman is study, our only magic is faithful effort. On these we rest the reputation of the college." And the methods pursued are well calculated to accomplish this design. For while proper care is given that young ladies shall become "accomplished," as the term is, the polish sought to be conferred is the polish of the marble, the graces of manner embellishing and beautifying substantial mental and moral strength.

To induce, to draw forth latent capacities, to educate in the true and highest sense, this is the design, and this the constant care of the faculty. And a diploma, bearing Dr. Massey's signature, is a sure evidence of solid attainments. So think this community, and so think those leading men in the church, who compose the Board of Trustees, as evidenced by a resolution recently adopted unanimously by them. It reads:

"*Resolved* The Board of Trustees are highly gratified at the success and satisfactory management of this institution for the past scholastic year by the president, John Massey, and his faculty."

And when the high character of the men composing this board, their opportunities for investigation, and the feeling of responsibility which actuated them, are considered the worth of such indorsement is apparent.

I have no further interest in its success than should be felt by every one who favors the education of women, conducted under the most favorable auspices and to the highest attainable results, and who rejoices in an enterprise established in prayer by the church of his choice, and conducted for the good of his race and the glory of God.

JAMES E. CUBIS.

TUSKEGEE, ALA., July 15, 1879.

R. W. Rayne.

TRIBUTE OF RESPECT.

At the meeting of the third Quarterly Conference of St. Charles Avenue Church, July 29, the following preamble and resolutions were unanimously adopted:

Whereas, The Quarterly Conference of the St. Charles Avenue Methodist Episcopal Church, South, has sustained a great loss in the death of Hon. R. W. Rayne, the founder and patron of our church, and desiring to record the deep sense of our official and individual bereavement, and our admiration of a character so spotless, wishing also to commemorate a name so honored and revered, not only by his Christian brethren, but by our citizens generally, and the poor who partook of his bounty, we would unite with these in expressing our high appreciation of his large liberality, his noble testimony and personal influence in aiding every good cause, his unquestioned faith in God, and the many qualities which gave a charm to his life; therefore, be it

Resolved, That we cherish the memory of the honorable life and Christian zeal of the Rev. R. W. Rayne, and do hereby express our gratitude for that noble monument of his liberality, the St. Charles Avenue Methodist Episcopal Church, South, erected of his own motion.

Resolved, That we tender our sympathies to the surviving family, and bind our hearts in prayer that God's blessings may attend each member of it.

Resolved, That this preamble and these resolutions be spread upon our minutes, and also published in the NEW ORLEANS CHRISTIAN ADVOCATE.

E. HALE, Sec.

Corrections and Items.

MY DEAR DR. PARKER: Thank you for publishing my article. Please say in your next issue the quotation marks in Psalm xciv obscure the sense. The first should be plainly thus:

"The Mystic, mystic or Theologic Church they who confounded cast the Athanasian Creed, the persons." The Monophysites . . . . The Nestorians. The Monophysites . . . . The Iconoclasts. The Nestorians. The Iconoclasts. The Image worshipers. The Monophysites. The Nestorians. The Iconoclasts. The Image worshipers. The Iconoclasts. The Image worshipers. The Nestorians. The Monophysites. The Image worshipers. The Nestorians. The Monophysites. The Iconoclasts

The Christian Advocate.

THURSDAY, AUGUST 7, 1879.

THE SINNER'S FRIEND.

"Greater love hath no man than this, that a man lay down his life for his friend." (John xv, 13). "I will never leave thee, nor forsake thee." (Heb. xiii

I've found a Friend; oh such a Friend!
He loved me ere I knew Him
He drew me with the cords of love,
And thus He bound me to Him.
And round my heart still closely twine
Those ties which nought can sever,
For I am His and He is mine
Forever and forever.

I've found a Friend; oh, such a Friend!
He died, He died to save me
And not alone the gift of life,
But His own self He gave me.
Nought that I have my own I call,
I'll hold it for the Giver;
My heart, my strength, my life, my all,
Are His and His forever.

I've found a Friend; oh such a Friend!
All pow'er to Him is given
To guard me on my onward course,
And bring me safe to heaven.
The eternal gates gleam near,
To enter in I'll never fear,
With Him all dangers I'll brave,
Safe in the arms of Jesus,
Safe on His breast forever.

I've found a Friend; oh such a Friend!
So kind and true and tender,
So wise a Counsellor and guide,
So mighty a Defender.
From Him who loves me now to-day
While life or death, shall earth or hell?
No, I am His forever.

Rev. Henderson H. Montgomery was born in Williamson county, Tenn., August 12, 1819, and died June 15, 1879. His father was Andrew Hamilton Montgomery, born in Lancaster district, S. C. His mother was Elizabeth Jane Morris, born in Davidson county, Tenn. When about two years of age his parents became concerned about religion, and joined the Methodist Church. He said of himself that he did not know precisely when he felt the first impressions about religion. He was converted at the age of sixteen, at Sardis camp meeting, Henderson county, Tenn., on the tenth of August, 1835. He was licensed to exhort by Rev. J. W. Ellis, September 1, 1839, and on the fifteenth of August, 1840, was licensed to preach, and on the fourth day of November, of the same year, he was admitted on trial in the Memphis Conference, Bishop Andrew presiding. He remained in the Memphis Conference six years, being three years on circuits and three in stations. He transferred to the Mississippi Conference in 1846, where he has served three districts as presiding elder, four stations, and many circuits. For three years he was agent of the Book and Tract Society. He was never local, was never on the supernumerary or superannuated list. To preach was his loved employ. His very last published article showed that he wanted to live only that he might continue to work for the Master.

If the question was raised: "Who of all the members of the Mississippi Conference during the last thirty years had come nearer realizing the much quoted sentiment 'He did the whole duty of a Methodist preacher?'" doubtless the answer from many lips would be: H. H. Montgomery. He recognized with unquestioning obedience the authority of the church, loved its usages, and always endeavored, as best he could, to fill the appointment assigned him. Whether as station or circuit preacher, or presiding elder or agent, he strove to do heartily whatever his hand found to do. Voluntarily, unreservedly, conscientiously, he had given himself to the church, and whatever its authorities bade him do that was his duty and his delight.

He was methodical, and always ready. He would have everything prepared beforehand for a Quarterly, an Annual or even a General Conference, as far as he was able. He anticipated what committees would be needed, and had the list made out, what resolutions, and had them written, what *data*, and had reliable ways at hand. So thoroughly did he canvass all these matters, and so minutely did he provide for them, that his fellow committee men found little else to do than to adopt his own judicious suggestions.

He was a most instructive preacher, not showy, but scriptural and edifying. He had a most remarkable tact for putting to immediate and effective use in his preaching whatever he had seen or heard; and, after having been received and restamped in his own mind, it shone with a greater brilliancy, and possessed greater intrinsic value than before. While his sermons enchained the attention during their delivery, they also remained fixed in the memory. So clear and distinct were his enunciations of doctrine, so authoritative his enforcement of duty, so apposite and striking his illustrations, that his sermons were often indelible in their impression. He labored for immediate results, and if one method of preaching truth did not succeed in arousing sinners, he would resort to others. His great purpose was to induce men to fall out with their sins and forsake them. If this could not be done by the ordinary presentation of the glories of the saved, and the terrors of the lost, he would try the unsparing and withering denunciation of special sins. These peculiar efforts often fell with telling power and startling effect. Under them the timid Christian would shrink and wince, the lukewarm be loud in their condemnation, and the unscrupulously wicked would even threaten personal violence. Many times has even his life been menaced; but on these occasions, when his friends would be concerned for his safety, he was calm and unconcerned. Indeed, this was the very state of things that he wished to bring about; and the fact that many of those who were most excitedly wrought up became afterward, because of that very experience, devoted Christians, and some of them even ministers of the gospel, showed the wisdom of the policy. It is doubtful if any other man ever wielded so great an influence through central Mississippi, or was the means of the conversion of more sinners, or led more young men into the ministry.

Bro. Montgomery was a very popular writer. The files of the NEW ORLEANS CHRISTIAN ADVOCATE from its beginning, and those of the Jackson Methodist, show many pieces which are peculiarly interesting and entertaining, and also highly instructive in the doctrine and polity of the church he loved so well.

He was five successive times elected to the General Conference, beginning with the Nashville Conference in 1858, and ending with the Louisville in 1874. He made a most useful member and his conservative influence was felt and prized. This continued preferment at the hands of his brethren was to him a source of the purest and most heartfelt gratification. From no men in the world could indications of trust and affection have been so highly prized by him as from traveling Methodist preachers.

Bro. Montgomery was as far removed as is possible from being a time-server. He had little or no policy in his nature or conduct. His convictions were strong and sincere, and he acted upon them, no matter what persons or measures they arrayed against him. If there was bluntness, or even inconsiderateness of the feelings and rights of others in his methods of securing desired results, it arose not from a want of courtesy or kindness, but rather from a heartfelt assurance that what he advocated was right, and that the right must prevail. If circumstances demanded only courtesy and kindness, his ardent feelings were at once enlisted, but if the exhibition of courtesy and kindness for a moment jeopardized the prevalence of truth, then the former seemed insignificant, even puerile in his estimation.

As a personal friend, and especially to his brethren in the ministry, no truer heart ever beat than in his own bosom. He loved God and the church, and all who were of kindred sentiments found ready access to his heart, and remained fixed there as with hooks of steel.

One trait of his character deserves honorable mention, viz: He was faithful in the unrighteous mammon. He was scrupulously exact in money matters. Though his whole life was a struggle with poverty, on account of his insufficient pay as a preacher, yet he never left a circuit in debt. Though he frequently urged his stewards and members to pay him his dues as pastor, none could ever say of him that he did not do his duty likewise to those whom he owed. He that is faithful in that which is least, is faithful also in much.

Bro. Montgomery was subjected to most painful experiences in the death of his children. Out of a large family of most promising sons and daughters, only two survive. Most of them died as they approached maturity. A noble son was called upon to give up his life just as he was prepared to enter upon the honorable career for which his natural endowments, and intellectual and moral attainments, so eminently qualified him. Two accomplished daughters were taken while engaged in their successful life work. But these deep trials never provoked a murmuring word from him; nay, very probably never produced a murmuring thought. He had learned to say: "It is the Lord; let Him do what seemeth Him good."

His devoted wife, who has proved as true a yoke-fellow as ever brightened an itinerant's life, says that in the closing hours "he was calm and serene and patient." His last words were a message to his two daughters "to love and serve the Lord."

Thus one of our bravest spirits, our most successful workers, our truest friends has fallen. Brethren of the Mississippi Conference, let us emulate his shining example!

C. P. ANDREWS.

Thoughts for Pastors and People.

MR. EDITOR: Christ, while here on earth, represented himself as the *Pastor* of the church or Shepherd of the flock. The Psalmist David calls Him his Shepherd, saying: "The Lord is my Shepherd; I shall not want."

"Give ear, O Shepherd of Israel!" Christ is Shepherd and *Pastor*. Our Pastor Christ Jesus was filled with love for His *flock*. He ever listened to the appeal for help. The cry of the needy ever found a response in His breast. And if He was now on His way to create a new heaven and a new earth, He would stop to answer the prayer of one penitent sinner.

The apostles also declare it our duty to love one another, and make it a test of our heirship. For "we know we have passed from death unto life, because we love the brethren."

The eyes of Christ, our Pastor, were ever watching over His flock. He gave them courage to go forth to the discharge of their duty. He gave them strength for their need. He encouraged them in times of despondency and gloom. Not only did His love beam forth from His eyes upon His disciples, but He loved His enemies also, and prayed for them. So should the eyes of our minister and pastor beam with love and solicitude upon his people, his flock, trusted to his care or his instruction. He should visit the widow and orphan, the needy and afflicted, the poor and destitute, and especially those who are seeking to know the love of God in their hearts. They should also pay especial attention to the young converts (the lambs of the flock), feeding them on the sincere milk of the word, ever teaching them the necessity of a continual growth in grace, and in the knowledge of our Lord Jesus Christ. These are some of a pastor's duties. Now, what are the duties of the members of the church, the pastor's flock? The disciples of old, the followers of Christ, listened attentively to His instruction, and endeavored to so live as was pleasing in His sight—to go forth at the request of their Pastor, to do all the good in their power. From the example of the disciples we are taught we should ever endeavor to gain knowledge from our pastor's discourses and conversation. We should endeavor to strengthen our pastor, to hold up his hands, to encourage him and assist him in spreading the joyful news of salvation throughout the length and breadth of our land. We may strengthen him by ever being present at his appointments, whether for preaching, prayer meeting, love feast or church conference, by ever letting him see, by our interest which we manifest, that our hearts and sympathy are with him in the glorious work of saving souls.

We may strengthen him by keeping all unpleasant or disagreeable church matter from him, unless when we desire to bring charges against a member.

We may strengthen him by ever showing a willingness to serve the church in any capacity that he may deem best.

We may strengthen him and increase his usefulness by earnest prayer in his behalf. Not only in public, but in secret we should always pray for our pastor.

We can help our minister and the cause of Christianity by contributing liberally to the charitable objects that it is his duty to appeal to us for.

We may strengthen him by seeing that his temporal wants are supplied, that his mind may be free to his Master's work.

And these things will we surely do, this we will always endeavor to do: To promote the cause of Christ if His Spirit be in us, if we are, indeed, the children of God, for these are the fruits of the Spirit.

But, oh! I fear there are many whose names are enrolled upon the class books without Christ in their hearts—they are temples devoid of the love of Christ. Some there are who are struggling for that love "that casteth out all fear."

A few there are who are letting their lights so shine that others seeing their good works may be constrained to glorify our Father which art in heaven.

"Then, Christian, be prayerful and true,
Let your motto be ever and aye,
May work in the world that for you."

Then let our lights shine in love and unity upon our fellowmen, especially those that be of the household of faith. Let our hands be stretched in love and charity to the fallen, those who have wandered off in forbidden paths, that by our care and admonitions they may be reclaimed. And may we ever feel a tender sympathy for the sick and afflicted, doing all in our power for their relief, and may all suffering humanity ever find a friend and true friend in us. But, when you have done all these things, remember that you are still unprofitable servants.

Brothers and sisters, there is one great command of our loving Saviour that we must remember and obey, if we would grow in grace, if we would go on to perfection in this world, and be received into the kingdom of the sanctified after death, that is: *To forgive our enemies* to love those who hate us and despitefully use us. They are God's creatures, made by the hand of Almighty God. They are possessed of immortal souls, that must go from hence to a world of happiness or woe. Then, hand in hand, heart in heart, with the blessing of God let us work in the labor of love, ever remembering that He that turns a single sinner from the evil of his ways will add a star to his crown of glory.

Then will our church prosper, and soon become like a city set upon a hill, and the lights will grow brighter and brighter until the perfect day, and multitudes will flock to her glorious altars to worship their Redeemer and their God.

L. L. C.

From the Work.

MARIANNA DISTRICT CONFERENCE.

MR. EDITOR: At 8½ A. M., Thursday, June 26, 1879, the District Conference for Marianna district, Alabama Conference, Methodist Episcopal Church, South, convened in the Methodist Church at Marianna. The Conference was opened with religious services, conducted by Rev. E. Phillips, P. E. All the pastors save one were present, with a goodly number of lay members in attendance.

Some pastors report spiritual condition good, and everything else bad; others report everything bad, at a low ebb, while others report medium.

The support of the ministry up to date has been very meager—as follows:

Calhoun circuit, $38 61; Greenwood circuit, $90; Holmes' Valley circuit, $24 10; Geneva circuit, $11 10; Big Creek circuit, $11 12; Gordon circuit, $30; Gerro Gordo mission, $8 65; Cuipola mission, —; Freeport station, $63; Mariana station, $125; District paid Presiding Elder, $30 61; Total, $374 81.

The Sabbath-school interest was well looked after during the Conference session, and some reports were very encouraging.

The Bible Cause was noticed, also church literature. Only 82 Advocates are taken on the district. We appealed, and do most earnestly appeal again, to the brethren to circulate the Advocates, especially our own NEW ORLEANS ADVOCATE. 1,363 members, and only 82 Advocates taken! No wonder the finances are at a low ebb! Brethren of the Marianna district, think, feel, act! Again, I say with you, Circulate the ADVOCATE! We heard of a man the other day talking about how bravely Napoleon Bonaparte fought General Washington in the late war. Brethren, circulate the ADVOCATE!

The subject of education was well considered. The Conference passed a resolution, resolving, if possible, to establish a District High School. In the name of the Marianna district, in the name of the church, in the name of God, I appeal to the laymen of this district to wake up on the subject of education, and without fail help us to build up a school in your own district, for your own interest, and to the interest of your own children.

The Conference resolved to erect or purchase a home for the presiding elder, as soon as possible. For 19 years there has been a regular organized district with a presiding elder, from year to year, and during all this time the presiding elders have been paying large rents for homes to live in. A collection, amounting to $20 or a ward, was lifted for this purpose on the Conference floor.

One of the most prominent features of the District Conference was that of parsonages generally. All the pastors seemed to be much concerned about parsonages, and say that they *must* have them.

The religious exercises of the meeting resulted in great good, and a deeper work of grace in our own hearts. Rev. E. Phillips, P. E., presided, though in feeble health, with great ability, and gave general satisfaction.

All the preaching during the Conference was full of power and the Holy Ghost. Great crowds of penitents came to the altar at nearly every service.

Sunday, at nine A. M., we had a love feast, and a glorious time it was. Many souls were filled with the love of God, and were very happy.

After the sermon in the morning the Lord's Supper was administered to the largest number of communicants I have ever seen at a District Conference. Large congregations at all the services.

The pastor protracted the religious services. Bro. B. C. Glenn and myself remained to assist in the meeting. Monday morning, at prayer meeting, six souls were converted to God, and the whole church was shouting happy. The meeting continued nine days, during which many were made to rejoice aloud, and there were several conversions and accessions to the church.

On Thursday night the angel Death came in the camp, which brought sadness, yet the most bereaved did not cease to give glory to God. Another soul transplanted in yonder world! Saturday morning the body of Mrs. Robinson was consigned earth to earth, ashes to ashes, dust to dust. Bro. Bilbro, the pastor, is doing a fine work, and was very happy during and over the success of his meeting.

Marianna is a beautiful little town, with flowers, oranges and other fruits, elegant mansions, and the most kind, inteligent and hospitable people I have ever met.

During my stay (with pleasant company) I visited the Blue Springs, also the Secret Springs, six and eight miles from town. These springs are the natural curiosities of that country.

J. B. ANDERSON.

FREEPORT, FLA., July 14, 1879.

Resolutions of the Board of Trustees of Wesleyan Female Institute.

The Board of Trustees of the Wesleyan Female Institute, at Staunton, Va., at the close of a most harmonious session, hereby express their gratitude to Almighty God for His continued blessing on our Conference institution. Notwithstanding the embarrassments attending the opening of the session, occasioned by the yellow fever epidemic in our best patronizing section, the school has been full all the year, while the health of the pupils has been unsurpassed.

We could safely leave the patronage of the school the next session with the pupils of the past;

But we desire to testify that parents, however distant their homes, can have their daughters at the Wesleyan Female Institute with as much confidence as to their health, studiousness, deportment and comfort as if they were under their own eyes at their homes; therefore be it

Resolved, That the continued success of the Wesleyan Female Institute, under the management of its able and efficient president, Rev. William A. Harris, D. D., aided by its accomplished Board of Teachers, merits our hearty approval. And we not only recognize the superior qualifications of the president as a Christian educator, but hereby express our high appreciation, both of his personal and official character.

Adopted by the board at its annual meeting, June 18, 1879.

JOHN WARE,
President Board of Trustees.

Obituaries.

REV. JOHN J. CLARK was born in [illegible] parish, La., [illegible] 1, 1811, and died in Tuskegee, Ala., January 8, 1879, aged sixty-seven years. Miss Phillips lost both her parents in childhood, but for some years lived in Tuskegee, as the adopted child of her uncle and aunt, Hon. M. P. Wright and wife. Sallie had never become a member of the church, but she left behind her satisfactory evidence of her love for her Saviour and Christ in [illegible] life. Cut off in the bloom of young womanhood, gentle, amiable and universally beloved, her loss will long be felt in the family where she was the light of the household, and to the community, of which she was a cherished ornament. May God, comfort the bereaved parents in the agony of their grief.

C. A. APPLE.

SPIRITUAL religion!" He had no doubt of his final entrance into heaven. He rejoiced in an assurance of being wholly consecrated to God, and the witness that he was made "perfect in love." He was often very happy during his long confinement, and, being visited by large numbers of sympathizing friends, he had a word of exhortation for all, so that some were led to say his preaching was more effectual in doing good than ever before. He enjoyed religious exercises in his room very much, and often requested those who had the prayer-book to give thanks to God for His special goodness to him in giving him support during the [illegible] grace. To [illegible] all the evidences of his complete triumph in death would greatly transcend the allotted space of a memoir. His work on earth being done, he calmly slept in Jesus, and entered into rest eternal. One trait of Bro. Clark's character ought to be mentioned separately. His unbounded sympathy for suffering humanity. He was unusually diligent in visiting the sick and all other classes of sufferers, and where his limited means failed him in giving relief he would sit down and weep and speak words of kindness and comfort to the afflicted, the result of which was that something like universal sympathy was felt and manifested toward him in his late sufferings.

J. B. JONES.

JOSEPH HENRY HOWARD, the subject of this sketch, was born in Milledgeville, Ga., October 29, 1812, moved with his parents when quite a youth and settled in middle Alabama. His father being one of the earliest settlers of this portion of the State. Died in Lowndesboro, Ala., May 2, 1859. On the twenty-seventh of September, 1836, he was happily married to Rebecca E. Powell, who, though quite feeble, still survives him. From this union sprang a large and interesting family of sons and daughters, most of whom survive their lamented father.

Bro. Howard was for many years a very consistent member of the [illegible] church, [illegible] daily walk a strong attachment to all the principles of the Christian religion. He professed [illegible] the Summer of 18[illegible] of the Salem Church, in Lowndes county, Ala., and united with the Methodist Protestant church, of which he was one of the leading spirits in [illegible] country up to the time of the reconciliation between that branch of the Methodist Episcopal Church, South, and the Methodist Protestant Church, when he united with the former church. He was [illegible] by Dr. Bell, their preacher in charge, and the second quarterly conference was elected steward, and during nine years [illegible] filled each and every office in the church, from Sunday-school superintendent to class leader, and was elected trustee and recording steward, which offices he filled [illegible] death. At the quarterly conference [illegible] he was re-elected to the district, conference and [illegible] His home was always a home of the ministers of Christ.

C. P. HESSON.

MISS SALLIE E. PHILLIPS, daughter of Martin and Susan E. Phillips, was born in [illegible] parish, La., [illegible] and died in Tuskegee, Ala., January 8, 1879, aged sixteen years. Miss Phillips lost both her parents in childhood, but for some years lived in Tuskegee, as the adopted child of her uncle and aunt, Hon. M. P. Wright and wife. Sallie had never become a member of the church, but she left behind her satisfactory evidence of her love for her Saviour and Christ in [illegible] life. Cut off in the bloom of young womanhood, gentle, amiable and universally beloved, her loss will long be felt in the family where she was the light of the household, and to the community, of which she was a cherished ornament. May God comfort the bereaved parents in the agony of their grief.

C. A. APPLE.

MRS. MARTHA KELLER was born in the state of [illegible] July 1, 1811, and died [illegible] parish, La., September 1, 1878, aged sixty-seven years. [illegible] the Methodist Episcopal Church, South, [illegible] years, and although she had [illegible] to grace for [illegible] was [illegible] light. She was a devoted [illegible] the [illegible] visited the death and although she [illegible] [illegible] and only [illegible] [illegible] [illegible]

The Christian Advocate.

THURSDAY, AUGUST 7, 1879

SOWING THE TARES

A prisoner in the penitentiary, who heard Mr Moody's remarks one Sunday not long since, retired after the discourse to his cell and soon emerged with the verses hastily written. They had been suggested by the discourse, and he handed them to Mr Moody, who in the afternoon led them at the Maryland Institute. They are as follows:

Sowing tares, when it might have been wheat,
Plucking the bud of life's wreath all complete—
The night sinks down amid darkness and tears,
While we are so cruelly sowing the tares.

Sowing the tares of malice and spite,
Words of black import—Plutonian blight!
We might have sowed roses amid the sad cares,
But we turned from their beauty to sow the tares.

Sowing the tares—how dark the track we
May reap a curse with it's sickle-toothed horn;
Pleading no mercy—no pity—no prayer—
While we are sowing the tares.

Sowing the tares to bring a crop down,
That robs of its jewels the richest crown;
Turning to silver the poor seeds he helps
To grow whiter and whiter as we sowed the tares.

Sowing the tares—a cover of night—
When we might have sowed joy on every sad sight;
Oh, God, turn not in thy mercy and pray,
And read for us verses for sowing the tares.

Rebels and Reprobates.

It is often assumed in political discussions that every rebel in the late civil war was a reprobate; that the fact of rebellion is *prima facie* evidence of moral depravity. Every intelligent man who was found fighting of his own accord in the armies of the Confederacy must have been a false and wicked man. This theory is accredited by many honest persons at the North, and is diligently disseminated by many others who care less for justice than for political success.

So long as such opinions prevail at the North it is impossible that there should be real and lasting peace between the two sections. If the people of the North believe the people of the South to be a mass of perjured traitors, who have proved themselves false to the highest obligations, they can do not them with respect or look upon them their confidence. Every movement the South will be regarded with suspicion; every profession of loyalty will be listened to with sneers and every political campaign in which the interests of the two sections collide will be the occasion of an outburst of taunts and reproaches on account of the ancient perfidy.

If the people of the South are as base as many Northern politicians are trying to make out, it was a great mistake ever to resist the dissolution of the Union. Why should we wish to have any political relations whatever with a people who have proved themselves destitute of honor and fidelity? If this is their true character we ought either to have welcomed secession, or else to have subjugated or exterminated them. The restoration of political rights to such a people as some Northern statesmen now represent the Southern people to have been a gigantic blunder. If they were all such injured gentlemen as you now say, gentlemen, and if you knew it all the while, as you now say you did, why in the name of all that is holy did you ever give them back the suffrage? Why did you not banish or disfranchise the whole race forever, as soon as they laid down their arms? If rebellion was the sin that you now represent it to be, if it was a *proof* of utter moral depravity, if it so blackened a man's character as to render him unfit to be honored or trusted by his fellow-citizens forever after, what right had you to clothe that man with political power?

The fact is that rebellion was not with the great majority of the Southern people, in any sense of the word a sin. To have been a volunteer in the armies of the Confederacy fighting against the Union was not a proof of moral obliquity. Multitudes of the intelligent men who were in those armies were as upright, as conscientious, as honorable as any of the men against whom they fought. Neither were they, in any true sense of the word traitors; on the contrary, they would have been traitors if they had not been just where they were.

The prevailing political doctrine at the South before the war was the doctrine of State Sovereignty. As the prevalent doctrine at the North was the doctrine of Nationality. There were believers in the national supremacy at the South, as there were believers in State rights at the North, but these were exceptions to the general rule. The great majority of the educated Southerners held the theory of State Sovereignty. They regarded the government as only a confederation of Sovereign States, and they thought that each State had the right to withdraw at pleasure from the confederation. The Northern man thought that his supreme allegiance was due to the government of the United States, the Southern man gave his supreme allegiance to his own State. The Northern man, when he was in Europe, called himself an American; the Southern man called himself a Virginian or a South Carolinian or a Georgian. This was not merely the choice of local pride—it was the language of the deepest political conviction. From their earliest years the Southerners of this generation had been taught this doctrine, and they believed it just as heartily as the Northern people believed the opposite doctrine. Those of them who took the oath to support the Constitution of the United States took it understanding that the oath was only binding while their States remained in the Union, and that when their States withdrew from the Union they would no longer be citizens of the United States.

Holding this political theory they came to the question of secession. Some of them were in favor of secession. They thought it would be both right and expedient. Some of them were opposed to it, not because they doubted that their States had the right to secede, but because they deemed it a foolish and injurious policy. But when by a formal vote of its Legislature this State had seceded from the Union, the Southern man had no longer any doubt as to where his allegiance was due. Stonewall Jackson was a citizen of Virginia; he was opposed to secession; but when Virginia had seceded, he was still a citizen of Virginia, and he was no longer a citizen of the United States; it was to the Old Dominion that his supreme loyalty was pledged, and when the Old Dominion declared war against the United States, and called him into the field, it was loyalty and not treachery that made him gird on the sword and rush to her defense.

A great multitude of the people of the South—the educated people, the leaders of opinion—were in the same case. They were not, consciously, traitors to their country; their country was their State; it was to this that they had always been taught to pay their highest allegiance; and they followed their convictions as brave men should.

If the Northern man, who believed in the supremacy of the National government, had done the things that the Southern man did, the Northern man would have been a traitor; but he ought to remember that the Southern man's fundamental theories of the government were wholly unlike his own, and that the Southern man's acts must be judged by a reference to the political principles which he honestly held. Before this prevalent doctrine of State Sovereignty, the war could not have occurred. That doctrine was uprooted; it is settled now that this is a nation, and not a confederation, and the obligations of loyalty must be determined and understood in the Northern and not in the Southern sense. But they were not so understood at the South before the war, and therefore the fact of rebellion is not a proof of moral depravity.

The readers of Sunday Afternoon will perhaps discussion which arose of the primer. We have thought it worth while, in the interests of peace, to devote a little space to such a study of the question. From a failure to remember these elementary principles many Northern people judge their Southern brethren harshly and unjustly. It is now more than fourteen years since the last battle of the war was fought, and it would seem that by this time there ought to be some approach to harmony between the sections. The politicians will do their best to prevent this, of course, so long as they can gain anything by keeping up the quarrel; but the Northern people at large do not mean to be unjust, and many of their harsh words would be withdrawn if they could put themselves in the places of the Southern people, and understand all the motives that influenced them in the great civil war. We ought to be able to see that the people of the South did not forfeit their own honor nor our respect by their rebellion against the United States; that it is unjust to taunt them with treachery on that account; and that it is asking too much to demand of them that they grovel at our feet as conscious miscreants whenever the war is mentioned. If we are to live together as one people, it is high time for both sides to cease from outing reproaches, and to study with all diligence the things which make for peace.—*Sunday Afternoon.*

A Missionary Catechism.

The following is from a short missionary catechism prepared by the American Board:

How many Congregational Churches in the United States of America? 3,620.

How many members in these churches? 332,

How many are enrolled in Sunday-schools connected with these churches? 405,741.

If each member of these Sunday-schools would contribute one cent a week to the mission schools of the American Board, how much would it make in a year? $2,28,81,32?

How much was received from this source during the last year? $1,025,47

How much does this average for every Sunday scholar? About one cent a year.

What shall we do about it? Will any be one cent a week, if the church members will try to five cents a week?

Suppose all the church members should agree to this: how much would they raise in a year? $16,6,[illegible]?

Of this system, what would be the probable income contributed by the 405,741 churches and Sunday-schools? [illegible]?

What does this calculation teach us? The value of systematic benevolence in every church and every Sunday-school.

Why should we all give something? Because this is one way of obeying the "marching orders" of the Great Commander.

Who is the "Great Commander?" He who said: "All power is given unto Me in heaven and in earth."

What are His marching orders? "Go ye into all the world, and preach the gospel to every creature."

What is the promise given to those who obey? "Lo, I am with you always, even unto the end of the world."

What answer does the Lord desire from every disciple, young and old? "Here am I; send me."

Old Editions of the Bible.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, 1551; and received its nickname from the fact that Psalm xci, 5, was translated: "Thou shalt not need to be afraid for any *Bugges* by night," instead of, as in our version: "Afraid for the *terror* by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is also called from Genesis iii, 7, being translated: "They sewed fig-leaves together, and made themselves *breeches*," instead of *aprons*, as in our version.

The "Treacle" Bible was printed in 1568; and in it Jeremiah viii, 22, reads: "Is there no *treacle* in Gilead," etc., instead of *balm*. In 1609 this word was changed to "rosin," and so came the name of the "Rosin" *Bible*; and in 1611 this last word was changed for "Balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii, 15: "He measured six measures of barley and laid it on her, and *he* went into the city," when the word should have been: "*She* went into the city," etc.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read: "Thou *shalt* commit adultery;" and this extraordinary omission occurred again in a German edition of 1732; so that there is a wicked Bible in each language.

The "Vinegar" Bible was printed in 1717, and is so called from the head-line of Luke xx, which in it is made to read: "The parable of the vinegar," instead of "the parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation was sometimes called "A Basket full of errors."

The "Fool-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice work" through which the mother of Sisera cried, Judges v, 28, he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course, it was right. But when he became more fully acquainted with their language he found he had made the passage read: "The mother of Sisera look out a window, and cried through the eel-pots," instead of "lattice."

Religious Intelligence.

—The Sixth Council of the Union of American Hebrew Congregations was held in New York, July 8–11. William B. Hackenburgh, Esq., of Philadelphia, was elected president. In the preliminary address the introduction of Prof. Adler's name by the Rev. Dr. Sonneschein, a St. Louis rabbi of liberal tendencies, called out some expressions of dissent from the conservative delegates, but the proceedings as a whole were characterized by harmony and enthusiasm. The Rev. Dr. Lilienthal read a report on the Hebrew Union College, to be opened in Cincinnati in September. The faculty is to consist of four tutors for the three higher classes and a professor who will act as president. There are to be two departments—preparatory and collegiate. Students who pass a successful examination in the full course of studies will receive the title of rabbi. In the preparatory schools special attention will be given to Hebrew literature, and proficiency will be required in the Pentateuch, the historical books of the Old Testament, Jeremiah, forty Psalms, Proverbs and selections from Rashi. The Rev. Dr. Mulzleuer, of this city, was elected Professor of Talmud. The collegiate course will extend through five years. A letter from the Hon. Horatio Seymour was read, expressing the interest in the plan for inducing the Jews to take up farming pursuits. The question of Sabbath observance was virtually ignored by the adopting of a resolution declaring that the means of obtaining a stricter observance of the Sabbath were not within the reach of the council. Perhaps on example and instruction alone can produce sentiments on the subject. An attempt was made to define the Sabbath as the seventh day of the week, but the motion was lost. A plan for circuit preaching was adopted, and many prominent rabbis have volunteered to preach in places where no regular congregations are organized. The principal subject of discussion before the council was the question of establishing a Jewish agricultural colony in the West. After an interesting debate, in which farming was characterized as the natural occupation of the Jews, resolutions were adopted, in substance, as follows: That a tract of land should be purchased large enough to accommodate at least fifty families and support a model farm and school; that immigrants of Jewish schools and charitable institutions should introduce into the institutions elementary instruction in the subject; that the opportunity now opens for a good investment of money by capitalists; and that the Executive Board of the Conference empowered to solicit from their number a committee of five on agriculture to solicit donations of land, of farming implements, and moneys; to adopt such family in the colony from fifty to eighty acres of land, that shall be rent free for seven years, after which the land taken up shall be offered to the tenement at a reasonable price, the money received to be applied in purchasing other land, and so on. A dinner at Delmonico's, Thursday evening, brought the council to an end, and was attended by a large number of delegates. The Rev. Dr. Howard Crosby spoke, with great applause, in response to the toast: "Our Seat of Learning."

—PASTORAL LETTER FROM THE SOCIETY OF FRIENDS.—An "Epistle," or pastoral letter, from the Society of Friends to the quarterly meetings in Great Britain and Ireland has been issued. It is largely doctrinal in its nature, expresses the belief of the body in the commonly-held doctrine of Christianity, and deals with some points of interest in current affairs. As to the "speculative upheaval," which pervades so much of the popular literature of the day, the true attitude is described as the knowledge which "opens into a deeper and higher experience" of Christ's love. The effect of the prevailing trade depression in its spiritual aspect is glanced at, and there is an expression of grief "over the prevalence of the war spirit," and especially at "the spectacle of professedly Christian ministers proclaiming the bayonet and the rifle as among the means of opening the way for the spreading of the gospel." It is added that language such as this seems highly dangerous, for though the Lord may overrule all, yet "the wrath of man worketh not the righteousness of God." Attention is directed to the fact that two centuries have passed since the representative meeting of the body first assembled, and that it has been held in unbroken succession, during which the names of Fox, Penn, Barclay, Dewsbury and Whitehead, of Thomas Story, the Fothergills and Woolman—to mention no others—appear in its proceedings. The letter is signed on behalf of the yearly meeting by Mr. Gibson, its clerk.

—Late news from Bishop Crowther's mission on the Niger river, Africa, state that one of the chiefs, Captain Hart, who had been most active at Bonny in the persecution of Christian converts, is dead. On his death-bed he commanded that all his idols be destroyed, warning his followers to have nothing to do with idol-worship. The next day after his death the heathen fell upon the collection of idols with a will. Archdeacon Crowther writes:

"Early this morning they began to destroy the jujus. The work of destruction is great. The poor gods and goddesses are having very hard times in late Captain Hart's quarters now. They are handled in a most unceremonious and rough manner. Two canoe-loads, it is said, have found their resting-place in the deepest part of the river, and those that float and will not sink are broken into ever so many pieces. Floating wrecks of idols made and worshipped since the days of Captain Hart's father are to be seen dotted all over the creek, to the river in the shipping. Imprecations and curses have taken the place of worship."

Bishop Crowther reports that, after a long season at Bonny, in which, owing to persecution, there were no converts, eight persons have been baptized.

—The Swedenborgians have in the United States eighty-nine societies and churches and ninety-one ministers, together with fourteen licentiates, the entire membership not exceeding 5,000. The denomination carries on its publishing department through its headquarters in the Cooper Institute. There are, however, three publishing houses properly connected with the new church, namely: the American Swedenborg Printing and Publishing Society, the Board of Publications, and the American New Church Tract and Publishing Society. The business of one and all is to translate and publish the works of Swedenborg and commentaries thereon. There are several theological schools connected with the denomination. A fund exists for the gratuitous distribution of New Church literature, by which nearly 10,000 volumes of Swedenborg's writings have already been sent out, and it is stated that the demand for these is on the increase. The Sunday-schools of the church number about 35,000 pupils.

BIBLE WORK LAST YEAR.—An exchange thus sums up the work of the American Bible Society last year: It has employed 117 colporteurs, chiefly in Alabama, Florida, Georgia, Michigan, Missouri, Nebraska, Iowa, North and South Carolina, Tennessee, Texas and West Virginia. The combined results of these agencies for seeking out and supplying the destitute are as follows: Number of families visited, 145,631; number of families found without the Scriptures 77,341; number of destitute families supplied, 52,862; individuals supplied in addition, 27,029; Sabbath-schools supplied, 703.

—The ninety-eighth annual, and the one hundred and tenth Irish Conference commenced its sessions on the seventeenth of June, in Belfast. It was the largest Conference ever held in Ireland, and, as the first United Conference, historic in character. The Ministerial Conference was composed of some 280 ministers, and the Representative Conference of 120 ministers and an equal number of laymen. The Rev. Dr. Rigg, the President of the English Conference, presided. Though the Union of the Wesleyan and Primitive Methodist Conferences was effected last year in Dublin, their work remained distinct until the present. The Rev. Wallace McMullen was appointed representative of the next General Conference of the Methodist Episcopal Church, in America.

AN AMUSEMENT FOR DISSENTANTS.—In the eastern part of London on a recent Sunday, all the churches belonging to the established persuasion, and having a seating capacity of 11,875, were visited, and exactly 381 persons were found present in the afternoon; in four of them only two persons were found. About the same time eleven mile-a-minute omnibuses in the same part of the city were visited, and 6,000 were said to be found.

Persons of the higher classes in Spain, receiving copies of the gospels in paper covers through the mail, *The Spanish Evangelization Society* sends them.

At the beginning of this century the Congregationalists contributed, on average, of eight cents each for missionary purposes; now the average is $7.52 per annum.

The Japanese Churches connected with the Presbyterian, Reformed and Scotch United Presbyterian Missions, propose to send a pioneer missionary to Corea.

The Northern Presbyterian Church lost in a year by death 9,011 of 4,000 ministers, and the Southern Presbyterian Church nearly 40 out of 1,691 ministers.

M. de Laveleye, the distinguished Belgian economist, who with Frederic Harrison came some time ago from the Roman Catholic, has connected himself with the Protestant Church.

Our Young People.

CHARITY.

Only a drop in the bucket,
But every drop will tell;
The bucket would soon be empty
Without the drops in the well.

Only a poor little penny,
If we all had to give;
But as pennies make the guineas
It may help some one to live.

A few little bits of ribbon,
And some toys they were quite new—
But they made the sick child happy,
Which has made me happy, too.

Only some outgrown garments,
They were all I had to spare,
But they'll help to clothe the needy,
And the giver are every where.

A word now and then of comfort
That cost me nothing to say,
But the poor old man's sad heart leaped,
And it helped him on his way.

God loveth the cheerful giver,
Though the gift be poor and small;
What of the drinks of fresh cold water
When they never give at all?

From A Little Friend.

DEAR MR EDITOR: My dear little Sister Fannie has crossed the bright river.

Her golden curls were all turned to pure white, and her head was full matured with age.

The cross and book it were in her hands.

The shoes were all laced and ready for her journey.

The strings of the crowns were given to her by the angel band to wear in the bright world.

Fannie was ready for her journey.

Now why should we mourn for her going? Well knowing we shall see her again.

We shall wear crowns and palms.

And live in bright glory.

I am only four years old; will be five on the seventeenth of next March. I am going to school at Beaulah Camp Ground. My uncle, Adam P. Massey, is my teacher. I go to Sunday-school. Every Sunday a prayer meeting is held at this place. Papa and mamma have moved out to this place for health. Our old home is on Bayou Perie. Papa says he is afraid to keep his family on the low bottom land during the sickly season of the year. We are very comfortably situated at this place. My mamma belongs to the Methodist Church. Please bear with my blunders and mistakes, as this is my first.

Your most obedient little boy,

[illegible]

My Birdie.

My birdhouse is not my own invention. I read in some newspaper that an oyster keg made a good birdhouse, and an oyster keg is what you must have in the first place. Most of you know what these kegs are, and can easily get one from some store or some oyster man. Have the head in, and shut up the bung hole; then cut a round hole, two inches in diameter, in the side about two inches from the end you design for the floor of your house, and nail this end firmly to a square piece of board large enough to project a couple of inches all round, like a little platform. Next, cover the outside of the keg with pieces of rough bark. If you have a woodpile to go to, you can probably find logs from which you can pry off while, curving pieces that will go half round your little house; but if not you must get smaller bits from trees in the woods and trim them with a knife so it will lie flat, no matter if the joinings are not very close; when the house is fastened on some crib or trellis, no eyes but the birds' can possibly see the crevices, and they are not critical, bright as they are. Use small heads for nailing on the bark, and if driven in a little on the slant they will hold the bark more securely. For a roof nail two wide strips of bark to the upper rim of the keg in such a position that their upper edges will meet in form a gable just in the middle above the door. It is not necessary to have this roof water-tight, because the head of the keg will keep out the rain; trim off the upper edges of the bark roof sides so that they will meet closely, but if they do not stay together well, take a few hooks and take several stitches with fine wire, and your work will be better. The house will look prettier if you make the roof both wide and deep, giving what, in a real house, would be called "overhanging eaves."

Last of all, fill up the open spaces under the gables with bits of bark trimmed to fit, and nailed perpendicular to the keg. Now your birdhouse is complete. Nail it on to a tree and hang a basket of crumbs and a few bits of suet in the keg, which the birds will read as well as you the sign "To Let," and one of your old hats will have wrens and chickadees coming to look at the vacant house, and at last, some nice little couple will conclude to rent it for the summer.

No matter if your house is not ready until late in the season. I do not think all the birds get to housekeeping before June, and yet know often they build more than one nest in the course of the summer, so, unless there are too many enemies about, I think you may be pretty sure of a tenant. When I made my little house, I had no idea it would last more than one summer, but it has weathered the storms of four winters and still looks well. Every spring the wrens and bluebirds quarrel and fight for possession of it, the wrens, I am sorry to say, always coming off conquerors. And every spring I watch the nest building from my window with great satisfaction.—*St. Nicholas.*

Blindy.

I have all the friend whom we all call "Blindy," because he always says, "Bye and bye!" when he is asked to do anything. He will get up by and by; he will learn his lessons by and by; he will bring in wood for his mother, or go to the store for groceries by-and-by.

A great many troubles come to him and to his friends from this bad habit of putting off his duties, and not long ago, it was the cause of a very serious misfortune.

One morning when the ground was covered with ice, little "Blindy's" mother said:

"Jack, I want you to sprinkle some ashes on that icy place by the back door."

"All right," said Jack, "I'll do it by and by."

"But you must do it right off," said Mrs. Harris; "somebody will fall there, if it is neglected."

"Yes, mother," and "Blindy" started off to get his sled that he had lent to the boy next door, thinking that a few minutes' delay could not make much difference.

Just about that time, Mamie, Jack's four-year-old sister, begged to go out and play in the yard.

"It is so shiny out," she said, "I guess it's most like summer. And mother I shall not get any cold, keeping up somewhere."

So her mamma put on her little rubber boots, her warm cloak, and hood, and mittens, and let her go out with her tiny sled.

Poor Mamie! She clambered down the steps, laughing and singing to herself, and picking up the flowers. But all at once she uttered a cry of fright and pain. She had slipped upon a [illegible] and broke her arm.

Then came the surgeon to fix the little soft, pain arm, and long days of weariness followed, days of great care and anxiety for the household, all because one careless boy put off obeying his mother for a few minutes.

One day when Mamie lay asleep, and Jack was softly watching her, Mrs. Harris said some very serious words to Blindy.

"My boy, make up your mind," she said, "I would rather be blind, or lame, or deformed, than to be under the control of the habit of putting off. Such a habit will take away the very best of life, and make our work and our pleasures all there is to get of real enjoyment. I will do nothing and say nothing. And I need not tell you that such a habit makes endless troubles for all our friends. Think of the suffering you have caused your little sister."

The tears rolled down his cheeks.

"I know you do not mean to make trouble and sorrow," added his mother, "but you always will until you learn to do every duty at the right moment—that is, at the first moment possible."

Blindy took the lesson to heart, and his friends hope that they will soon have reason to change his name to "Bright-eye."

THE CHILD DIES.—Holland is a beautiful country, full of green fields, with cattle and sheep grazing in the pastures; but there are few trees and no hills to be seen. The ground is so flat and low that two or three times the sea has rushed in over parts of it and destroyed whole towns. In one of these floods, about two hundred years ago, more than twenty thousand people were drowned. In some of the towns that were flooded not a creature of any kind was left alive.

A large part of the water that rushed in at the time of that flood still remains. It is known as "*The Meres*," and in one part of it there is a little green island—a part of an old dike or dam—which is called the "*kinder dijk*," or children's dike, and it got its name in this way:

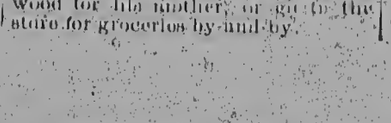
The waters rushed in over one of the little Zeeland villages, and no one had any warning. In one of the houses there lay a child asleep in its cradle—an old-fashioned cradle, made tight and strong of good stout wood.

By the side of the cradle lay the old cat, baby's friend, probably purring away as comfortably as possible. In came the water with a fearful roar. The old cat, in her fright, jumped into the cradle with the baby, who slept through all the turmoil as quietly as ever. The people were driven from their homes. The house was torn from its foundations and broken in pieces. But the little cradle floated out on the angry sea in that dark night, bearing safely its precious burden.

When morning came there was nothing to be seen of the villages or green meadows. All was water. Hundreds of people were out in boats trying to save as many lives as possible; and on this little bit of an island that I have spoken of was a dog. Do you think they found it? Why, that same old cradle, with the baby asleep in it and the cat curled up at her feet, safe and sound.

When the boatmen came to it they thought no one could be in it, for it floated so high in the water. But curiosity led them to look, and the little baby was found. Then the cradle was called the "*kinder dijk*," and it goes by that name to this day, and the story is told to strangers as the most remarkable instance of God's providence.—*The Nursery.*

"She was very ill and I was to give her [illegible] but for two weeks she did not attend Sunday-school. Was she sick?" No. Away? No. Dead? No. Well, what was the matter? Why, she didn't have a new [illegible]. The teacher investigated and found out what the difficulty was. It has become known and now the delinquent pupil says she will be ashamed to wear her new hat when she gets it. And now all are dressed alike. [illegible] to the careful attention paid to it. Does it take [illegible] that do make a good, godly method [illegible]? Let all workers in St. Paul's Sunday-school take up the subject of punctuality in these little things, and the Sunday-school will become a real school of Christian Work.



The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, AUGUST 7, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

The Serious Age.

Death to young people, even when they allow themselves to think about it at all, seems very remote, and almost as if it were not to be. It is only when we reach that age in which our remaining days are necessarily limited that frequent glimpses of the dark river come unbidden to our eyes. On the down grade of life the years are as swift as they are few. The young may not live long, but the old cannot. There is the difference between the possible and the certain. The man of fifty naturally gives himself twenty years more; at sixty a decade is left. Years ago we heard a ministerial friend say that he would probably be in heaven in twenty-five years, and in a love-feast talk, the other night, ten years was the probable time left. Not till they are fifty do people usually begin to think seriously of the end, and to estimate the number of their years. After reaching three score-and-ten by reason of strength, they may count it possible to prolong their days to four-score. But, if this age be reached, the considerate accept each day as more than could be reasonably expected.

The outlook is certainly a solemn one, and it may be at the same time a very cheerful one. Some aged people live by the day, and do not suffer their anticipations to run out much beyond the present hour. But others calculate on at least a few more years—not many, but a few more years. The end is near, but it is never quite at hand. Those who have no religious support in declining years must keep off the thought of death, or yield themselves to the delusions of unbelief. Generally the gathering shadows are too deep to be wholly ignored, and there is melancholy and despair, or the ungathering refuge of atheism. Death, eternity, our relations to God, are not only personal questions, but we know that the solution is close by. The man of sixty who is not impressed with the nearness of eternity, and with a solemn sense of his accountability, must be either incapable of reflection, or unwilling to think of the near but mysterious future. Aged sinners sometimes appear more reckless. What they really feel and fear may be masked by this outward seeming, or they may have become so utterly hardened and abandoned as to be indifferent. The convictions of their youth, as to long years before them, and the purpose of ultimate reformation, must have given place to other convictions which have adjusted themselves to the situation. Time is short, and there may be no intention of repentance. There is something dark and fearful in death, and something dreadful in being consciously upon the very brink, but there is little thought of coming to Christ.

And yet we believe that some—many altogether—after fifty years begin to lead a new life. The serious age has brought them to realize their folly and danger, and to turn to the stronghold of salvation. It proves a singular mercy to them that this period, so well adapted to earnest thought and candid reflection, has been vouchsafed to them by a merciful and long-suffering God. That they are permitted to reach this period of life may be interpreted favorably. They have been spared in order that the strongest and completest forces of the probationary condition may be brought to bear upon them. The reason of old age, in the singer, is the long suffering of God, and the end is a merciful one, even his salvation. In his case there is this beam of light. The serious age to him, if truly understood, is also a time of opportunity and of hope. It may be more difficult for the aged to repent, but there are stronger appeals to move him to act.

With Christians the period of life to which we refer is not without its serious aspects. It is a matter of joy to feel that we are very near heaven, so near that we can, with tolerable accuracy, tell how many days or years it will be before we grasp the palms and tread the tearless shore. It is a satisfaction to know that the weary journey is about at an end, that the warfare of earth is well-nigh accomplished, and that we are almost home. But, on the other hand, comes the reflection that our time for work is also nearly out, and that the record is about to be closed. With the hope of salvation, clear and unclouded, it is hardly possible to look back upon our mistakes and our inefficiency without painful regret. All we can now do for Christ is limited to the narrowest span. Once we looked forward to forty or fifty years of usefulness; now we are shut in to fifteen, ten, five; or, perhaps, laid aside, we are passively waiting. The account is already made up, and the book of our life-work is closed and sealed until the judgment. Not much longer, at the most, can we do anything for the world's salvation.

The most earnest work of the Christian may well be done after he has passed the summit of life. His time of life is a call to greater diligence, and to more hearty and consecrated endeavor. His zeal may well be kindled to a brighter flame by the consciousness that the time is short. He will press with more vigor along the mark as he nears the goal. These last days ought to be the best for zeal, for power, for unmeasured love, for faithfulness. The sermon, then, is from a dying man to dying men, and each day is one of the golden opportunities of which but few remain. "I must work the work of Him that sent me while it is day." The last hours of the harvest day are the busiest ones. The belated traveler hurries over the last miles. The victory must be achieved upon the battle-field before the sun goes down, or never. If in earlier life there has been loitering and trifling the serious age calls us to energy, activity and to vigilance, and to downright earnestness in the work of God.

Tact.

This is a little word, but has a world of meaning and infinite power for good. Scarcely less needful is it to enlarged success than great talents and vast attainments. Indeed, genius and learning have but a history of failures and blunders without its skillful guidance and control. The important quality or faculty expressed by this little word is a quick and nice perception, "a ready power of appreciating and doing what is required by circumstances." Or, as aptly defined by another: "It is a delicate and subtle gift, almost like a sixth sense, which enables its possessor to grasp a situation, and say and do the best thing, in the best manner, at the right moment." A faculty of immeasurable value! It is quite as necessary to know when to speak as what to say. Often, while speech is silver, silence is golden. What blunders have we heard, by even great minds, saying, may be, good things out of time and tune! What mistakes are made, and good intentions disappointed, by ill-timed reproofs or exhortations! In the work of the pastorate this is an indispensable quality. It readily discerns the fitness of things, and never offends the proprieties of delicate refinement. We have heard of a minister in the midst of company, engaged in animated conversation on another subject, abruptly address one of the number: "Well, sister, how is it with your soul? Are you prospering in religion, growing in grace?" Very proper interrogatories, and, no doubt, good were the intentions of the man of God, but his abruptness amounted to grossness, and, instead of comforting, injured the spirit of his parishioner. Our religious feelings are sacred and delicate. Approaches into this holy of holies must be made gently and lovingly, and not by driving against its golden-hinged gateway with a thunderous battering ram of cold, bald questions. Tact would easily glide into religious conversation, and possibly, without a single interrogatory, ascertain the sacred secrets and profoundest experiences of the inmost soul. Sympathetic words of encouragement, exhortation and reproof fall into their natural places, and when the cheerful face of pastor is gone she feels that an angel has been entertained unawares.

Tact suits the subject to circumstances. We have heard of another zealous brother in his pastoral conscientiousness discoursing to a sister bereft childless, on family government, the training and educating of children. In that subject she could have no personal interest, and from the visit gleaned little edification. A heart burdened with sorrow needs sympathy, not didactic theology. The tempted and fainting crave help and brotherly care, not reproof nor disquisitions on human frailties.

Tact also suggests the theme for pulpit ministrations. Topics are adapted to occasions. It readily discerns the spiritual needs of the congregation and community, and indicates the proper subject for discourse. It never scolds when comfort should heal the wounded spirit. It never preaches death and judgment on a bridal occasion, nor rings the marriage bells at a funeral. Indeed, for every occasion, every profession, and everywhere, tact gives access and success.

Now this is consistent with most scrupulous conscientiousness. Tact is not compromise. It is not hollow flattery. It is not dishonest insincerity. It is neither the policy of the demagogue nor the smile of the sycophant. No. It is the very soul of high born honor, readily grasping circumstances to achieve the greatest good. It pleases not for pleasure's sake, but to gain influence and win souls. A lack of this quality has been mistaken for unusual fidelity and decision. Offensive bluntness, with some, is synonomous with great firmness and courageous zeal. The man who scolds and offends is not more faithful and less wise than the pastor who sympathizes, or admonishes and saves. Their ends are the same. They are alike honest and true, but the one has tact, and succeeds, the other has not, and fails. Gruffness is not grace, neither is grossness the badge of holiest zeal or grandest fidelity.

This tact is susceptible of cultivation. Its development, so necessary to pastoral efficiency, demands our careful thought, vigilance and prayer. This is the wisdom of the serpent with the harmlessness of the dove.

C. D. D.

Robbery in New York.

Here is something fully as bad as Louisiana repudiation. We trust that those religious journals in the great metropolis that have shown so much concern for our State and City will try to get the beam out of their own eyes. We quote from Harper's Weekly:

"At the commencement of the Charlier Institute, a few evenings since, the Rev. Dr. Howard Crosby, who has an excellent gift of plain speech, said in a brief address: 'My blood boils when I see how some men ride over the community. The greatest highway robbery ever committed was by the elevated railways, for they robbed us of our highways. I know that rapid transit is necessary; we must have it. But I hold that when corporations take away the property of the widow and the orphan, and give nothing in its place, it is robbery, and nothing but robbery.' This emphatic remark was received with hearty applause, for its truth was instantly and universally recognized. There are poor men and women, whose sole income was derived from the rent of rooms, who are now deprived of their living by inability to let rooms which front the elevated roads, while, on the other hand, those who advanced the money to build the roads have already realized fortunes. The franchise was given. But those who gave the franchise gave away the bread of honest poor people." How great the robbery has been is gradually becoming known. No less than $13,000,000 of stock and $16,000,000 of bonds bearing from seven to ten per cent. interest represent these roads. Everybody knows that not the half of this enormous sum has been expended. At least one hundred per cent., probably more, have the managers of these railways divided amongst themselves. One-half of their stock and bonds never cost them one cent, not even the expense of printing them. Here is an open theft of nearly fifteen millions of dollars. No greater swindle has ever been practiced even here, where Tweed once led a gang of thieves. Property has been greatly injured that certain men might fill their pockets with money. In the face of this rapacity of capital the daily press is almost daily repeating the monstrous injustice that "the rights of the few must give way before the public convenience." The Romish and pagan doctrine, destructive of all morality and righteousness, that the end justifies the means, that men may do evil that good may come, is announced and maintained. What is the difference between such a principle and that of communism? Why not at once divide the earnings and savings of the industrious and give every one a share? Why not print thousands of millions of treasury notes and fill every man's pocket? Men are saying more and more that this unsightly nuisance ought to come down, and their indignation is rising as it becomes more evident what an enormous robbery has been perpetrated.

A Pointed Article.

Mr. Editor: Returning yesterday from an appointment in a neighboring village, I met D., a circuit preacher of the old type, who had been on his monthly visitation to one of the churches in his charge. He seemed in a good humor, and I asked for a report of his labors. He replied that there was a good congregation, the house was full, and they had a gracious time. I inquired how long he had preached that morning. "*One hour and ten minutes*," said he, straightening himself up with the air of a man who had put in full time, and had nothing to be ashamed of. Remember, it was July weather. I mused a moment, and then asked: "Was it as broad as it was long?" "No, sir," was the emphatic reply as he flourished his whale-bone buggy whip over a high mettled steed. "No, sir, I give it to them like this—big at the beginning, and draw it down to a *point*. Let your sermons taper—let them taper, sir—long and keen to a point, with a good cracker at the end. That moves them, sir." One more flourish of the whale-bone, and the gallant boy was speeding along the road, to other fields of labor, while I poked up black with my stubby rattan staff, and jogged on turning the matter over in my mind. That night I was in a city church. It was an occasion of interest, yet I heard a pastor—one of the finest pulpit orators in the State—say that he had been informed that his congregation would hear him if he would preach *fifteen minutes*. That church has had few conversions of late years. Oh! how I wanted to fix a "cracker" on that brother's whip. But, alas! I remembered that my own was badly worn. Said nothing. Received the benediction, and was dismissed.

RAMBLER.

Among the Mountains.

Mr. Editor: I gave you a rash promise in my last postal to send you an account of the District Conference at Murphy, N. C. Had I known then the mountains that intervene between the two States, I might not have undertaken the expedition. But now that it is past, I suppose I may as well proceed and "recount the labors of the way." Long have I lived in the sight of these great mountains, but had never before attempted to pass them. For, be it known to you, that a man may live in North Alabama and East Tennessee all his life, and if he travels in the proper direction—*i. e.*, from northeast to southwest—he will never have to cross a mountain. There may be mountains before you and mountains behind, and there will always be mountains to the right of you, mountains to the left of you, but keep in the right track and you may avoid them. But set your face eastward or westward, and there will be no evasion. Right up, up you must go, and down, down you must come again. The Blue Ridge, which lies out far to the east, is the great water-shed between the Atlantic and the Mississippi. From its lofty sides come rolling down our own Hiwassee, Tennessee, French Broad and Holston rivers, through a vast system of mountains only lower than the Blue Ridge. Among these are White Cliff, Unicoi, Nantahalie, Mt. Mitchell, Clingman's Peak, the Roane, the Bald, White Top, and others from 2,000 to 6,000 feet above the sea-level.

Our route from Hiwassee College to Murphy carried us *via* White Cliff Springs, the Tellico (an American corruption for the beautiful Indian name Tahlequah,) the Unicoi and the Long Ridge, ascending the general course of the Hiwassee river, and much of the way along its rugged banks. White Cliff is a detached mountain that rises sheer 1200 feet from the valley below, and is crowned with a fine hotel, mineral waters, and a throng of guests, mostly refugees from the regions of the yellow fever. It is ascended by a fine graded road of two miles, giving many magnificent views of the Tennessee Valley, and the mountains beyond.

The Tellico is a series of long and very steep ridges with sharp ravines, ascended by a turn pike road, much of which is like a winding gallery or stairway several hundred feet above the bottom of the ravine. From the top of the first mountain you descend into a notch or gorge along a branch thickly set with laurel, fearfully dark and deep, a noted place during the war for deserters and robbers, the graves of some of whom decorate the sides of the highway. Into such recesses the energy of the government has driven the gangs of illicit distillers, who now threaten the revenue forces from their mountain fastnesses. We had some uncomfortable fears of being mistaken for revenue officers and fired into like the poor preachers on Boston Mountain, Arkansas.

From the summit of the last Tellico we easily descend to the gold fields of Coca Creek, which have been worked for thirty years by primitive methods, and still yield fair wages to the miners. The beautiful crystalline quartz, indicative of the presence of gold, lies abundant on the highway. And now we ascend the Unicoi, the line between Tennessee and North Carolina. We travel for some miles across its broad back, unconscious of our altitude by reason of the lofty peaks a little way off to our right and left, that rise far above the common height of the mountains. The presence of the white pine, the spruce and the balsam, and of the unfailing laurel on the streams, proves our exalted height.

By many curious windings along the banks of streams we finally emerge from the wilderness into the regions of inhabitable lands on the summit of the Long Ridge, where a full crop of apples and peaches first greet our wondering eyes. And now the bank of the river is reached and pursued upward through yet other mountains, till finally we reach the pleasant site of Murphy, where DeSoto once camped in his mad search for the precious metals amid the mountain fastnesses of the Cherokees.

But, having reached the place of the District Conference by such a laborious journey, I must needs postpone any account of its proceedings till we have rested.

T. M. GRACE.

Holston Conference, July 25, 1879.

The Chinese in California.

Mr. Editor: For a quarter of a century the Mongolians have been immigrating to this western coast of America, until at this time there must be at least 100,000 Chinamen in the United States. Of this number about 30,000 reside permanently in San Francisco, making about one-tenth of the entire population.

In a portion of the city bounded by Pacific street on the north, and Sacramento on the south, and Stockton street on the west, and Kearney street on the east, is a section known as Chinatown. Here the Chinese hive together in all kinds of houses. They have even burrowed into the earth, underneath the houses, banquettes and streets, and made little berths separated by boards, in which, without ventilation, scores and perhaps hundreds sleep. Here are the opium dens, hid away from the sight of strangers, and here are played those games of gambling and nightly revelry so revolting to even the average civilization of San Francisco, which is very average, be assured.

Domestically, they cannot be said to exist. There are but few Chinese families here. It is the rare exception when a Chinaman brings his wife and children to this land. Although on the arrival of the Steamer "City of Tokio," recently from China, among the 1,000 Chinamen aboard were a number of entire families, having come with the intention of remaining here permanently. Sometimes you will see the interesting spectacle of a mother leading in advance of her one or more of her children by the queue, or, as is commonly called, pig tail. The women among them are not generally wives.

The Chinaman has a tacit understanding with himself that he comes here to do business and make money. He comes for gain. He does not care for the politics, schools, churches or government of the country to which he comes. He is absolutely indifferent to all these. He merely wants protection while he does the white man's work.

The money he receives he takes care to preserve against any possible investment or deposit in this country. On the principle that China is the place to spend money, and America the place to make it, he holds to it, until, having acquired a sufficiency for all future need, he goes back to his native land to tell of this glorious land of radiant bonanzas, whose gold glisters on the sea shore, and comes through the rock formations of the gigantic mountains; and then another horde come over. They are much like Vandals or landsharks.

They work unceasingly while in this country, doubtless looking forward to the long day of ease and luxury which they are to enjoy in their own country.

They have no Sabbath for worship or repose. Their irons hardly ever grow cold, and their utensils of labor are almost continually in motion. You see in their every act the one thought: "Hurry, get much money, and go back to China;" and so they circulate through all the streets of the cities and highways of the country. They venture any service. They do most of the washing and ironing, shoe and cigar manufacturing, vegetable selling, and they are seen in stores, on railroads, in mines, in blacksmith shops, at the carpenter's bench, in the foundries, in the fields. Wherever white men labor there you may find the Chinaman. He aspires to compete with the laboring Caucasian in everything, and knows nothing but victory.

He can work for less and live on less than the white man. He is four times quicker than the African, and twice as fast as the average white man in many things. He walks faster, and talks more rapidly, and moves quicker than any class of men with whom he competes. The consequence is he has gotten all the business of the common day laborer. The white mechanic often has, beside his own strong beef-accustomed stomach, a large family to support by his hands. He finds by John without a family unforbidding him, and at his place.

The Irish washerwoman and cook, and household servant, find John the master of all their secrets in the wash-room and kitchen. For John can outwash and outstarch everybody. In the kitchen he is as spry as a cat. His mistress need toil him but once how to do anything, and his quivering initiativeness will invariably make him the master of the situation in the future. The slow and pompous hotel African waiter and house man servant find John in their places with fantastic and assiduous effort, eclipsing all the happiest success of his predecessor. So John has everybody down on him, except the farmer and capitalist, who need his quick, cheap service, and the housewife, who says Chinamen are great improvements on "Biddies."

Thousands of men and women who once commanded their own prices for even menial services now stand begging for employment at almost any wages. They have been forgotten by their old employers, and they claim that the Chinese are at the bottom of all their trouble. So they say the Chinaman must go back to China. That is what Kearneyism, Communism, Socialism, and all this California political excitement means. It all settles down on this ultimatum: Chinese immigration must cease, or the working classes of this section of the United States will starve, or be driven from their homes to the East, or to the wild plains of the desert, or to the government lands in the mountains. Which shall it be is the question which is discussed every Sabbath by the sand lot orators of San Francisco. Which shall it be the maidens and matrons sing in their homes and out in the public assemblies of these unemployed laborers, until these men are almost frenzied.

The prejudice against Chinese labor is so great that to make anything popular and salable the advertisement is often added: "Manufactured by white men, or no Chinese employed." The anti-Chinese clan have the ascendency in San Francisco. Their city nominees will most probably be elected, and then they hope for relief from the men they expect to put in office. The election will close on the third of September, and in January, 1880, the new constitution, adopted by a majority of 11,000 of all the voters of this State, will be in force. This constitution very materially affects the Chinese. The clause on the Chinese reads as follows:

Art. xix, Sec 2. "No corporation now existing, or hereafter formed, under the laws of this State, shall, after the adoption of this constitution, employ, directly or indirectly, in any capacity, any Chinese or Mongolian. The Legislature shall pass such laws as may be necessary to enforce this provision."

Sec 3. "No Chinese shall be employed on any State, county, municipal or other public work, except in punishment for crime."

Sec 4. "The presence of foreigners ineligible to become citizens of the United States is declared to be dangerous to the well-being of the State, and the Legislature shall discourage their immigration by all the means within its power. Asiatic Coolieism is a form of human slavery, and is forever prohibited in this State, and all contracts for Coolie labor shall be void."

* * * * * * *

"The Legislature shall delegate all necessary power to the incorporated cities and towns of this State for the removal of Chinese without the limits of such cities and towns, or for their location within prescribed portions of those limits, and it shall also provide the necessary legislation to prohibit the introduction into this State of Chinese after the adoption of this constitution. This section shall be enforced by appropriate legislation."

It can be easily inferred from the animus of this section of the constitution what the feeling of the State is toward the Chinese.

A point as to the constitutionality of this article may be raised here, as it is in direct contravention and antagonism with the verbiage of the treaty made between this government and China, as cited in the veto of President Hayes to the Chinese bill recently offered in Congress. According to this treaty, the rights of property and liberty were to be secured to the Chinese, and the protection and privileges of the most favored citizens were to be extended. And, in consideration of this, our native American citizens in China were to enjoy like benefits, and to have the protection of the Chinese government secured.

I do not propose any solution to this difficulty. Not being a party to the trouble, I do not feel it my duty to find a way out of it. But there is another point of view from which to look at this question.

While the Chinese are undoubtedly getting good through this treaty, we are, as a nation, receiving reciprocal benefit. There is immense trade with China to be developed by this country. Joseph Cook, summarizing on this phase of the subject, is reported as having said: "In a commercial point of view, the anti-Chinese crusade is greatly to be deprecated. We should be rivals with England for the trade of the Orient. She has now ninety per cent. of this trade (employing 1,400 ships.) We have only five per cent. In this relation the abrogation of the Burlingame treaty would be a national calamity." We are nearer China than England; hence should naturally command more of her trade. But now, just as law and inclination and safety all conspire to make this

desirable achievement probable, the hue and the cry against the Chinese threaten to consign the whole matter to defeat.

But the opportunity to educate and evangelize the Chinese is not the least consideration. Missionaries are at work. All the Protestant Churches are active in school and chapel work among them. This seems to be the divinely appointed moment for the regeneration of China. True, they have their temple or josh-house in which they worship now, and right under the shadow of our Christian civilization they fall before their idols, but on the Sabbath the missions are well attended. A few Sabbaths ago I visited Rev. O. Gibson's Chinese Methodist mission, and was delighted to see the room filled, and to hear, for the first time, a sermon in Chinese by a Chinaman. There can be no doubt as to the ultimate effect on the Chinese character of all these Christian influences. In 1876 a summary was published giving the total number of Chinese Christians baptized in America:

Presbyterian Church, San Francisco	80
Presbyterian Churches	18
Methodist mission	11
Methodist Churches	2
Congregational Churches	2
Baptist mission, San Francisco	1
Baptist mission Oregon	15
Episcopalian Churches	1
Suffering not reported	20
Professions or dates unknown	6

Perhaps the greatest efforts put forth by these different missions have been since the above date. At some future time I may give a clearer insight into the present working and results of all the missions.

S. HALSEY WERLEIN.

Health of the City.

The Health of New Orleans continues excellent. The following is the mortuary report for the week ending August 3:

The total number of deaths for the week ending August 3, was 91, of which 50 were white and 37 colored, 15 were white males, 11 white females, 23 were colored males, 14 colored females; 49 were natives of Louisiana, 20 of other States, and 31 were foreigners.

The principal diseases were yellow fever, 3; other fevers, 7; consumption, 21; dysentery, 5; Bright's disease, 3; old age, 1; and debility, 4.

At this writing, Tuesday, August 5, there are but three cases in the city, two of them of so mild a type as to excite no apprehension whatever. Up to this time there have been seven cases in all. At this date last year there were fifty cases a day. Our medical men of long experience do not think the fever will spread to any great extent. New Orleans has not had a better health record, with one or two exceptions, for twenty years than that of the present summer.

The fever in Memphis is evidently of a milder type than last year, and the mortality there continues about the same as for a week past. Refugees from Memphis have been taken with the yellow fever in many places, North and West, but in no case has the fever been communicated by them. Whether this is to be accounted for by the theory that the hybernated germ is incapable of propagation beyond the first instance, or by the theory that atmospheric conditions are unfavorable to the spread of the disease, the fact remains, up to this date unquestioned. We cannot tell what a few weeks may reveal, but the indications are that there will be no epidemic of yellow fever anywhere in the Southwest this year, except at Memphis, and even there the type is of a character to excite no alarm in other sections of the country.

The Advocate

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next—five months—on receipt of fifty cents in currency or postage stamps. This is done to facilitate securing new subscribers, and feeling assured that with but slight effort on the part of our patrons thousands of persons could be induced to take advantage of this trial offer, many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you at early as possible.

THE ADVOCATE CLUB.

To any person sending us four yearly subscribers with $8 the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

EDUCATION IN ALABAMA.—Hon. L. F. Box, the accomplished and earnest Superintendent of Education for Alabama, has made, says the Daily Register, Mobile, Ala., his report for the school year ending September 30, 1878.

The total school revenue was $377,634. The amount appropriated to schools was:

For white schools	$210,334
For colored schools	156,218

It is not fact, therefore, that the Southern States are depriving the colored race of their proportion of school revenues, but on the contrary, in a State like Alabama, where every department of the government is in Democratic hands, the negroes get a large share of the public funds, and that, too, when it is well known that the use made of it by the race is not such as a careful State should permit.

There are normal schools for colored teachers at Florence, Marion and Huntsville, which together receive ten thousand dollars.

Of the children of educational age there were 214 720 whites and 160 713 blacks; and half of these attended school during the year.

Card from Rev. W. P. Barton.

DEAR DOCTOR—We have a little yellow fever in Memphis, and have had a big scare. I think both are abating. The quarantine keeps me out of my district, so I am resting on my oars till the calamities are overpast. I have written to try to get passes to go to my appointments, but the trains on the Mississippi and Tennessee Railroad Roads, running through my district, are stopped and I do not suppose they have any mails. If they do it is from the South and your paper may convey intelligence of my situation and push my good people and preachers to work to get me passes for DeSoto, Tate and Panola counties as they know I am not infected. Plenty of rain of late; health good in this vicinity and everything very dull. Can't be at my protracted meetings.

W. P. BARTON.

DEATH OF HON. WILLIAM G. LITTLE.—We have just received, says the daily Register, Mobile, July 27, through a private source, the painful intelligence that this young and distinguished Alabamian is no more. We are informed that Senator Little died suddenly of congestion of the brain, at the residence of Walter Winston, Esq., in Pickens county, while on his way to attend the Chancery Court at Carrollton. No man in the State of his age was more distinguished, or more widely known than William G. Little; few more generally or more justly beloved. At the bar, his talents as a lawyer had placed him in the front rank of his profession in his section; in the politics of the State he had already attained to the high office of President of the Senate, which he held at the time of his death.

THE NEGROES.—Representative Ryan, of Kansas, whose district embraces Topeka, says the half has not been told of the destitution of the deluded colored people. There are hundreds on the verge of starvation, and more are coming into the state. On the outskirts of Topeka five hundred are encamped, and are living fed through the charity of Topeka people. The colonization societies and the relief societies have exhausted their resources of relief, and Mr. Ryan says he does not know what will become of those who are now on their way to Kansas. Oddly enough, the "fever" now is to go to Iowa and Nebraska, where the climate is even more severe upon them than that of Kansas.—Christian Observer.

As usual we are constantly receiving communications without the names of the writers. We cannot publish them without knowing who the writers are. An important communication, for instance, from Port Gibson, Miss., is simply signed "Sigma." The writer must acquaint the editor with his name before it can appear. Please to observe our rule. Give us your names, if you expect your articles to appear.

The Pacific Methodist, July 25, says: Rev. S. Halsey Werlein, pastor of Lafayette Avenue Church, New Orleans, called at our office this week. Bro. Werlein is with his parents on a visit to his sister, Mrs. Lilly Werlein Ware, the gifted and popular Instructress of Vocal Music in the Methodist College. He will make visits to places of interest in our State and go back to his Louisiana work rejoicing. We would be glad to lay violent hands upon him and keep him in California, but that he has a young wife in the Louisiana lowlands. However, the Western work and its needs will doubtless so impress him as to make him useful to us on the other side.

Our Nashville Sunday-school officials for August have been received. There is no falling off in the editorial work during the heated term. Dr. Cunnyngham does his writing for the press up in the atmosphere of the Virginia mountains. This may account for the excellence of his summer work.

We deeply sympathize with Rev. Wesley B. Beggs and his wife of Pensacola in their bereavement. The death of Miss Lida is a heavy blow. But she was ready for the summons. Her obituary will appear soon.

On our second page will be found a very able and just biographical sketch of Rev. Henderson H. Montgomery from the pen of Dr. C. H. Andrews.

Bishop Keener has changed the time of holding the Columbia Conference from September 17 to September 21.

Periodicals.

BEYOND THE GRAVE. Being three lectures before Chautauqua Assembly in 1878, with papers on recognition in the future state and other addenda. By Bishop Randolph S. Foster, of the Methodist Episcopal Church, New York: Phillips & Hunt, Cincinnati; Hitchcock & Walden, 1879.

"Man a spiritual being" is the topic of the lectures. The author in the first lecture considers the spiritual as distinguished from the material part, opposes and disproves materialism, and very convincingly establishes the existence and endowment of spirit as "the self-conscious ego." The proofs of the immortality of the soul are set forth in strong and conclusive array in the second and third lectures. His proofs are drawn from reason and from revelation. The doctrine of recognition is clearly stated and elaborately vindicated. The subjects of the volume are peculiarly suited to the analytical acumen and spiritual insight of Bishop Foster's mind, and we need not say that they are handled with clearness and eloquence. A valuable book and timely, in view of the materialistic tendencies of the times. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

LETTERS TO THE RIGHT REV. JOHN HUGHES, Roman Catholic Bishop of New York. By Kirwan. First series. Philadelphia: Presbyterian Board of Publication.

Kirwan's Letters were published many years ago and were very popular. The work has been a standard ever since its first appearance, and we are glad to welcome a new edition. The letters are written with great acuteness and ability. They are hearty, humorous, sprightly, fresh and strong. After the lapse of a quarter of a century they have lost none of their interest, nor of their adaptation to the great Catholic controversy.

—Among the Chautauqua Text Books recently received from the Methodist Book Concern, New York and Cincinnati, are: Pestozzi, by Prof. William F. Phelps; A. M.; Anglo-Saxon, by Prof. Albert S. Cook, and Socrates, by Prof. William F. Phelps. These little volumes are 15 cts. in paper covers. All of these Sunday-school publications can be had of Lathrop & Wilkins, 112 Camp street, New Orleans.

—Normal Class instruction in Sunday-schools is attracting attention, and assuming definite shape. From the Philadelphia Presbyterian Board of Publication we have received: The Westminster Normal Class Outlines, Junior Course, by Rev. James A. Worley. From the Methodist Episcopal Church Book Concern, New York and Cincinnati, we have received two works of Normal Outline Series—One a short history of the English Bible, with brief notices of the translators, by J. M. Freeman, D. D.; the other, Outlines of Christian Ethics, by John P. Lacroix. These Normal Class preparations are all able and well adapted to their purpose. Well-instructed teachers, instructed in the art of teaching, are the greatest need of our Sunday-school work.

—The Art Amateur, is the title of a monthly journal, devoted to the cultivation of art in the household. It is handsomely illustrated, and contains a large amount of valuable information on art subjects. Montague Marks, publisher, New York. Price, $3 a year.

—Popular Science Monthly for August has: Removal of Inherited Tendencies to Disease; The Story of the November Meteors; Re Education of the Adult Brain; The Molecular Theory; Noiller Insects; Agnosticism as Developed in Huxley's Hume; The Age of Cave Dwellers in America; Chloral and Other Narcotics; The Brightness and Distribution of the Fixed Stars; Food and Feeding; Dry Rot in Timber; Genetic Images; Monarchy and Its Drawbacks; Geographical Evolution; Sketch of Daniel Vaughan.

—Wide Awake for August is full of good things, and abounds in cool and shady pictures, suited to the season. Among the articles we note: The Flower School at Corlears Hook; Our American Artists; The Story of a Hot Cake; The Tramp's Dinner Party; Don Quixote, Jr.; Only Fifteen.

—Scribner's Monthly for August has: Portrait of John Greenleaf Whittier; Whittier on Painting and Etching, illustrated; Summer Entomology; Field and Forest Insects, illustrated; A Peep Into Antwerp and Holland, illustrated; Jacob Hurd's Child, by J. G. Holland; The Cook of the Confederate Army, illustrated; John Greenleaf Whittier, illustrated; Lincoln's Imagination; Over the Narrowest Narrow Gauge, illustrated; The Man With a Hobby, and other articles.

—St. Nicholas for August has: The Kaiser Blumen; A Mississippi Chowder; The Baby's Morning; The Aquarium at Brighton; The Game of Lawn Tennis; Hercules Jack; A Few of Our Habits; The Child-Life of Goethe; and other articles.

—The Magazine of Art for August, besides many fine engravings, contains the following illustrated articles: Pictures of the Year, 3; Dualism in Art, 2; Vicissitudes of Art Treasures, 4; Sketching Grounds—The Peak; Wood Engraving, 4; Our Living Artists—Erskine Nicol; Royal Scottish Academy and Glasgow Institute, Exhibitions; Mr. Seymour Haden on Etching; Motherhood.

—Lippincott's Magazine for August has: Catskill and the Catskill Region, No. 1, Illustrated; Rondeau; Summerland Sketches, No. 2, Colima, illustrated; Sabbatia; Through Winding Ways; Gulgnol, illustrated; The Last Rehearsal; Reminiscences of Bayard Taylor; Women's Mistake About Work; and other articles.

—National Repository for August has: Summer With the Poets—selections by the editor—Illustrated; The City of Prague, illustrated; The Silhouette; Lady Jane Grey, illustrated; Catholicism at the Bar of France; Jamaica; In the Bodleian; My Land of Beulah; The Worth of a Soul; Vulgarity; Things as They Are; Editorial Miscellany.

—Sunday Afternoon for August has a large and varied table of contents. Among its articles are: The Phenomena of Inspiration; The "As If" of Atheism; Some Opinions About Opinion; Election of College Studies; The Hebrew Faith in Immortality; The Problem of Intemperance.

—The North American Review for August has: 1. The Work and Mission of My Life—part I—Richard Wagner. 2 The Diary of a Public Man. 3. Garrison, Wendell Phillips. 4. The Power of Dissolution, Edward A. Freeman. 5. The Founder of the Khedivate—the late John L. Stephens. 6 The Future of Resumption, An Old Financier. 7. Recent Works on Ancient History and Philology, John Fiske.

—Appleton's Journal for August has: The Seamy Side; A Cornish Saunter; Wandering Thoughts About Germany; Reminiscences of Patrick Branwell Bronte, Leigh Hunt and His Family; The Mirafleans; Schopenhauer on Men, Books and Music; Moose Hunting in Canada; Poems by Theophile Gautier; and other articles.

—We have received the catalogue of Centenary College of Louisiana, and of the Yazoo District High School, Black Hawk, Miss., for 1878-79. Also first annual report of the Woman's Missionary Society, of the Methodist Episcopal Church, South, with minutes of the first meeting of the General Executive Association, held in the Broadway Methodist Episcopal Church, South, Louisville, Ky., May 16-17, 1879.

—Moore's Rural Life is a handsomely illustrated monthly, designed for suburban, village and country homes. We know of no better periodical for housekeepers and those who take an interest in things ornamental and useful connected with the home and farm. It is conducted by D. D. T. Moore, and published by "The Rural Life Company, New York." Price, $1 50 per annum. We have received the numbers for June and July.

Episcopal Appointments for 1879.

CONFERENCE	PLACE	BISHOP	TIME
Western	Council Grove	Keener	Aug 6
Denver	Denver	Keener	Aug 13
Western Texas	Clarksburg	Keener	Sept 3
Illinois	Kennekuk	Wightman	Sept 3
Missouri	Louisiana	Wightman	Sept 3
Indian Miss	Pottawatomie Sp'gs	Cranston	Sept 3
Montana	Willow Creek	Kercher	Sept 3
Kentucky	Richmond	Doggett	Sept 10
S. W. Mission	Kansas City	Wightman	Sept 10
Indiana	Gospel	Kavanaugh	Sept 10
St. Louis	Fredericktown	Pierce	Sept 10
Columbia	Wilton Creek	Kennedy	Sept 10
Louisville	Maplesville	Doggett	Sept 17
Tennessee	Milton Square	Paine	Sept 17
Pacific	Sacramento	Keener	Sept 17
West Texas	Gonzales	McTyeire	Sept 17
Holston	Abingdon	Pierce	Sept 17
Los Angeles	Los Angeles	Keener	Sept 24
Germany Miss	Galveston	McTyeire	Sept 24
N. W. Texas	Fort Worth	McTyeire	Oct 1
North Texas	Sherman	McTyeire	Oct 8
Arkansas	Clark	Pierce	Oct 15
Virginia	Norfolk	Wightman	Nov 19
Memphis	Mayfield	Kavanaugh	Nov 12
Memphis	Vaughn	Doggett	Nov 12
White River	Forest City	Pierce	Nov 12
N. Alabama	Florence	Paine	Nov 12
S. Carolina	Wagner	Wightman	Nov 19
N. Mississippi	Water Valley	Kavanaugh	Dec 3
East Texas	Palestine	McTyeire	Dec 10
S. Georgia	Perry	Doggett	Dec 10
Texas	Austin	McTyeire	Dec 10
Little Rock	Camden	Pierce	Dec 10
East Anna	Roanoke	Kercher	Dec 10
Florida	Tallahassee	Doggett	Dec 17
S. Carolina	Charleston	Wightman	Dec 17
Mississippi	Meridian	Kavanaugh	Dec 17
Alabama	Pinckneyville	Paine	Dec 17
Baltimore	Front Royal	Kercher	Mar

Bishop McTyeire has charge of the Missions in Chili.

Bishop Keener has charge of the Missions in Brazil and Mexico.

MARRIED.

GAY—ROBERTS.—At the residence of the bride's father, July 29 by Rev. Joseph Cushman, of the Alabama Conference, Mr. John W. Gay to Miss L. E. K. Roberts (formerly of Cave Springs, Ga.) all of Sardis, Hinds county, Miss.

MATHEWS—DELK.—At the residence of the bride's mother, Mrs. F. A. Delk, near Lauderdale, Miss., June 12, 1879, by Rev. D. A. Tull, Mr. N. A. Mathews, of Wills' Point, Texas, and Miss Rosella Delk of Kemper county, Miss.

CAMERON—PARHAM.—July 16, 1879, at Bridgeport, Ala., by Rev. W. T. Andrews, Rev. W. E. Cameron, of the North Alabama Conference, to Mrs. Kate H. Parham, formerly of Huntsville, Ala.

FRANK—PARHAM.—At the residence of Mr. Martin Bailey in Pargoud on parish, on Thursday evening, July 31, by Rev. C. M. Fairhead, Mr. S. Frank, formerly of Greensboro, La., to Miss Rosa M. Parham, daughter of the late Dr. John O. Parham.

Vicksburg and New Orleans papers please copy.

STOUT—STOUT.—At the residence of the bride's father, Mr. Jessie Stout, July 31, by M. M. Mumford, J. P., Mr. R. H. Braud to Miss Isabelle V. Stout, all of Franklin parish, La.

Baton Rouge papers please copy.

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00
BY BUYING YOUR
RAILROAD TICKETS
AT
GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N.
F. E. GUEDRY, Agent.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Hewes)
CLOTHING AND FURNISHING GOODS,
Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40. | Business Suits, $12 to $25
6 Shirts for $9. | Collars $1.50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to our

WHOLESALE DEPARTMENT.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the veracity of the goods advertised. In ordering please mention the* ADVOCATE.

SPECIMEN COPIES of the ADVOCATE will be mailed when desired to facilitate agents in securing members. Pastors will confer a favor by announcing this fact and forwarding names to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left on Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the good offices which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $1 quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 18. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To the well-to-do stranger this is no small item. To the man of limited means the opportunity seldom found at first-class houses for so low rates. Read the advertisement in another column.

OUR SCHOOLS.

HIWASSEE COLLEGE, East Tennessee, makes its announcement in other columns this week. Of its faculty we know personally President Bruner and Prof. Grace, and this announcement is sufficient to say that Hiwassee College presents strong claims upon the patronage of all who seek solid learning, good health, moderate charges and the best moral influences for their children or wards.—Nashville Christian Advocate.

The Rev. T. De Witt Talmage.

Great Britain Through American Spectacles is the title of a series of letters from Europe by the Rev. T. De Witt Talmage, which are now being published in the New York Family Story Paper. The Family Story Paper, containing the entire series, will be sent for many months for four months on receipt of one dollar. Address Norman L. Munro, Publisher, 11 and 13 Vandewater st., New York.

Catalogue of Whitworth Female College, Brookhaven, Mississippi, can be obtained from Messrs. Lathrop & Wilkins, 112 Camp st., when desired, or by addressing Rev. H. F. Jones, D. D., President of College, Brookhaven, Miss.

WINDMILLS.—See advertisement of the Kirkwood Manufacturing Company on the seventh page, and send for circulars. 32

KENTUCKY STOCK BELL.—The bells manufactured by T. P. Barclay, of Louisville, are the standard stock bells, and the best made in this country. He does the largest bell business in the United States, controlling all the Western and nearly all the Southern trade. The stock is entirely made of good material, and is equal in appearance, and the workmanship is unsurpassed by any. Barclay's aim is to make a good bell for less money than the competing bells, and he is willing to show that there is at least one bell he is willing to keep up. Price, tone, style, etc., he says, have no charm for him unless the bell is right. He has always been willing to put his bells on trial, and has never had one returned. He has been in the business for twenty years, and has a reputation to sustain, which is a guarantee that his bells are what he represents them to be. Send for circular and price list.

CARRIAGE MANUFACTORY.—Mr. Wm. Rhodes, of Louisville, Ky., employs the largest capital of any carriage factory in the United States, and is not only having the largest sale of carriages, buggies, phaetons, etc., but of any establishment in the city. His establishment is one of the institutions of Louisville, and is a credit to the city. Every carriage turned out from this house are executed in the most perfect manner in every respect. A vehicle can be purchased at small cost that will have style and finish like the finest, or at a little higher cost a carriage which for elegance of style, workmanship and durability cannot be surpassed. The establishment employs a large force of workmen, and enjoys the advantages of obtaining a large quantity of stock at the lowest cash prices. Those who need a vehicle should call on or address Wm. Rhodes, Louisville, Ky., and get his prices before buying elsewhere. See advertisement and write for circular.

MITCHELL'S FOUNDRY, LOUISVILLE, KY.—The following just by Rev. concerning this excellent establishment, by the representative of the ADVOCATE on his recent visit to Louisville: The work turned out by the foundry is celebrated all over the country. The bells on the Lee Chapel, Wallace and Richardson were made at those shops, and Superintendent, of New Orleans, is now ordering a new set of bells for his new boat, of the same line. Mr. Mitchell, the former proprietor, who established these shops in 1837, died some time ago, universally respected for his Louisville fair and upright qualities of heart and mind. He was succeeded by Mr. Walling, his son-in-law, a gentleman thoroughly competent to fill the place of his father-in-law. Our planters and gin-making brothers of anything in this line, could do no better than correspond with so worthy concern. Sugar and cotton bells also work a specialty.

TRAVELERS and tourists desiring to accommodate on cabin and deck will consult their interests by calling on or addressing their orders to Mr. Ed. Gandy, No. 61 St. Charles street. This gentleman has facilities for supplying tickets at a considerable reduction from regular rates, and as many of our friends have already availed themselves of the opportunity to save travel, expense, and warmly commend him, we take pleasure in making a note of it. It is an old but true saying that applies in this connection that "economy is the road to wealth." Give him a call, and it will repay you.

MISCELLANEOUS.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black stain in the pores. Mothers can apply it to their children with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists and at depot, 607 North Sixth street, St. Louis (Liebold House).

WIVES OF OUR CLERGYMEN.

The following letter will explain itself. It is from one of the most popular ladies in the city, and is addressed to the wife of a clergyman in Washington, D. C.

NEW ORLEANS, La.

No REMEDY IN THE WORLD ever compared to Swaim's Panacea. It is your only reliable remedy for Blood Poisons, commonly called AVERSCHE; RY-CTORIAL. Keeps well in all climates and cures Chills and Fever.

READ ADVICE.

Is your skin dry? Are you troubled with dandruff? Have you a thin head of hair? Then use Wells' Hair Restorative. It will restore the hair to its natural color, stop it from falling out, and promote a luxuriant growth. It is highly recommended by Mayor Conrad, Postmaster Hall, Collector Casey, and other prominent citizens of New Orleans. Sold by druggists everywhere. Depot, 106 Camp street, New Orleans.

A YOUNG LADY OF MUCH EXPERIENCE in teaching the English branches, desires a situation in some Female College or High School. References can be given. Address ADVOCATE office.

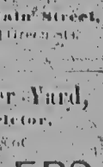
WM. RUBY,
Manufacturer and Dealer in all kinds of
CARRIAGES, LANDAUS, COUPES, BRETTS, BAROUCHES, ROCKAWAYS, BUGGIES, ETC., ETC.
Repository No. 24 West Main Street,
Factory—S. W. corner Seventh and Green sts.
LOUISVILLE, KY.

Joseph Mitchell Boiler Yard,
C. J. WALTON, Proprietor,
Manufacturer of all kinds of
STEAM BOILERS,
Land, Coal Oil, Water and Locomotive Tanks, Sugar and Plantation Boilers a Specialty.
No. 107 N. S. MAIN STREET,
Between Twelfth and Thirteenth,
LOUISVILLE, KY.

KENTUCKY BELL FACTORY
Sow Bells, Cow Bells, Sheep Bells,
Loud, Strong, Durable, Cheap.
J. Geo. Dodge's Kentucky Bell,
P. T. BARCLAY,
LOUISVILLE, KY.

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
74 CAMP STREET,
NEW ORLEANS.

WANTED EVERYBODY TO know that LAPLACE'S IN DIANTURNE PECTORAL BALM is not a secret preparation, as all physicians use the ingredients composing it, but the peculiar process of manufacture, patented, prepared and for sale by C. LAPLACE, Pharmacist, 22 and 24 Exchange Alley, New Orleans. For sale also at the principal wholesale and retail druggists.



Depot in Mobile, R. J. C. Dreuil & Co. Depot in St. Louis, R. Richardson & Co. 4p

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.,
NEW ORLEANS.
Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It cleans the teeth to a fine pearl like ornament and fastening the gums. Also the Imperial Powder, exhilarating, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and all at moderate prices. Prescriptions put up day and night. R. J. MANEGRA, M. D., Druggist, Pharmaceutical and Practical Chemist.

Farm, Garden and Household.

Manuring Orange Trees.—To plant an orange seed, to make it grow to three feet high by mid-summer, to transplant this three-seedling to Angers, so as not to retard its growth for one week, to weed, prune as I like for eight or ten successive years, I see are not difficult feats, and unfortunately easier to do in soil where we intimately perceive the want of success of some trees, than to ascertain the orange likes.

But when your orange trees get to be eight or ten years old and begin to bear, if not before, the practice must begin of supplying orange-food, or forego or lower the crop. I was recommending a new comer to Nice, to visit an orange grove about to yield its first crop, since in Manatee County, situated on the bank of a river, two tons to the acre, or what was originally a worthless space, "pay the owner in advance his dues," said my friend to my new comer. "Yes, is that not right?" said I. "But no——is and we shall need to manure orange trees," said they, look[illegible] what[illegible]

Where nor needs like
Is only to be wise.

But I say now, and stake my reputation on good sense thus to say, that there is no land in Nice, or in the Maritime Alps, that does not require manure to make good crops of good oranges. And now the question is how to do this closely and well.

Now, three years ago some strange bird came along and said to me, Mr. West, are going to tell you how to make your work an art in a few seconds, and practical way. I would not, or I might not have told you that angels meet, and thanked her for a piece of information that would before this have saved me thousands of dollars, and even cost my life to a great degree. But no such angel ever did, and now am going to give the reader that very secret. Have on hand also now, two of which pieces, I hand cabbages to 20 cents for a great deal of them, but the return of an orange tree can have now than that, is you like enough, an [illegible] grove of the value of a [illegible]

First, get no Negro's bones or breeding plants from [illegible] Of course, get a variety good [illegible] Then, as soon as [illegible] are ready, open [illegible] trench [illegible] and [illegible] [illegible] [illegible]

Scientific.

HOW THE SEA IS SALTED.—Many people imagine that the ocean-water is naturally salt, and will be surprised to know that the salt comes from the rocks and is washed into the sea. The sea depends on the disintegration of rocks on land for its saltness. It does not originate in oceans and seas. Rains wash it, and hold it in solution as particles are liberated by violence, decomposition, and gradual action of many natural forces. All streamlets and rivers, therefore, are constantly transporting salt to the sea. If there is more than can be held in solution, then it accumulates, in masses at very deep points, which, in the revolution to which matter is subject, may again be a stratum of salt somewhere remote from where the mass was formed. Thus the salt-mines of Perryngal; and the vast horizontal bed of pure salt in Texas; as well as that mountain of rock salt in Domingo, was collected at the bottom of ancient seas, which are now dry land remote from water. There are places in Africa where the process of disintegration of salt from water is regularly going on, but there is not water-power enough to force it onward to the sea. Hence the particles are spread abroad and mixed up with soil. The negroes of Lahnl, in Northern Africa, having discovered its distribution where there is no water to dissolve in the ground, leach it. In that way they separate the salt. By evaporating the water holding it in solution, an excellent article for domestic purposes is produced. Salt pervades the earth. It exists in the grasses and most vegetable products on which animals feed. In that way they derive enough in most countries to meet the demands of their natures. They require as much as civilized humanity. With them salt is necessary, as with ourselves, to like plog the organs of vision in good condition. Stop the supply and blindness would be universal.

REPAIRING THE EYE.—Some curious facts have been brought to light in the regeneration of the eye during experiments made by M. Colasanti, facts of a very pleasing kind it would take but few words to explain. Experiments made upon rabbits and guinea-pigs, to whom tumor would be recognized and whether even the eye of the animal would be reproduced. With this view, he has been completing his operations, always, of course, taking care to touch the crystalline capsule, for experience has shown that in order that an organ shall regenerate, a portion of it must be left in its place. These last thirty months after the amputation was effected the experimentalist was able to state that the eyes, which had been entirely were liberated, and that the crystalline was reconstituted. He operated on twenty-four animals, of which eighteen the animal eye survived. The world seems to show that the organ in the stone cephalites nearest to the female process resembles in every particular, more or less complete, that portion which has been struck off from the shell.—Gallagher's Messenger.

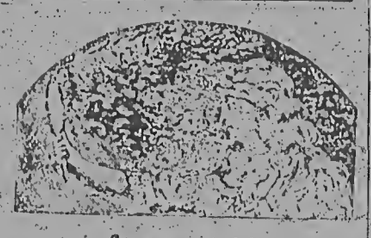
Some people, all in the habit of studying and practicing, or at least attempting to make applications of it in the line of life. A recent case occurs to us with this being applied to the question in New York, recently, in the case that the professors and ministers of the several evangelical denominations of Christ are talk and practice. Mr. Moses and Mr. Field were both members of the same Presbyterian Church, and recognizing the propriety of evidence of God, they gave both testimonies as to their worth in weight. They did. In his address the commemorative meeting, Dr. Wm. Adams said, quoting the report of the service, to be imported to on canvas, when Captain Hudson, devoted to the west gallows, after the cable had been drawn to its anchorage on the shore, surrounded by his crew, with uncovered head, delivered his skill, and thought to have gave thanks to Almighty God for its generous favor, and for the new power born into the world.

The King of Greece, on his recent visit to Paris, at which he was accompanied by his eldest son, expressed a wish that a suitable present should be found for honoring the treaties brought to bed by the expeditions. On his Majesty's return to Athens a Greek banker, M. A. Zographi, placed 100,000 fr. at the King's disposal.

The total cost of that enormous structure, the new Palace of Justice at Brussels, is stated now in the report addressed to the Chamber of Deputies to be about 44,000,000 francs, still a quarter of a million to be spent before the building, which will certainly be admired though a somewhat costly piece of modern architecture.

News has reached Lourenzo Marques that the Portuguese Captain and twenty-six of his men were killed on the margin of the River Limpopo, studying the results caused by the recent flooding. They had explored the Cuma go from its source to its eighth parallel.

Fifty-one metals are known to exist, thirty of which have been discovered within the present century. Four hundred years ago only seven were known.



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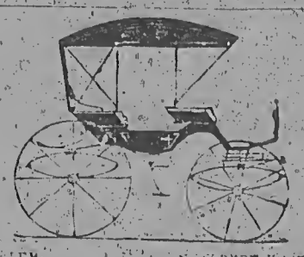

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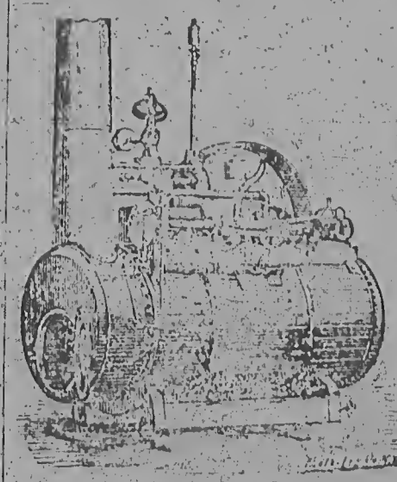

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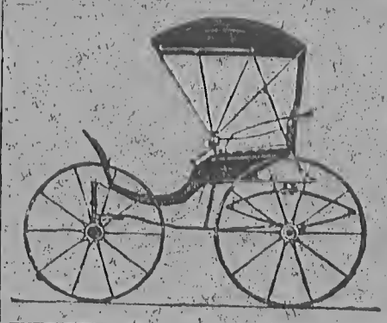

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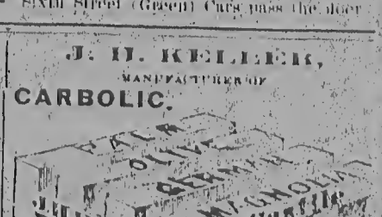

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THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	18	19
New York, choice	15	— —
Coffee, ₩ lb.:		
Rio, fair	— —	13¾
Rio, good	— —	14¾
Rio, prime	— —	15
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	— —	2 80
Cheese, ₩ lb.:		
Factory	6	— —
N. Y. cream and English dairy	9	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 25	— —
XXX	4 50	4 75
Choice XXX	5 00	— —
Choice family	5 25	5 50
Fruits:		
Dried apples, ₩ lb	—	— —
Dried peaches, ₩ lb	2¾	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 90	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	6	6
Butter	6	7
Sugar	6	9
Gingersnaps	9	13½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	55	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	6¼	6¾
Fair	6¾	7
Prime to choice	7¾	— —
Soap, ₩ box:		
XXX Palm	1 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 35	1 35
Coarse	90	95
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	7¾	— —
Yellow clarified	8¼	8¾
White clarified	— —	— —
Crushed	9	— —
Powdered	9	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	2	3
Medium	3½	4
Good to fine	4½	5
Low leaves	4½	5
Medium	5½	6½
Good	7	8
Fine	7	8
Selections	9	11½

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	50	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	60	— —
Hay, ₩ ton:		
Prime	1 00	1 —
Ordinary	1 —	1 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	6	7
Shoulders	4½	— —
Sides, clear rib	5¾	— —
Sides, clear	— —	— —
Hams, sugar-cured	11	— —
Beef, Pork, ₩ bbl.	9 25	9 75
Dry Salted Meat)		
Shoulders	3¾	— —
Lard, ₩ lb.:		
Choice in kegs and pails	— —	7¾
Choice, in 50-lb cans and barrels	7¾	— —

ESCULENTS.

Potatoes, ₩ bbl	1 —	2 00
Onions, ₩ bbl	1 —	2 00
Apples, ₩ bbl	3 —	4 —
Cabbages, ₩ doz	— —	— —

WOOL.

Burry	9	12
Louisiana, clear	3	4
Lake, clear	4	5

BAKING STUFFS.

Baking:		
India	— —	— —
Jute	10¾	11
Ties, Arrow best, per bundle of 100 and buckles	— —	2 25
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	4 00
Young	2 00	2 50
Ducks	3 00	3 50
Geese	4 00	4 50
Turkeys	9 —	— —
Eggs, Packed:		
Western	14	15
Louisiana	14	15

IT IS WORTH A TRIAL.

"I was troubled for many years with Kidney Complaint, Gravel etc.; my blood became thin; I was dull and inactive, could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters and now I am a boy again. My blood and kidneys are all right, and I am as active as a man of thirty, although I am seventy-two, and I have no doubt it will do as well for others of my age. It is worth the trial.—Father. (Adv)

A gentleman in New Orleans was agreeably surprised to find a plump turkey served up for the dinner, and inquired of his servant how it was obtained. "Why, sir," replied Sambo, "dat turkey has been roosting on our fence tree nights. So dis morning I seized him for the rent ob the fence."

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventative for Yellow-fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully; the command was issued to using them was to apply them over the stomach; thousands of them were worn. They are one OF THE MOST ACTIVE ANTISEPTICS and vein to destroy the poison. One reason why they are of special value is that they stimulate the digestion and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, August 4, 1879.

COTTON.

The market appears to be extremely quiet, with only a limited inquiry, and sales thus far of 80 bales. Prices are reported easy, with sales of middling at 10⅜.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	9¾	9¾
Good ordinary	10	10⅛
Low middling	10⅛	10⅜
Middling	10⅜	10⅝
Good middling	11⅛	11⅜
Middling fair	11⅝	11⅞

Sales to-day, 200 bales. Market easy.

Receipts at United States ports, week ending Monday, August 4, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	213	183	333
New Orleans	52	268	638
Mobile	85	16	211
Savannah	15	6	249
Charleston	.....	8	354
Wilmington	6	.....	405
Norfolk	13	28	187
Baltimore	.....	.....	5
New York	50	.....	84
Boston	98	78	814
Philadelphia	.....	.....	319
Various	.....	.....	397
Total	485	.....	3,410

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10.27@10.29	10.34@10.40
February	10.20@10.29	10.48@10.50
March	10.48@10.54	10.58@10.61
April	.....	.....
May	.....	.....
June	.....	.....
July	.....	.....
August	11.03@11.09	11.20@11.27
September	11.03@11.13	11.19
October	10.46@10.52	10.55@10.57
November	10.21@10.25	10.36@10.37
December	10.20@10.24	10.34@10.36

Sales, 56 600 bales. Market steady.

An extensive religious movement, attended with considerable excitement, is in progress in South Wales. It is conducted by three young women, who call themselves "the Salvation Army." The chief one is a Miss Sheppard. The addresses of these women are producing a great impression, especially upon the rough miners. A very amusing account is given of the attempt of a reporter to interview the principal lady. He asked her, "How many converts have you made?" "About five hundred," was the reply. "Where do you intend to go," he then asked, "when you leave here?" "To heaven," said Miss Sheppard. He then tried to ascertain what her plans for the future were, when she met him with earnest exhortations to "look to his soul's salvation." She told him that she had no time to spend in furnishing news for the papers, but must give herself to saving souls. The gallant reporter was compelled to leave without an item. The meetings are often held all night, the time being occupied in singing Welsh hymns, praying and preaching. The young men and women at some of the meetings throw away their ornaments and pipes, and at one service the young women tore off the flounces from their dresses, renouncing them as idols. One account of an all-night meeting in Rhondda Valley says: "Young men rushed to the penitents' table, calling to God to bless them, and one of them took off his coat and tucked up his sleeves, while the rest of the audience, embracing and shouting "Hallelujah," shook hands and sang and prayed by turns. This went on till daylight."—Christian Intelligencer.

THE WORTH OF A CONVICTION.—It is as true on the highest authority that according to a man's faith it will be unto him. His power in the world—his power over himself, his power over others, his power over difficulties—may almost unvaryingly be measured by his convictions. If he believes something—believes it with all his heart—he is a power in the direction of that belief. If he lacks conviction, if he does not believe anything so positively that his belief has possession of him—that it takes hold of his whole mind and soul, and makes him ready to do everything, to endure everything, and to dare everything in its behalf—all the talents in the world will not make that man a great man, or enable him to accomplish a great work in the world.—Sunday School Times.

The man who comes late into church with squeaky boots is the only thing in America that can even for one moment divert the minds of a fraction of the American people from the election returns. This may seem rather hard on the sermon, but it's a fact all the same.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms; is Rheumatism; and Croup, Cure for Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs. Back and Chest, externally. Has never failed. No family will ever be without it after once giving it a fair trial. Price 25 c. DR. TOBIAS' VENETIAN HORSE LINIMENT. In Pint Bottles, at 50c. Warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without admixture of any other dangerous drugs such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

MISSISSIPPI CONFERENCE.—*Notice.*—The Brandon District Conference has been changed from Lake to Brandon, and will be held in connection with the Brandon Camp Meeting, September 18 21. The opening sermon will be preached by Rev. C. McDonald, September 18, at eleven A. M. Recording stewards are requested to take or send their Quarterly Conference Journals to the seat of the Conference.

32 WILL H. LEITH, P. E.

CAMP MEETINGS.

THE Providence Camp Meeting will commence on Thursday, August 28 Hacks will leave Hazlehurst at three o'clock P. M. on Thursday, Friday and Saturday, for the purpose of conveying ministers to the camp ground. Ministers generally are invited to attend. Ample accommodations will be provided for the public.

32 J. T. ALPHIN, Sec. of Association.

THERE will be a camp meeting at China Grove, Pike county, Miss., on China Grove circuit, Mississippi Conference, commencing on Wednesday, September 24, 1879. The meeting will be conducted on the self-sustaining plan. A boarding tent on the ground. Terms reasonable. Ministers of the gospel will be provided for, and are invited and requested to attend.

32 DAVID A. GIVEN, P. C.

THE camp meeting at Sims' Chapel will begin on Thursday night before the second Sunday in September. Dr. Wadsworth will have charge of the meeting.

32 W. HARGROVE MORRIS, P. C.

THE camp meeting at Ashury Camp Ground will commence on Friday night before the third Sabbath in September. Ministers are respectfully invited, and will be well cared for. We expect to have our new shed completed. The meeting will be strictly on the self-sustaining plan.

(31) RONT. SMILIE, P. C.

THE annual camp meeting at Healing Springs will commence on Thursday before the fourth Sunday in August, at half-past seven P. M., and will continue from six to eight days. Hacks will run between the camp ground and Buckatunna Station, on the Mobile and Ohio railroad. The trustees will have all ministers taken to and from the camp ground free of charge.

Rev. E. Wadsworth, D. D., presiding elder, will have charge of the meeting, and a number of eminent divines from Alabama and Mississippi are to be present. J. H. JAMES, P. C.

BLAKELY SPRINGS, Alabama. 30

THERE will be a camp meeting on the Philadelphia circuit, Mississippi Conference, commencing on Friday night before the second Sunday in September next (September 12.) Ministers of the gospel are invited to attend. There will be conveyance at Meridian to take all that will come by railroad.

29 J. C. BRIGGS, P. C.

THE camp meeting at Welcome Home, five miles west of Columbia, La., will begin on Wednesday, the twenty-fourth of September next, and will continue six or eight days. Ministers of the gospel are cordially invited. Ministers of the district are expected.

28 ROBT. S. ISBELL, P. C.

THE annual camp meeting at Smith Camp Ground, near DeSoto ville, Choctaw county, Ala., will begin on Friday evening, August 29, 1879. (28) ALEX. BOOL, P. C.

ALABAMA CONFERENCE.

MOBILE DIST.—THIRD ROUND.

Grand Bay, at Porterville	Aug. 2, 3
Whistler	9, 10
Eastern Shore, at Sibley's	16, 17
Tanner's Wharf, at Mobile	23
Bladen at Healing Springs (camp meeting)	22-24
Okatuppa, at DuBose (school house)	30, 31
Sugarville, at Ocean Town	Sept. 6, 7
St. Stephen's, at Sims' (camp meeting)	13-14
Mobile, at St. Francis Street	21
Grove Hill, at Union (camp meeting)	20-28
Citronelle, at George's (camp meeting)	Oct. 4, 5

E. WADSWORTH, P. E.

EUFAULA DIST.—THIRD ROUND.

Eufaula	July 5, 6
Beulah, at Spring Hill	12, 13
Clayville	19, 20
Ozark, at Post Oak	Aug. 2, 3
Newton, at Echo	9, 10
Clayton and Louisville, at Tent Tabernacle	16, 17
Valley, at Oswichee	23, 24
Pea River, at Shiloh	30, 31
Eufaula, at Midway, at Union	Sept. 6, 7
Columbia, at Possum Hill	13, 14
Pleasant Ridge, at Wesley Chapel	20, 21
Abbeville, at Dothan	27, 28
Headland, at Bethel	Oct. 4, 5
Henry, at Pilgrim's Rest	11, 12

The W. B. C. Spring camp meeting near Mount Andrew, on Pea River circuit, will embrace the third Sunday in September. The Chinn Grove camp meeting, Ozark district, will embrace the first Sunday in October. (28) R. K. CRAWFORD, P. E.

MARIANNA DIST.—THIRD ROUND.

Hopkins' Valley, at Orange Hill	July 12, 13
Calhoun, at Bethel	19, 20
Big Creek, at Pandora Creek	26, 27
Chipola mission, at New Britton	Aug. 2, 3
Greenwood, at Mount Zion	16, 17
Grace mission, at Chapel Grove	23, 24
Gordon, at New Hope	30, 31
Fire fort, at Freeport	Sept. 6, 7
Georgetown mission, at St. Paul's	13, 14
Marianna, at Marianna	20, 21

28 LUCIUS PHILLIPS, P. E.

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—FOURTH ROUND.

Valley Station, at Pine Grove	Aug. 30, 31
Tuscumbia station	Sept. 7
Oakland circuit, at Pleasant Hill	13, 14
Cypress circuit, at New Hopewell	15, 16
Shoal circuit, at Driskill's Chapel	Oct. 1
Rodgers' Bluff circuit and Lexington mission, at Asbury	11, 12
Leighville circuit, at Union	18, 19
Waterloo circuit, at Palestine	25, 26
Chickasaw circuit	Nov. 1, 2
Florence mission, at St. Paul's	8, 9
Frankfort circuit	15, 16
Cherokee circuit	22, 23
Colbert mission	29, 30
Florence station	Dec. 6, 7

31 R. A. TIMMONS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Treadon, at Camp Ground	Sept. 6, 7
Pearl River, at Dalar	20, 21
Newton	27, 28
Eaton	Oct. 4, 5
Walnut Grove, at Walnut Grove	11, 12
Leaf River	18, 19
Brandon	Nov. 1, 2
Rankin, at Wesleyanna	8, 9
Family	15, 16
Carthage	22, 23
Forest, at Morton	29, 30

31 WILL H. LEITH, P. E.

MERIDIAN DIST.—THIRD ROUND.

Shubuta circuit, at McGowan's	July 5, 6
Meridian	12, 13
Waynesboro, at State Line	18
Chickasahy mission, at Adamsville	19, 20
Wayne circuit, at Liberty	26, 27
Enterprise circuit, at Chunkey	Aug. 2, 3
DeKalb circuit, at Scooba	9, 10
Enterprise station, at Chapel Hill	16, 17
Spring Hill circuit, at Elmwood	23, 24
Paulding circuit, at Camp Ground	30, 31
Shady Grove mission, at Pleasant Hill	Sept. 6, 7
Philadelphia circuit, at Pilgrim's Rest	13, 14
Marion circuit, at Thrasher	20, 21

28 H. J. JONES.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—THIRD ROUND.

Black Hawk, at Sweet Water	July 12, 13
Winona and Carrollton, at Winona	19, 20
Richland, at Shiloh	26, 27
Coffeeville and Durant, at Koschusko	Aug. 2, 3
Attalla, at Spring Dale	9, 10
Lexington (Friday)	15
West, at Emory	16, 17
Walden, at Midway (Monday)	18
Winona, at Bethesda (Wednesday)	20
Ellerby, at French Camps	23, 24
Bellefontaine, at Greensboro	30, 31
Greenwood	Sept. 6, 7
Zilpha, at Shiloh (Friday)	12

28 E. A. JONES.

SPORTSMEN'S DEPOT,

55 ..... 67 CHARLES STREET 55

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ARTICLES FOR FISHERMEN OF ALL KINDS.

Rods, Nets, Hooks, Lines, and every desirable article for the Angler, wholesale and retail. Guns imported to order. J. R. Cooper's Breech and Muzzle-Loading Guns always on hand. All kinds of improved artificial baits. Address Postoffice Box 1599.

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The best book ever published, being a complete exposition of this *base system*, which *enslaves, degrades* and *corrupts*, and by its *insidious influences* is trying to *destroy our glorious Republic, Free Schools*, and everything that *Priesthood* cannot control, edited by the most eminent Protestant Bishops and other Divines. *Profusely illustrated* with portraits of contributors. Every person who values freedom should have this work. Address for circulars,

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BY WAY OF

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For Washington, Opelousas, Port Barre, Simsport, Churchville, all landings on the Coast, Atchafalaya River and Bayou Courtableau—the new and high-draft Steamer

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H. H. BROAD, Master, THOS. JOHNS, Clerk, will leave as above. For freight or passage apply on board, or to

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For Mandeville!

THE HEROINE!

LEAVES NEW LAKE END:

MONDAYS—On arrival of 4 P. M. train.
TUESDAYS—On arrival of 4 P. M. train.
WEDNESDAYS—EXCURSION—On arrival of 9 A. M., 3 P. M., and 8 P. M. trains.
THURSDAYS—EXCURSION—On arrival of 9 A. M., 3 P. M., and 8 P. M. trains.
FRIDAYS—On arrival of 9 A. M. train.
SATURDAYS—EXCURSION—On arrival of 9 A. M. and 4 P. M. trains.

Returning—Leaves Mandeville:

MONDAYS—7 A. M.
TUESDAYS—7 A. M.
WEDNESDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
THURSDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
FRIDAYS—7 A. M.
SATURDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.

Fare to Mandeville and Lewisburg ... 50

EXCURSION DAYS:
(From either side)

Morning over and back (good for all day) ..... 50 cts.
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W. C. COYLE,
31 Carondelet street, corner Gravier.

MEALS, 50 CENTS, at Cromie's Hotel, near HEROINE'S Landing, Mandeville.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT AND LAKE RAILROAD.

JULY 15, 1879.

Until further notice the trains will leave the corner of Canal and Bienville Streets as follows:

Sunday at 8, 8:30, 9, 9:30, 10, 10:30, 11, 11:30, 12, 12:30, 1, 1:30, 2, 2:30, 3, 3:30, 4, 4:30, 5, 5:30, 6, 6:30, 7, 7:30,

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, AUGUST 14, 1879. NO. 33.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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Six Months	1 00
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To the Ministers of the Gospel and widows of deceased traveling preachers:

One Year	$1 00
Six Months	50
Three Months	25

WHITE CLOVER.

The day's last lilting lay is sung,
Have faded in a haze of blue;
The sun has been a-long time low,
The day has been a warm day too;
But all desire is over.

The sable veil is lodging from the west,
The night has brought a dream of rest,
And deep beyond what I can hear
The ocean's lisping of a shell
While flies an evening bird still
Across the silken clover.

The glory of the day has ceased,
The moon has risen in the east,
The distant hills and meadows near
Are bathing in the light, soft and clear,
That veils the lazy leaves of clover
And from rare grass and straw perfume,
Here as the clover's odorous bloom,
Dear to departed as the living loved,
In the fog as in all lights and the dusk,
I will rest again in deeper rest
And cradle in scented clover.

—Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

ST. PAUL, Aug. 7.—Advices received at headquarters from Gen. Miles show that Sitting Bull, with his whole company of squaws, papooses, has moved south to Swan Lake, eighty miles from the United States boundary. Where he intends to remain. He promises not to cross the line or trade on the American side without permission.

Reports from traders show that the whole yield of wheat in this State this year will be about 40,000,000 bushels, more than double that of last year.

SAN FRANCISCO, Aug. 5.—A Boise City dispatch says: A message has been received here from Camp Bidwell stating that the Indians attacked and defeated Lieut. Conley, Jr., wounding two men and capturing all his pony stock, most of his baggage and twenty-three mules. He asks immediate reinforcements.

LOUISVILLE, Aug. 5.—Specials received by the Courier-Journal indicate a falling off of the Democratic vote cast at yesterday's election for State officers and members of the Legislature. The Democratic State Central Committee estimates the total vote at not over 200,000, a falling off of 50,000 on the Tilden-Hayes vote, and over 15,000 on the last gubernatorial vote. In this city the vote will show over 8000.

The Republicans make all the gains in the Legislature and defeat the Speaker of the last House, but the Democratic majority is all-overwhelming in the General Assembly. The call for a constitutional convention fails for want of a constitutional majority in its favor. In this city, where the Workingmen elected five of the seven Representatives two years ago, none but Democrats were elected yesterday. The Greenbackers cut no figure in the contest.

NASHVILLE, Aug. 3.—Wm. H. Vanderbilt has just given $100,000 for a gymnasium and the erection of a civil engineer room and scientific hall on the grounds of the Vanderbilt University.

NEW YORK, Aug. 10. There are no cases of yellow fever either at Upper or Lower Quarantine.

CHICAGO, Aug. 11.—Jas. C. Clark, manager of the Illinois Central railroad, has sent a circular to managers of southern railroads and roads leading from and to Southern States, suggesting a meeting in November to adopt measures looking to more reasonable and intelligent quarantine regulations to be established by answer of congress, in accordance with the suggestions offered by such convention.

MEMPHIS, Aug. 11.—Thirty-four cases of yellow fever in all—twenty whites and fourteen colored—were reported to the Board of Health to-day; six deaths. Among the number J. T. Hastings, Ed. Soloss, William Cosell, Henry W. Johnson and Johanna Ostmann.

At a meeting of the Executive Committee of Safety, held this afternoon, a committee was appointed to confer with the various ministers regarding the propriety of closing the churches, and discontinuing any large public assemblies which are calculated to spread yellow fever in our midst.

Dr. S. H. Collins, who had been sent to Forrest Hill to investigate the cases of fever at that point, returned to-day. He reports one person, a refugee from Memphis, down with fever. Every precaution has been taken against its spreading, by isolating the dwelling.

FOREIGN.

CITY OF MEXICO, July 13, via Havana.—Two chiefs of pronunciados in Yucatan and Mexico have been arrested and their followers dispersed.

President Diaz warns the revolutionists that if they rebel they must expect halters.

The Supreme Council of Masons has asked President Diaz whether he ordered the executions in Vera Cruz.

ESCORIAZO, Aug. 5.—The Infanta Marie del Pilar, second sister of the King of Spain, is dead.

King Alfonso and the Princess of Asturias did not reach this place until after the decease of the Infanta.

LONDON, Aug. 6.—King Menek, who rules over the Southern portions of Abyssinia, has sent a letter to the Anti-Slavery Society, announcing the abolition of the slave trade throughout his dominions.

PARIS, Aug. 6.—Official reports state that the grain in the south of France has been harvested in excellent condition, and that in the north, and west a good average crop may be expected.

LONDON, Aug. 7.—A Berlin dispatch to the Pall Mall Gazette says: The latest proposal of Cardinal Nino, the papal secretary of state, do not satisfy Prince Bismark, who is willing to ameliorate the operation of the May laws but is not willing to repeal them.

LONDON, Aug. 7.—Advices from Cape Town to July 22, received by way of Madeira, say several Zulu chiefs have submitted to Sir Garnet Wolseley at St. Paul's. It is reported that he assisted them they will hereafter be governed and protected by the British government. General Crealock and Colonels Wood and Butler will return to England. Another detachment of marines recalled to go home. A strong force is to advance on Ulundi immediately. General Wolseley having promised the chiefs that he would be there by August 10. A detachment of infantry, cavalry and irregulars, and probably also General Newdegate's column, will advance simultaneously on the king's new kraal.

HAVANA, Aug. 11.—There were ninety-three deaths from yellow fever in this city last week being a decrease of forty from the previous week.

CAIRO, Aug. 11.—Up to August 6 there had been 76 cases of cholera among Europeans at Cantara of which number 69 cases were fatal.

LONDON, Aug. 11.—The Standard's Rome dispatch announces that a correspondence has been commenced between the Pope and the Emperor William with the hope of finding means to settle the existing differences between them without entirely abrogating them.

LONDON, Aug. 11.—A Berlin dispatch to the Pall Mall Gazette says: It has been suggested that if Roumania agrees unreservedly to accept the principle of equal rights for the Jews, some allowance should be made in respect to its application. Germany, among other powers, appears willing to grant this concession.

FIELD NOTES.

ALABAMA.

OAKVILLE, ALA., July 31.—The prospects here are good. We have built a neat parsonage, and have now three new churches under way, all of which will be finished soon. The people here are very poor as a general thing, but they love the church and make sacrifices for her interests. Money is scarce. Crops look fine. I am whitening, working and praying for a general revival. Already I have tokens of good. Children are being converted, and a general seriousness prevails. Lord, be with us!

J. WYCKOFF.

SHEFFIELD, ALA., Aug. 1.—We are in the midst of a gracious revival. During the past ten days we have witnessed the conversion of many souls, and the church greatly revived and edified. The Lord is blessing us with fine rains, good crops, excellent health, and best of all, the outpouring of the Holy Spirit. During the year we have baptized forty-eight children, received forty-five members. We can confidently believe all the claims made against the church will be met, and every interest of the church advanced.

JOHN J. FERGUSON.

ALISHORO, ALA., Aug. 2.—We have had a good time at Cuckesaw. There were seven conversions and four accessions to the church up till the time I left. The meeting was to be continued. There are now indications of a revival throughout the circuit. Finances are rather low, but still we live, and "owe no man anything." We have a good country, fine crops, and clever people. May the Lord continue with us!

M. E. TUMLIN, P. C.

GREENSBORO DIST., ALA., Aug. 5.—Rain almost every day for three weeks; fodder nearly all lost; cotton seriously injured; worms making their appearance in the black belt of Alabama; corn crop average fair; revivals at Belmont, on the Belmont circuit; at Mt. Hebron, on the Newbern circuit; favorable indications on most of the charges; Eutaw church, remodled, is a beauty; lumber ordered for nine new churches at York Station and Mt. Carmel; camp meetings on the Gaston circuit, August 29; Butler, September 5; Havana, September 19.

YOURS, S. H. FOX.

CARROLLTON CIRCUIT, ALA., Aug. 5.—Our meeting at Pickensville was a success; three conversions, five additions to the church, and its membership revived. Congregations good. Many made resolves at the meeting not soon to be forgotten. Health is not first-class; chills and fevers are frequent. Crops are good. Rain in abundance, except a few neighborhoods. Have removed and rebuilt a church last month.

Your brother, W. M. P. RIPPY.

ROANOKE, ALA., Aug. 5.—We had a good meeting at Rock Mills, twenty conversions and eight accessions. A good religious feeling in the charge. God is among us. I have been sick a month; unable to do any work yet, but the good work goes on. We have a good parsonage, nearly complete; have been in it since January 1. Fredonia circuit, North Alabama Conference, is looking up. Recent rains have been abundant. Crops excellent.

R. F. MOUNTAIN, Pastor.

LANGSTON, ALA., Aug. 5.—The rains which have fallen here recently have revived the spirits of our people. Prospects for a full harvest are flattering, thank God. The ADVOCATE is appreciated.

Truly yours, JAMES COX, P. C.

LENTSVILLE CIRCUIT, ALA., Aug. 6.—Our meeting at Lentsville was a very interesting one. Congregations immensely large. Preaching excellent. The church revived, backsliders reclaimed, sinners serious; four persons converted, one of whom was sixty years old; five additions to the church, one infant baptized. Weather intensely hot. ADVOCATE comes regularly, and is an excellent paper.

R. W. COOKS.

VAN BUREN, ALA., Aug. 6.—Fine rains of late, after a protracted drought. Crop prospects brightening. Health generally good. The spiritual condition of the church is moderate. Our Sunday-school interest is very good. We use our own literature exclusively. Finances sadly behind. There is almost no money in this country. Educational interests looking up. Protracted meetings are now in order. Yours truly.

P. S. BRINDLEY.

MOUNT HOPE, ALA., Aug. 6.—Two third-quarterly meeting for Mount Hope circuit convened July 26. Bro. Kirkam, P. E., was not present; family sick I learn. The meeting was protracted. The church much revived. Altar crowded with penitents, but, strange to say, no conversions. Left the brethren still going on with the meeting, working for the conversion of souls.

J. F. RANDALL.

MISSISSIPPI.

SARDIS, MISS., Aug. 1.—We are hemmed in on every side by the "mediation" of quarantine. Our District Conference was delightful and profitable, presided over by W. P. Harrell, whom many of your readers will recognize as an old pastor and colaborer. He is laboring with joy in the Master's field, and will be ready for his reward. Crops are good, rain plenty, and health good; but little talk of exodus. Business nearly stagnant from the return of fever. Here and there a good meeting is held, and some souls are saved, but the indigence to Sabbath and worship is fearful.

W. F. SULLIVAN.

WAYNE CIRCUIT, MISS., Aug. 6.—Have held one protracted meeting with good results—three accessions, and others, I think, will join. The membership was blessed and much encouraged. Other meetings to follow or rapid succession will take in the field. We are looking and praying for great things. For two weeks past we have had abundant showers, and crops promise a good yield. The people are much encouraged, and the financial condition is hopeful.

D. C. W. ELLIS.

WOODVILLE, MISS., Aug. 6.—Hot weather reduces attendance on the means of grace, and something of a drought succeeds. Corn crops in this county are generally cut off by half. Very early and late corn fields will. Local showers and some heavy rains have caused the cotton to bud and blossom, and to promise well. The colored people somewhat feverish about a mythical Canaan (Kansas); have not begun to leave. County quarantined.

J. P. MARK.

MADISON STATION, MISS., Aug. 7.—Bro. Norsworthy, of Canton, is deeply afflicted. He lost his little babe, Josie Barksdale Norsworthy, on the 30th inst., and we buried her on the sixth—her birthday. She was just two years old. His other little daughter, Lizzie, is very ill with pneumonia. The good people of Canton are very kind to their afflicted pastor.

D. C. LANGFORD.

GOODMAN, MISS., Aug. 8.—The corn crop has been greatly damaged by the drought, but there is now a fair prospect for a good cotton crop. Rain enough now for all purposes. The fruit crop is short. Health generally good; several cases of sickness in this place. John Morrow, an old and valued member of our church at Richland, died June 15, in full hope of heaven. The Holmes County Sunday-School Convention, held its second session at Richland on the 5th and seventh instant, on the second day of which there was a mass-meeting of the adjacent Sunday-schools, and a union basket dinner. There was good speaking, good eating and good cheer generally, and doubtless good was done for the cause.

G. W. HACKMAN.

LOUISIANA.

HOMER, LA., July 30.—Our third quarterly Conference embraced the third Sabbath in this month; continued four days. Bro. Stone, P. E., did nearly all the preaching, and with good effect. I was suffering with tonsilitis, not able to preach, and am suffering still. We had a good meeting. Crops are cut off one-half by drought in this parish. Plenty of rain now. Some sickness. The church is prospering.

JOHN A. MILLER.

ARCADIA CIRCUIT, LA., Aug. 1.—Have had two protracted meetings since writing you; one at Mt. Moriah; nine accessions; was assisted by Bro. Joiner, L. P. The other at Antioch; six accessions; was assisted by Bro. Stone, P. E., who did faithful work. Bro. Hart also preached two good sermons for us. This was our third quarterly meeting. The church at both appointments was considerably revived.

THOS. J. UTTON, P. C.

INDIAN VILLAGE, LA., Aug. 2.—A protracted meeting took place here, commencing on Saturday, July 26, resulting in much good. Rev. R. T. Parish, P. C., was assisted by several other preachers. The meeting continued until Wednesday night; twelve accessions to the church. We now number seventy-seven members at our church.

JAS. M. GRIGGS.

FLOYD CIRCUIT, LA., Aug. 4.—We have just closed our third protracted meeting, the last of which was at Oak Grove; lasted nine days. The church was greatly blessed. Many cold and backslidden members reclaimed. Had thirty-five accessions to the church; nearly all of whom claimed to be converted. Some twelve or fourteen new family altars erected, and the meeting broke with quite a number of penitents at the altar. In these three meetings we had fifty-nine accessions, nineteen baptisms, and, I presume, at least as many conversions as accessions. Health good. Crops common; needing rain now.

T. H. M'CLENDON.

BATON ROUGE, LA., Aug. 4.—On my arrival home I find that our repair fund has been increased by generous donations as follows: From Mr. George I. Seney, of New York, $100; from Mr. H. B. Claflin, of New York, $50; total, $150. I take great pleasure in acknowledging these amounts from New York friends, and I see the spirit of real fraternity in their act. Work is about to be begun on the steeple.

JOHN T. SAWYER.

Talk from the Pews.

I want to be heard on this occasion on the great duty of being cheerful, of taking bright views of life; and I wish to advance some considerations which may be useful in gaining this desirable frame of mind.

The first great enemy of cheerfulness is dyspepsia. We are all living too fast in this rapid age. There is so much to do, and we have so little time to do it in, and is so long and time is so fleeting, the world is moving with such seven league strides that all the nerves are in a tension to keep up. Excitement, mental strain, worry, fret are the fiends which the new civilization has evoked to rasp our sensibilities. The old blue headed old died of slow fevers, and chronic wasting consumption. The new era floods the land with a brood of disorders that prey on the spleen and the nerves. The great danger of some men is that they are too perpetually in earnest. A little trifling is needed to temper the fretfulness to action, and to moderate the viral strain. An old poet says:

"To cure the mind's wrong bias, spleen,
Some recommend the bowling green,
Some lofty walks, all exercise
Fling but a stone the giant dies.
Laugh and be well. Monkeys have been
Extreme doctors for the spleen;
And kittens, if the lapdog bit,
It is said, have cured the fit.

Thomas Cranmer used to seek relaxation by flying kites with the boys, and the great Chancellor got the cares of State romping with the children in the nursery. This don't look very dignified, but it is infinitely more sensible than the foolish rivalries that wear men's lives out. Mrs. Vanity sickens with envy because Mrs. Worldly has silk dresses while she wears muslin. And her husband can't sleep of nights because he is worth only ten thousand dollars, while his neighbor has piled up half a million. Dust and ashes all! Looking back to our times of prosperity we see so many opportunities of happiness which we neglected. We couldn't be joyous and happy then because somebody else had so many more opportunities of happiness. What is the glory in a carriage and horses when somebody else has a chariot and four? A friend of ours once went to a ball with a fifteen hundred dollar dress on, and came home in tears because a rival was arrayed in one that cost two thousand. Yet these are the solemn realities of life with thousands who are driving their faculties to the verge of distraction in order to keep up in the race of fleeting ostentation. Yonder is the cool shade, where flowers grow, and the bright waters sparkle; but people won't sit down and rest, but must be out in the garish sunlight, where their unused cheeks fry, sunbeams. Hence the agony of hard times. The times are always hard when vanity and ostentation are clamoring with voracious appetite for more gratification. There is a large-sized sermon in these words of quaint old John Dyer:

"Oh, that I with myself agree,
And never covet what I see;
Content me with an humble shade,
My passions tamed, my wishes laid,
For while our wishes wildly roll,
We gamble quiet from the soul.
'Tis thus the busy beat the air,
And misers gather wealth and care.

But of all follies commend me to that blind and unreasoning passion for glory or fame—the cacoethes of being talked about. This is the main ingredient of our politics. See the outcome of it. To be harassed to death by criticism, to be tormented with applications for favors, to bow and knuckle to an obscene crowd vacillating as the wind, to rush in a maze of excitement and intoxication; this is the true dance of death. And then comes remorseless oblivion, covering all, the puny triumphs, the agitating passions, the unquiet outlook. Sir Thomas Browne says: But the haughty of oblivion blindly scattereth her poppy, and deals with men without distinction of merit. Who can but pity the wonders of the Pyramids. Herostratus lives that burned the temple of Diana. He is almost lost that built it. Time hath spared the epitaph of Adrian's horse; confounded that of himself."

Verily all is vanity. How much better is simple content, and cheerfulness that looks confidingly in the future. By the way we live you would think that there was no promise, no Providence, and that the end of the day is not sufficient therefor. We have new manufactories of trouble, and borrow it from every side. If it rains, we are going to have a deluge; if it is dry, we will have a famine sure. We go to church and hear of the protecting watchfulness that seeth the sparrow when it falls, and go home to bed miserable and dejected, because cotton is eight cents a pound. We teach our children of the parental tenderness that watcheth over us with more than the yearning of an earthly parent, and illustrate it to them by repining and gloom and practical infidelity.

The church should have a good shaking up on this subject. Society should by twilight to forget its cares, the benevolence and neighborly kindness, and all the social virtues, may have a chance to grow. Our social meetings now are surrounded with preciosity ice. Methodists do not visit each other, because they cannot go as they used to go, and because dignity has to be dandled on the knee of pride. No warmth can be struck out of the contact of souls, because souls are too much occupied with cares.

Give to me the reverent spirit of old Isaac Walton—the complete angler. "And many blessings we enjoy daily, and should give thanks. And, for most of them, because they be so common that men forget to pay their praises; but let us do, because it is a sacrifice so pleasing to Him that made the sun and us, and still preserves us, and gives us flowers and showers, and stomachs and meat, and content, and desire to go angling. Yours truly,

Shall Our Organic Law Establish Vice?

To the People of Louisiana:

As a long-time member of this commonwealth, who has standed much—though perhaps, vainly—for her advantage; has paid tens of thousands of dollars into her treasury, and never sought for or received favors, I beg leave to protest most earnestly against the action of the Convention on this subject.

In article 171 of the new constitution "gambling is declared to be a vice" which article 167 provides that as many companies as choose to pay certain stipulated sums may carry on the worst and most pernicious form of gambling for fifteen years. There is something for the people to ponder, and the indignity of it rests now upon the voters.

The fifty-two delegates who voted against the clause, with the assurance which great majorities of the Conservatives of the Convention had in overwhelming proportions of the moral and intelligent force. But the vote of Radicals held the balance of power, and it was they that passed on it this vote.

I beg leave to ask why the Convention should decide this question as to the policy and despise the case, which is made up in the United States Courts between the commonwealth and the grantees, and thereby prevent the Federal Supreme Court already pressing on it what they have reserved or in the very case involved.

In Boyd vs. Alabama, 94 U. S. Supreme Court says: "We are not prepared to admit that it is competent for one Legislature to bind by any contract which it undertakes to make, the power of all its successors respecting matters which, when the contract is executed, are clearly and unquestionably within the domain of sovereign power. Such a doctrine would carry us back to the old feudal times, when the people were transferred from hand to hand with the soil, as tenants of the lords proprietors. Such cannot be the law in this country." Article 167, C. C., provides for the revocation of donations, legally irrevocable, may be dissolved by act of the donor, when the donee fails to perform conditions imposed, or when ingratitude is proved. Article 1901, C. C., provides that a corporation may be dissolved by act of the Legislature whenever in their opinion it may become necessary, and even when the public interest requires it, provided that upon the dissolution of any corporation it shall be liable to pay all its debts and liabilities. Article 167, C. C., provides that a corporation may be dissolved by act of the Legislature whenever in their opinion it may become necessary, and even when the public interest requires it, provided that upon the dissolution of any corporation it shall be liable to pay all its debts and liabilities.

In Angell and Ames on Corporations, based upon the principle of public policy to be kept in view: "The public benefit is deemed a sufficient consideration of a grant of corporate privileges, and hence when a grant of such privileges is made (being in the nature of an executed contract), it cannot, in case of a private corporation, which involves private rights, be revoked. The object of creating a corporation is the successful pursuit of some design of general utility." The principle is, as Comyn says, that the design of a corporation is to provide for some good that is profit by the public." See last month's case.

And this we present as the view of our wise and provident legislators of 1825, in recognizing the possibility that a seeming good might prove to be a blistering curse, and providing for such a remedy. So they put in article 167, C. C., the legislative control upon which all subsequent charters including the lottery company's have been granted to pay or repeal one or indemnify, etc. In these cases a mode of expropriation, so to speak, a sort of right of private property, with previous indemnification, is established. In view of this, I venture to hope that the last legislature in its act of repeal, by the two-thirds requirements, has complied with the law, and therefore we will, of course, Article 167, C. C., as to the power of revocation, legally established, may be dissolved by act of the Legislature whenever in their opinion it may become necessary, and even when the public interest requires it, provided that upon the dissolution of any corporation it shall be liable to pay all its debts and liabilities. Article 167, C. C., provides that a corporation may be dissolved by act of the Legislature whenever in their opinion it may become necessary, and even when the public interest requires it, provided that upon the dissolution of any corporation it shall be liable to pay all its debts and liabilities.

In case establishing that when just indemnification, and when dissolution, were ready and willing to tack this monster, the Convention might say to save, should, rush and declare gambling to be a "vice" (Article 171, and in the same breath make it in the Constitution for fifteen years (Article 167).

To put it as mildly as I can, I beg leave with all deference to submit, that the establishment of such an article as the one in question, among the many legitimate and necessary ones that make up our prospective organic law, seems like the case of an artisan, employed to make a chain of gold, who puts in some brazen and cankering, though gilded, links.

PRETENSES AND PRETENSES.

But it is said "the monopoly feature has been done away with." Yes; and it makes Louisiana the gambling hell, par excellence, of the country, if not of the world and the mecca of gamblers, prostitutes, vagrants and criminals—all, in short, who desires fortune without earning it, will so vastly increase the migration of all desirable people, capital and pursuits will be lost instead of in. We are in such a danger of being known of men as a set to gamblers and repudiators.

An ingenious delegate said "the company will bring in and spend money among us;" but the ingenious delegate did not say that the company will demoralize our people, circumscribe facilities and become most potent (as it has been already in our city and State affairs. For fifteen years we are to have a Frankenstein monster, above the legislature, above the law and above even the commonwealth!

Finally, it is said "This is an irrepressible evil, and the efforts to prevent it have been vains; therefore we recognize it and make it pay." All the vices and crimes of society are irrepressible evils, therefore let us recognize all of them and make them pay. I beg leave to say I have never seen or heard anything like this in the writings, speeches or talk of any statesman or jury. We certainly should take all our policy on principle, and aim at promoting the welfare of the State, the people and coming generations. The line between good and evil, virtue and vice, honor and dishonor, is plain, and there can be no doubt on which side all public men and acts should be.

In conclusion I beg leave to press upon our people immediate relegation on the idea of voting for the Constitution except such and such articles; so that they will not be compelled to vote down a great blessing in order to get rid of an unconscionable curse.

Respectfully, B. J. SAGE.

Religious press of the State please copy.—Southwestern Presbyterian.

The Christian Advocate.

THURSDAY, AUGUST 14, 1879.

FEAR NOT.

BY MARIANNE FARNINGHAM

[illegible]

Signification of Terms.

It needs no argument to show that God intends to teach mankind that they must be purified or cleansed from the filthiness of the flesh or the sin-stain, corruption of the spiritual nature. It is plain that He never taught that the water itself could do this. The water, therefore, could only refer to something which could wash away sin. The blood of the bleeding lamb constantly taught that the blood of the Lamb of God must be shed and sprinkled upon the altar of Justice that spiritual cleansing and justification might take place; for without the shedding of blood there is no remission of sins.

This great truth is so plain that one may read to learn. God never departs from this great truth in making use of running water, nor by the ceremonial washing of garments and bodies. He taught mighty lessons, which concerned the health of the soul clean. That in the living water is symbolically alluded to or typified by the great cleansing element of spiritual regeneration, the blood of Jesus was as first thought of by God to be sprinkled. This was the case in the ceremony of cleansing the leprosy. (Levi. xiv, 7: "And he shall take to cleanse him two living clean birds, and cedar wood, and scarlet, and hyssop, and shall kill the one of the birds in an earthen vessel over running water: As for the living bird, he shall take it, and the cedar wood, and the scarlet, and the hyssop, and shall dip them and the living bird in the blood of the slain bird, and in the running water, and sprinkle the house seven times." So, also, the water is sprinkled in the ceremony for purification, or cleanness. Numbers xix 1—21. This is all plain, and the sense of it is plain.

The idea of using water in immersion seems never to have occurred in any age for several thousand years. God had established the standard mode, which never conveyed the idea that the blood of Jesus must and would be sprinkled upon the altar of Justice for the remission of sins. No other ceremony was so fit to teach this truth, and, it being so significant, no one ever tried to improve upon what God or Any mode whatever would not have changed this sense. But as God would present himself to the world as *forgiving* and *consistent* with himself in His mode of justification, sprinkling was chosen by Him to teach a great truth to all men. Let it be remembered that He seeks to instruct and not to confuse the mind. This idea of purification by the sprinkling of water was well understood when John came to prepare the way of the Lord, to show the fulfillment of prophesies relating to the coming of the Messiah, whose blood in the time would be shed for the remission of sin; and by these impressive circumstances to urge the people to heartfelt repentance for sin, which had caused God to offer His only begotten Son as a bleeding sacrifice for the redemption of mankind, and to declare both their need of being cleansed or purified, and their faith in the blood of Jesus as sufficient to cleanse them; and all who were of these convictions were to come forward and have water applied to them as a visible expression of their repentance and faith. How could the idea of immersion have been conceived here? It had never been heard of as yet. It could not convey the idea of cleansing or purifying any better, and it lacked the *harmony* of sprinkling the blood upon the altar; consequently there could be no reason for its introduction, unless it were to confuse the mind, and that, we feel assured, God would not do. We should expect, in the culmination of all prophesies and ceremonies relating to Jesus, that He, of all others, would be true to His own mode of teaching.

But John was a priest in the Jewish Church, whose business it was to officiate in ceremonies already established, and not to make new ones, and of all men, would be the last to make any changes that might confuse the mind or excite the prejudices of the people. Besides, it was his duty to explain prophesies—to bear witness of Jesus.

One of the prophesies of Jesus given by Isaiah lii and liii spoke of His kingdom as being composed of many nations who were to be ceremonially received by sprinkling water upon them; and in the days of the apostles, when they were spreading out to preach the gospel to all nations, this prophesy was fulfilled. Philip joined himself to one who had charge of national affairs, and who was reading this prophesy of Isaiah.—See verse 13 of chapter lii and chapter liii. And Philip began at the same Scripture, and preached unto him Jesus; and, when the eunuch understood, he asked to be baptized, without a word of explanation as to mode, for it was suggested by the prophesy: "So shall He sprinkle many nations." No other idea could have been suggested by that Scripture. We are at a loss to know how immersion was thought of here, especially as they were in a desert. It was out of harmony with God's mode of using water; besides, it was directly contrary to the prophesy. Also Ezekiel, prophesying of the kingdom of Christ, spoke of the standard mode of using water in this kingdom. "Then I will sprinkle clean water upon you, and ye shall be clean," etc.—Ezekiel xxxvi, 25. With these prophesies, and the practice of the past, can any one conjecture reasonably how John came to think of immersion? He did not have the New Testament to translate from. He had nothing to go by but the Old Testament and its usage. If he turn from this, he must fall of his mission to bear witness of Jesus, and originate the idea, or receive it of God; but God had already introduced sprinkling. Therefore he was relieved of the necessity of originating a mode, and as God had already instituted the standard mode of using water ceremonially, to teach purification, if more instruction was needed, and none was given that we have any information of. There can be no doubt that this was what John was doing.—See St. John iii 25. Besides, the word "baptize" had already been used by the seventy to convey this idea, and Matthew, the inspired writer of truth, would certainly use *baptize* in the sense which had previously been given, and which really described the circumstances of purification, which was then called baptism. It is useless to talk about the literal meaning of language. This truth existed long before the Greek language, and would require language to bear its sentiment harmoniously to the world. If either had to suffer a change, it must be language. Truth, like a mighty current, forces a channel as it goes. It does not destroy the purity of language to give it scriptural signification; it simply adds to it.

But it will be asked why we have the phrase, "Went down both into the water, and were baptized, and came up out of the water?" We answer: The present translation of the Bible was not by inspiration. It was at a time when Christians were far from a *correct* understanding of God's word. Just think of the doctrines and opinions, to say nothing of the absurdities of that day! We may presume that were it not for the goodness and providence of God these discordant elements would have exploded. God would have His people to be of one mind and heart, or love, in understanding Him. I do not favor the idea of the necessity of different modern readings of God's word. It is plain enough, and is strictly harmonious. The variations exist only in the natural darkness or blindness, and proneness to wander from God. It is sometimes hard or painful for a Christian to abandon a pet opinion which was conceived in darkness; but, when the light comes, it must be given up, though it be as the right eye. I am aware that some one will say, or may say, you think yourself very wise, but I beg you not to turn away from the truth to attack me. I know I do not know much, but I ask you to think of the truth I have stated, and yield to it.

The original Greek phrase does not necessarily convey the idea of going into the water and coming out of it. Any unbiased Greek scholar, who desired to give the true sentiment of Scripture, who had no opinion of his own to give, would, we presume, readily admit that the phrase referred to means, in its natural scriptural sense, "went down to," for *eis* means to, at, by or near, sometimes into, as into a mountain, the water, and came straightway from it; for *apo* means from, generally. If "out of" had been meant, we ask why was not *ek* used. It means out of.

In conclusion I would say: If teachers and writers were more anxious to hold to the word *harmoniously* than the peculiarities of language and the opinions of men discordant with the word of God, they would appear more like their Master, at whose feet they should reverently sit until they *harmonize* the Heavenly Father's word. Oh! that the Christian world would imitate their Master in *harmonizing* God's word. I do not offer this for controversy, but for the benefit of those who want and desire to yield to the truth, and for the glory of God.

JOHN W. ELLISON.

Financial Plan.

MR EDITOR: The following, prepared in accordance with a resolution passed at the preceding session, was submitted by the presiding elder, Rev. W. L. C. Hunnicutt, to the Vicksburg District Conference at Port Gibson, and adopted:

1. Let the stewards, at the beginning of the year, promptly estimate for the salary of their minister—not what they think he is worth, nor what the people paid the year before, nor what they are likely to pay the present year, nor what they are able to pay (for that would in many instances make the preacher rich), but what they think the people, whose abilities they are supposed to know, ought to pay to the preacher whose wants they should understand, and proceed without delay to ascertain what part of that amount each member is able and willing to pay.

2. Let a collection be taken for the support of the ministry at each preaching-place once each Sunday.

This may be done through envelopes marked with the names of the contributors, or by a hand (not hat) collection, accompanied with a list for crediting each person with the amount paid.

3. Let the stewards call on all who, from any cause, fail to contribute at the public collections, once a month, or at least once a quarter, for their dues.

4. If any steward shall fail to make proper effort to collect something from every member on his list during a quarter, let him be complained of at the Quarterly Conference, under Question 2, for "*neglect of official duty.*"

5. If any member, known to be able, shall persistently refuse to pay anything for the support of the church, let such member be dealt with for "disobedience to the order and discipline of the church," according to directions found under Answer 2 to the question: "How shall an accused member be brought to trial?"—Discipline, page 451.

6. Let the minister be diligent and thorough in pastoral visiting as well as faithful in preaching, remembering that those who attend public worship but seldom will readily acknowledge their obligations for services rendered to them or their families at home, and that the average minister is ready to pay more for one visit than for five sermons.

7. Let all annual collections, as for missions and Conference fund, be faithfully attended to by the preacher in charge. Let him set an example to the stewards by meeting the assessments in full. His success in this respect, so far from impeding, will help the work of the stewards.

8. Let all incidental expenses be met by incidental collections arranged to suit the necessities of the case.

9. In all our Sunday-schools let a collection be taken every Sunday for the purchase of literature, or the support of the pastor, or for missions, or for the Conference fund, or for other proper objects.

N. B.—The above plan supposes the *Church Conference* to order the collections for the support of the ministry to be made by the stewards.

A. J. VICK, Sec.

From the Work.

PRATTVILLE DISTRICT, ALABAMA CONFERENCE.

MR. EDITOR: The Conference for this district held its fifth session beginning the twenty-fourth of July, 1879, at Wetumpka, which is beautifully situated in the northern portion of said district, and the head of navigation for steamboats on the Alabama river. The houses of a generous and hospitable people were thrown open on the arrival of the Conference. In the absence of the expected Bishop the Conference was presided over by our worthy elder, Dr. A. H. Mitchell, who, with his accustomed care and dispatch, disposed rapidly of all questions submitted. Ten out of twelve charges were represented by their pastors, and twenty-two lay delegates, including local preachers.

The spiritual condition of the church, taking the attendance upon the church ordinances as a criterion, was represented as being good. Very few class meetings, which fact was noted by the chair and the pastors present, earnestly admonished to begin anew this important branch of the spiritual work of our church. No whisky selling reported among church members, though the question was put to all reporting brethren. One missionary field, indicated by a report from the lower portion of the district. Sabbath-schools generally large and well attended, using in most instances our literature. A few Union schools reported. Some churches needing repairs; most, however, in good condition.

Three parsonages reported, all in good condition. The NEW ORLEANS CHRISTIAN ADVOCATE taken more or less in every charge. The importance of its circulation, especially with the present inducements offered, was urged by members and concurred in by the Conference.

The journals of Quarterly Conferences were closely and critically examined by a committee appointed for that purpose. A resolution was offered and adopted, requiring the secretary to furnish a copy of this report to each charge, and will, no doubt, go far to correct largely the errors in future of said records.

Dr. John Massey was present, representing the interests of the Alabama Conference Female College at Tuskegee, also Rev. R. S. Holcombe, president of the Greenville Collegiate Institute, Rev. H. Calhart, president of the Auburn Female Institute, and A. D. McVoy, president of Centenary Female College at Summerfield.

About thirty per cent. of the quarterage collected. A large portion of the work being a farming people, they unfortunately wait till the close of the year to pay up the church dues. The individual assessment plan seems to work the best.

Delegates to the Annual Conference are as follows: Rev. C. C. Howard, R. W. Russell, T. P. Whitby and W. W. Drane. Alternates: W. H. Lloyd and S. P. Smith.

The next District Conference will be held at Pine Apple.

W. W. DRANE, Sec.

UNION SPRINGS DISTRICT, ALABAMA CONFERENCE.

MR EDITOR: Our District Conference convened at Fort Deposit on the twenty-fourth of July, 1879, with the able and efficient presiding elder, O. R. Blue, in the chair. We had a very respectable attendance. Every charge was represented by its pastor save one. The session was a season of pleasure and profit. The reports as to the spiritual condition of things show some little advancement, but alas! alas! too few family altars. The Sunday-school interest is considerably ahead of last year. One or two new parsonages were reported, one or two almost in a state of erection, others in contemplation, which exhibits very clearly an increase interest in the welfare of the man of God, and a better day coming. Several financial plans were reported. The most successful was clearly shown to be the one of the Discipline; in other words, the assessment plan. It was manifest to all that our financial failures partially grew out of the fact of no financial plan at all. The time allotted to the educational interest was very profitably spent with addresses from Prof. John Massey, president of the Alabama Conference Female College, and Prof. Holcombe, of the Greenville Collegiate Institute; Rev. W. M. Motley and the presiding elder made short addresses in behalf of the Southern University, Greensboro, all of which were listened to with profound interest. Prominence was given the preaching of the word, and we trust much good done in the name of the Master. E. B. Wilkerson, J. A. Giddens, William B. Gilmer and P. Law were elected delegates to the Annual Conference. Troy was elected the place of holding the next District Conference. The following resolutions were adopted:

On motion of E. B. Wilkerson it was resolved that the presiding elder enforce the resolution which was adopted at the District Conference held at Greenville several years ago, requiring delegates to the District Conference to attend *promptly* and remain *till the close*.

On motion of R. H. Powell it was resolved that the delegates to the next District Conference be requested to bring up small contributions for the purpose of printing the minutes in pamphlet form.

J. A. GIDDENS, Sec.

GEORGIANA CIRCUIT, ALABAMA CONFERENCE.

MR. EDITOR: On the second Sunday in July I commenced a meeting at Wesley Chapel, and continued four days. It was the happiest meeting I have been in since the war. About thirty conversions and seven accessions, and the church most gloriously reclaimed from a very cold, backslidden condition.

The fourth Sunday was my quarterly meeting at Providence. The church had a fast day prayer meeting on Friday. Nearly all the members of the Quarterly Conference were present. The meeting commenced good, and got better every service; and, although it was rainy and muddy, the people came in great crowds to hear. Bro. Boland, my presiding elder, continued with us four days, preaching and laboring with great power. Many were converted and reclaimed, and seven joined the church. We continued four days, and had to close on account of bad weather and worn-out throats. The prospects for a general revival all around the circuit is very good. The crops are as good as they can be; little too much rain now. From the present outlook we believe Georgiana circuit will pay all the assessments this year. I hope to get many new subscribers when they sell cotton. Yours truly,

[illegible]

AUGUST 2, 1879.

MADISON CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: Madison circuit is a small work of four appointments, in the Jackson district, situated between Jackson and Carlton. Bro. D. C. Langford, P. C., is doing all in his power to move the work forward, leaving no stone unturned. I have worked with him at all his appointments, and think the prospects are good for a revival of religion. We are praying, hoping and expecting it. Bro. Langford has recently had long and sore affliction in his family. His little daughter Ella lay with typhoid fever several weeks, part of the time given up to die, but by the blessing of God, and proper medical attention of the family physician, she is recovering. Bro. Langford's protracted meetings begin soon. Mr. Editor, we want your prayers and the prayers of all the brethren, that the Lord may save many souls on this work this year.

Your brother in Christ,

[illegible]

The Lovely Mary.

MR. EDITOR: Rev. Alexander Hoag conducted a meeting at Christopher Chapel, July 27. He was assisted by W. H. Ward, who labored with great effect. The meeting was greatly revived, and all up to our most holy faith. Several joined themselves with the people, some of whom were old fallen professors, others sinners, slumbering in sin, but wounded. May the Lord shield those dear young souls from temptation, and lead them to a life of holiness. Bro. Hoag is dearly loved by the people. [illegible] is intended for a good Methodist preacher, and [illegible] by a large congregation. The next meeting will commence the first Sunday in August. We are looking forward to that time with great anticipation.

Yours in the faith,

[illegible]

Obituaries.

LIDIA VASTER PEARCE

BRO. THOMAS NORRIS SISSON, was born in Jefferson county, Miss., September 10, 1810. He was married to Miss Mary Doyle all on the year 1830, moved to Franklin parish, Louisiana in March, 1844. He joined the Methodist Episcopal Church, South, at that time, and lived a faithful member of the same until the day of his death, which took place at his residence on the fourteenth of July, 1879.

Bro. Sisson was a man of a multitude of excellencies. He was an exemplary citizen and neighbor, a kind and loving husband, a devoted and tender father and grandfather.

Bro. Sisson loved the church, and set a good example to his brethren, in building up and supporting it. He served at steward for several years, and in health declared that he should give it to His honor. As the preacher's home—here the weary traveler found a warm welcome, and all that could be done to add to his happiness and comfort was done. His memory will ever be cherished by those who had the happy privilege of communing with him. The writer had a personal acquaintance with Bro. Sisson a short time before his death, and enjoyed spiritual religion, during which conversation he gave satisfactory evidence that he enjoyed holy Christian religion.

A few hours before he breathed his last he spoke to his wife, telling her to [illegible]. He told her he was ready to go, and was resigned to the will of God. We all have to experience [illegible] in our life during its sickness, he was [illegible] and [illegible] Bro. Sisson was a man of [illegible] and [illegible] Church, and [illegible] and [illegible] and [illegible]

The Christian Advocate.

THURSDAY, AUGUST 14, 1879.

THE TWO WORLDS.

[illegible]

The Spot.

If God has not said, "Blessed are those that hunger," I know not what could keep weak Christians from sinking in despair. Many times all I can do is to complain that I want Him, and wish to be loved Him.

Bishop Hall, in uttering this lament two centuries and a half ago, only echoed the wail which has come down, through a living heart, from the Patriarch whose story is the oldest known literature in any language. A consciousness of the absence of God is one of the standard incidents of religious life. Even when the forms of devotion are observed conscientiously, the sense of the presence of God, as an invisible friend, whose society is a joy, is by no means uninterrupted.

The truth of this will not be questioned by one who is familiar with those phases of religious experience which are so often the burden of Christian confession. In no single feature of "inner life," probably, is the experience of many minds less satisfactory to them than in this. They seem to themselves, in prayer, to have little if any genuine emotion. They can speak of hope in their devotional life that seems to them like lies; of little that appears like the communion of a living soul with a living God. Are there not many closet hours in which the chief feeling of the worshiper is an oppressed consciousness of the absence of reality from his own exercises? He has no words which he can use to urge Herbert says, "heat them." He not only experiences listlessness, but no desire to be otherwise. He has no sense of being at home with God. The stillness of the hour is the stillness of a dead calm at sea. The heart feels monotonously on the surface of the great depths of God's love, as the vessel rides on the surface of the great ocean of calm.

Prof. De Pressensé writes that Prince Jerome Napoleon, who is now the head of the Bonapartists, is even uncompromisingly hostile to the Papal Party in France. The Ultramontanes have found in him an intelligent, resolute and persistent opponent. Nor does he favor the Christian body as it exists in France. He has been regarded as a Voltairian, and not inclined to any religion. No one of the family, it is said, has so much resembled Napoleon I. in appearance. To those who have seen both the resemblance has been at times almost startling. He is also a man of superior mental power, carefully trained, well informed, and courageous, it is claimed, although this was at one time questioned. For years he has avowed Republican sentiments, but then he was second in the line, a young and athletic man being first, and the high probability being that Jerome would never be the claimant of the Imperial crown. His wife is a royal lady, who for some years has lived in comparative retirement in Piedmont. Her health is delicate, and she prefers to avoid the social labors she must of necessity perform if a resident of Paris. She is the daughter of Victor Emanuel, and of course sister to the present King of Italy, and her sister is Queen of Portugal. If Prince Jerome and his wife should open a *quasi* court it would soon become the center of a brilliant company representing a great deal of good blood, and not a few venerable titles, and also the center of a great deal of intrigue conducted by very able men and women. The Republic is a standing menace to the monarchies of Europe, and they would not be unwilling to see a king again on a French throne, presiding over a constitutional monarchy. Prince Jerome, or Napoleon V., as he may soon be called, may be expected to modify his opinions. He may make advances to the Romish hierarchs and court their good will. The Republic is Protestantism, the Empire is Popery. Already he is reported to have said that he believes in "a crown of great power, able to render great service to the people," and to have declared that he favors a Socialistic Empire, whatever that may be. The death of the young Prince seemed a great loss, a fatal blow to Imperialism in France; it may prove just the contrary. The Bonapartes and Imperialists are led now, not by a boy, but by a man of experience, allied to royal houses, intelligent, fearless, who may draw to himself and his cause the old *noblesse*, and who is likely to receive a powerful co-operation from the crowned heads of Europe. The hour of chief danger to the Republic may have begun.—Christian Intelligencer.

Wonders of Venus.

Many who admire the beautiful star which now adorns the western sky until more than three hours after the commencement of twilight may not be aware that its splendor is derived from the sun; that in it, like on the earth, night curtains the landscape, morning dawns, and seasons in quick succession come and go. Lofty mountains show their forces similar to those which upheaved the Alps and lifted the summits of the Andes above the regions of eternal snow, ravaged its surface and covered it with hills and vales. Variable spots prove that clouds float in its atmosphere, and gleams of light, when it carries its sky, afford evidence that in it lightning seams the sky and the thunder's roll reverberates through the valley.

But in one thing unlike the earth, and revolving on its axis in nearly the same time, Venus makes thirteen revolutions around the sun while the former makes eight. As the inclination of the planet to the plane of its orbit is at least fifty-four degrees, its tri-decile or double that extent of nine degrees and its polar circle thirty-four degrees from the pole. It therefore has two frigid and uniformly intemperate zones. Since the sun must arrive at the equator and depart from it to the distance of fifty-four degrees twice in each of its years, there must be two summers and two winters annually in the torrid zone and a winter and a summer in each of the frigid. Venus becomes the morning star after superior conjunction, when it appears through the telescope a crescent shaped like the new moon. The orbits of this planet and of Mercury are within the orbit of the earth and consequently they are never seen in opposition to the sun, that is in the east when the sun is in the west, or in the west and the sun in the east. As, in the interior conjunction, Venus is nearer to the earth than any other planet, except the moon, and sometimes when approaching the greatest distance, when it seems to recede from the sun, casts a shadow and is visible in the full light of day. At the period when it is nearest to the earth, the enlightened part were fully turned toward the latter, this planet would appear twenty times as brilliant as it now does, and almost vie with the moon in dissipating the darkness of night. Being situated at a much greater distance from the sun than the earth, Venus receives more light from that luminary than is received by the former planet, and seems not to require the aid of the moon. Nevertheless, several astronomers have affirmed that they have noticed such a body, and have even gone so far as to calculate the orbit of the supposed satellite, but their observations have not been verified.

The transits of Venus, or its passage between the earth and the sun when it appears as a round, dark spot moving slowly across the solar disk, have been made to assist in determining the distance of the earth and the central luminary. The last transit occurred in December, 1874, and the next will take place in December 1882. As this can be viewed in the United States it will awaken a greater interest than the transit which Ritchener and others observed more than a century ago. But four transits of Venus have been observed, and, after 1882, 121 years will elapse before the alternately morning and evening star will pursue its regular pathway across the surface of the great orb of day.—Albany Journal.

"The Spot."

In some of the old cathedrals of Europe observe niches, high above the heads of the people, are filled with statues. These can hardly be seen from below, and the backs of them are entirely hidden, yet when some of them have fallen down, or been removed, it has been found that every inch of the figure was as exquisitely carved as if every part was to be subjected to the closest examination.

The ancient Greeks were trained to believe in the invisible; to be faithful to the abstract principles of truth and beauty; to cut as carefully the stone that was to be hidden for hundreds of years, as the marble that was to face the sunlight in the open square.

Years ago in an iron foundry in South Boston one of the hands engaged in casting the iron pillars to be used for the supports of an immense cotton factory was careless enough to let one of them "float" a very little to one side; that is the liquid iron while cooling ran a little thinner in one spot than in the rest of the bar. It was a very slight imperfection, and when the pillars were examined by the contractors this one was accepted with the rest.

For a long time the building stood the weight and jar of the machinery; then came the hour that was to try to the utmost the strength of the pillars that supported its floors.

"They're busting in some machinery," said one of the overseers, and while he spoke the words there came an awful crash.

The telegraph told its fatal story.

"At ten minutes before five on Tuesday, the tenth of January, 1860, the Pemberton Mill, Lawrence, Mass., all hands being at the time on duty, fell to the ground."

Seven hundred men, women, and children were buried alive, eighty-eight of them dying in unspeakable agony. Think of the wrecks of men and women rescued from that horrible pit!

One of them, helplessly crippled from that hour, told the other day his story of the fall of the Pemberton Mill, and added, to the little listeners who stood breathless around his chair: "Never forget what awful suffering and death came from a little thin spot in a bar of iron. Beware of thin spots in your lives or your work."

DEAN STANLEY'S PROGRESS.—The Dean is quoted as saying recently:

"The most learned of all the living Bishops of England (Dr. Lightfoot) has, with his characteristic moderation and erudition, proved beyond dispute, in a celebrated essay attached to his edition of St. Paul's epistle to the Philippians, that the early constitution of the Apostolic churches of the first century was not that of a single bishop, but of a body of pastors indifferently styled bishops or presbyters, and that it was not till the very end of the apostolic age that the office which we now call Episcopacy gradually and slowly made its way in the churches of Asia Minor; that Presbytery was not a step grown out of Episcopacy, but that Episcopacy was a later growth out of Presbytery; that the office which the apostles instituted was a kind of rule, not of bishops, but of presbyters; and that, even down to the third century presbyters as well as bishops possessed the power of nominating and consecrating bishops."

Religious Intelligence.

PORTUGAL AND PERSECUTION.—In the monthly synopsis of the Wesleyan Annual Report the following suggestive passage occurs: "Mr. Morton and two members of his congregation were a short while ago, followed from their place of worship by a rude and ragged mob, who pelted them with mud, and hooted, and threatened them with personal injury. The mob was composed of ruffians, bare-footed women and some decently-dressed men who were their leaders. The cries were: 'Long live the holy father, Leo XIII!' 'Long live the immaculate conception!' 'Long live the religion of the State!' 'Death to the propagandas!' by which they meant the mission. Nor is opposition of another kind wanting. The archbishop of the province has addressed a pastoral to his clergy, guarding them against the Methodists, and assuming to answer their errors out of the scriptures. This pastoral has been answered by Senhor Dias, a native minister, and both pamphlets have been largely circulated. Thus the brutality of the baser sort and the anger of the learned may be cited in proof that our mission has made its mark, and has influenced that unrest of spirit which confesses that it must be dealt with somehow, either by being confuted, or by being put down."

—From the Annual Report of the American Chapel in Paris, now before us, by favor of a Sands-street friend, we learn that the amount of its missionary and benevolent funds for 1878 was 17,000 francs (or about $3,222. The total receipts for six years $11,062. These meagre have been sent for the maintenance of tract distributers, the education of a couple of children, and gifts to various benevolent societies and some of the yellow fever sufferers in Memphis. In their tract work they assert they have distributed with great good effect a tract on the history of the Christian Sabbath, the only substantial tract of its character in the French States, the blessings that have attended its observance, its influence upon morals and religion, the economy of a weekly day of rest, its position in the family. We are pained to notice, in this report that Rev. D. Hitchcock, pastor of the American Chapel in Paris, is quite in sympathy with Rev. Mr. McAll's mission to the working people in the most destitute and populous districts of Paris and Lyons. The aggregate attendance at these meetings during the year has been 57,253.

—The New York Chinese, for whom Rev. C. S. Brown, of our "Five Points" Mission, has found a missionary who can preach to them, is likely with accessories to find a pastor's hand. Last week the missionary was called upon to bury his dead, and having our service for such occasions translated into Chinese, he read it over the remains of the departed Chinaman, probably the first time such an event has occurred in that great city of the dead, Greenwood. Last Sabbath, July 6, the missionary preached to some sixty or more of the Chinese in the village of Belleville, N. J. From eighty to a hundred or more are occupied in a single laundry in that place. A deputation of them waited upon the missionary last Saturday night, and accompanied him to their place the following Sunday morning. So this is likely to be hereafter one of the appointments on his circuit. Let us hope that the breath of the Lord will accompany the prophesyings of his servants over these strangers.

—The annual Conference of the French Methodists was recently held at Lausanne, and, for the first time in the history of this church ministers and laymen sat together in the assembly. Rev. Matthew Lollevre, who has recently removed to Paris, and become editor of the Evangelist, delivered the opening address on "The moral needs of France and the duty of Methodists toward her." It was officially reported that the doors were being opened in all parts of Catholic France for religious work. The great readiness of the French people to receive scriptural instruction is evidenced by the fact, among many others, that a Parisian recently distributed 500 New Testaments among the workingmen of his quarter, and received but a single refusal. The best means of taking advantage of present opportunities were discussed by the Conference, and great confidence in the increased spread of Protestantism was expressed. The congregations have been increased during the year about 2,000 persons, and their Seminaire Institution for the education of young men for the ministry is in a prosperous condition.

—The matter of church attendance is attracting considerable attention in England. A visit to fifteen churches belonging to the establishment in the east of London, disclosed the fact that in all these edifices, with a seating capacity of 11,478, there were present exactly 905 persons. In four churches of the establishment in Rotherhithe, only 156 persons were in attendance. Many of these churches are built with special reference to the poor population gathered around them, and the "Church Times" declares that their present condition is "something appalling." On the other hand, a recent count in eleven Nonconformist churches of the same size and location showed the presence of 3,700 worshipers. These figures are very suggestive, and in the correspondence on the subject to which the London "Times" has opened its columns they have been skillfully used as arguments for disestablishment.

—Rev. W. E. Sabine writes a letter to correct some of the statements in reference to certain sections of the late Mr. Powers, which have been published. We copied one of them, which, it appears, found its way into one other too many. Mr. Sabine says: "It is quite true that Mr. Powers was a large and generous helper of the cause, and that his loss will be keenly felt, but it is far from being true, as the article referred to seems to imply, that the work at large is seriously embarrassed by his death. The committee on the state of the church reported to the late general council a property valuation much underestimated of not far from $4,000,000 accumulated in the course of five years and a half of financial depression; while the indebtedness of congregations under obligations to the Powers' estate is reported at something over $1,000,000."

—One of the Wesleyan Missionaries in Germany is reported to have been brutally assaulted on his return from an appointment. The assailants were tried in Heilbron, and one was sentenced to three months, and a second to seven months imprisonment. But the local authorities are mostly embittered against the Missionary, and the local clergy denounce him and his work. Frivolous charges are preferred against him, such as of various sibling, etc. and there seems a systematic effort to silence or to drive him away. These trials recall the early days of Methodism in England, and the still earlier days when it was said of the children of Israel, "The more they were vexed, the more they multiplied and grew."

—The receipts of the American Baptist Missionary Union for the year ending April 1, are announced to have been $735,150. The expenditures were $728,393, leaving a balance of over $1,000 in the treasury. There is still, however, a debt of $72,452 from former years.

—The Baptists of London are doing a wise thing, to wit: raising a fund for the purchase of sites for chapels in advance of the time when they are needed. If these lots are found to be unsuitable they are sold, but when the population settles around they are given to those who will erect a church building upon the site.

—The Old Catholics allow priests to marry, but they require that the wife shall be acceptable to and approved by a majority of the congregation and the bishop. Seeing so many perplexity to regulate pastors' wives, probably to let them exercise their vocation from the beginning is wise, but the Pope will, no doubt, be many bachelor priests with such a rule.

—The New York City Church Extension Society has received and expended over $350,000 in eleven years; under its work 5,000 persons have been converted and 25,000 children connected with its Sabbath-schools. Some of its societies are now wholly self-supporting. It expends $40,000 per annum, of which one half is raised by the societies under its care.

Monsignor Count André de la Valle, a distinguished prelate of the Roman Catholic Church, a learned scholar and a poet of considerable merit, has abjured Romanism and joined the Italian Episcopal Methodist Church, of which Mr. Lanza, himself a convert of distinction, is pastor.

—It appears that in the late contest in the Irish Presbyterian Assembly on the use of instruments in the church praise service, the majority of the ministerial delegates were in favor of their introduction, while a large majority of the lay delegates were opposed, and succeeded in maintaining the assembly's testimony against the innovation.

—A sea-shell mission has been invented in London, which proposes that children at the sea-side shall gather up shells to be distributed in boxes of 200 each, among the children in the homes and hospitals.

—Though the English Presbyterians have less than 300 congregations, they raise large contributions. Last year 250 Churches contributed a total of $1,143,635, an average of $1,874 to each congregation.

—The sum of $9,012,213 has been contributed to the sustentation fund of the disestablished Irish Episcopal Church since 1870.

Our Young People.

THE LITTLE CAPTIVE.

[illegible]

A Wonderful Pet.

You have heard of wonderful dogs and horses, by the score, I dare say, but I fancy you have not often heard of a pet elephant. In India, you know, where elephants are numerous, they are employed in different kinds of service, and I will now tell you a true story of one who was a pet.

Old Sumpter, for that was his curious name, was born more than a hundred years ago, and he lived about two years since in the banks of the River Ganges, near the city of Cawnpore. The story of his life would be a very interesting one, if he could only tell it; but, you see, he has outlived all his early friends, and so there is no one to tell it for him.

When Old Sumpter (or *Sumpy*, as the native called him was young he was trained for war, and went to battle and hunting with his black masters, and many a savage battle did he live with the brave skinned, one-tusked Rhinoceros. But Old Sumpter, Sumpy now, had long seen so many ups and downs in life, he was glad enough to take it just a little bit easy in these his last days.

But now I must tell you how he came to be made a pet, and I am quite sure that when you have heard the story you will agree with me that he heartily deserves all the petting he can get.

Well, Old Sump was one day, at the time of which I am now speaking, working with a number of other elephants and some soldiers in loading a ship with bags of rice. Major Daly was the officer in charge of the soldiers, and Old Sump and the other elephants belonged to him. This was just about the time of Old Sump's hundredth birthday, and as the elephants, one by one, marched up to the ship's side and delivered their bags of rice, Major Daly's little boy and girl stood watching the old fellows at their work.

What was the reason I cannot say—whether it was the heat of the sun, or the hardness of the work, it is impossible for me to tell,—but all at once one of the elephants began to throw his bags of rice into the river, and the major soon saw that the animal had gone mad.

The mad elephant, having killed his keeper, turned, and ran towards the major's children, who were hurrying with their nurses to get indoors. How they would have fared, if they had been left to themselves I cannot say; but Old Sump was there, and when he saw the mad elephant chasing the major's children, he dashed in between them and fought the mad creature until he had him lying dying on the ground.

It was a terrible fight this last fight of Old Sump's. It lasted for an hour and a half; and though Old Sump was conqueror in the end, he had many wounds to remind him of the struggle. His ears were badly torn, and his head bruised and one of his tusks was broken off short; but he saved the lives of his master's children, and I am not surprised that they made him a pet after that.

But Old Sump became something more than a pet; he became a nurse as well, and often would he take the children out by the hour together, and the major said, over and over again, that he would far rather trust his children with Old Sump than with any number of Hindoo nurses. He became quite a fisherman, and might often be seen on the banks of the Ganges helping his little friends to catch the golden fish which abound in the River Ganges. One of the boys would bait the hook for him and take off the fish, but he would hold the fishing-rod with the tip of his trunk, and would always know when he had a bite and would land the fish as well as any one. Was he not a wonderful pet?—Children's Magazine.

How the Murrays were Helped.

"Father," said poor Jennie Murray, as she sat up in bed to eat the bread her father had brought her, "I can't bear to eat this, for I know that you and mother are just as hungry as I, and what are you going to buy bread with?"

"Don't you bother your head about that, my child," said the father, cheerily, as he stroked the hair back from her forehead. "I have got a penny left, and I'll go and buy some more with that."

"But that was the last penny you had in the world, father," said Jennie, "and what will you do when that is gone?"

"Why, trust in God, as we have always done, my child," said the father, reverently. "He has never forsaken us yet, and I am sure He will not forsake us now. Don't you remember the text, 'Trust in the Lord, and do good, and verily thou shalt be fed?' Now, you eat your bread, and don't trouble your head about anything else."

"But, father, I can't eat it unless you and mother have some too," said Jennie, looking up with tears in her eyes.

"Well, then, we will have some too," said the father, cheerfully, as he went out of the room.

Jennie ate a little of the bread, and then, as her father did not return, she got up and dressed herself, and went into the next room, where her mother was sitting by the fire, looking very sad and anxious.

"Mother, where is father?" asked Jennie.

"He has gone out to get some work, my child," said Mrs. Murray, "and I am glad to get them to bed, for the little ones are getting pretty bad."

"Well, here are two pairs. Mend one, lest you need it, and I will take the other two home with me," said Jennie, as she laid a bright silver dollar on Mrs. Murray's bench, "and one which I finished."

"Darling, it is too much," said Mrs. Murray. "I don't ask more than five cents a pair for such patching as this."

"If you don't like my terms, and the gentleman will take them when they do, I'll call for some more to-day or to-morrow," said Jennie, quietly, as she opened the door and disappeared suddenly as she came. In the afternoon she called for the boots, and paid them down. Day after day she appeared, always with two pairs of boots or shoes, and always arranging the terms herself.

Every pair of boots or shoes that went from her hands was thoroughly repaired, and seemed as if, instead of having been worn by others for many months, they were brought to him that he was kept busy from morning to night.

"It is the Lord's doing," said his wife to him, one day, "and we may trust Him."

The shoemaker was puzzled for a long time to know who his strange benefactor was. On finally getting that his name was Murray, and that he was always on the lookout to help every family by that name.—Child's World.

"A MAN after swallowed a Bible."—"In the days of my boyhood," says Old Humphrey, in his Thoughts for the Thoughtful, "my father told me that he knew an old man who had swallowed a Bible. This had greatly excited my astonishment, and I wished to know how it could be. My father, who had an object in view in keeping me in ignorance of what he and I never exclaimed the matter to be, went with me some time afterwards to call upon the old man. Many a thoughtless prodigal has been cut off since then, and many a pardoned sinner entered into the rest that remaineth for the people of God, yet did I remember it as well as though it happened yesterday.

"O! how graciously do the texts of Divine truth fall from the lips of that aged servant of Christ, for the Holy Scriptures dwell in him richly in all wisdom. His Bible seemed to be a mine of Christian value, a storehouse of precious things, and he drew forth liberally, like one who draws water from a well that he believes to be inexhaustible.

"As we came away, my father said to me, 'Well, and what do you think of this man having swallowed a Bible?'

"'Truly, father,' said I, 'why I think that he has indeed swallowed a Bible; for the Word of God seems like meat and drink to him.'

"'O! that the blessed Book of truth were meat and drink to us all! O! that we had all swallowed a Bible! for then should we find it not bitter, like the little book eaten by John in the Revelation, but sweeter than honey and the honey-comb.'"

HOW THE VELOCITY OF CANNON SHOT IS MEASURED.—The initial velocity of a shot, in other words, the rapidity with which any rifle shot at the muzzle of a cannon is now measured at Woolwich by the electrical instrument. The inventor of Major Boxer, a British officer. [illegible] having the shot to divide so many through two wire screens, placed at some distance from one another. The interval is usually about 1/10 sec. The screen is simply a wood frame work with fine wires zig-zagging across and in these fine wires which the shot cuts. One screen is near the muzzle of the gun, and the other at the distance we have mentioned. No 1 screen is in connection with an electro magnet in the instrument house, and No. 2 screen with a second, the two magnets hanging close together. While the wires in front of the screen are perfect, an electric current passes without interruption, and the electro-magnets in connection with them are endowed with power, but this power ceases as soon as the shot cuts the wires of the screen. Before the gun is fired there is suspended to the magnets two rods of iron, which remain, however, only so long as the magnets are magnets. When the shot is fired, No. 1 screen is torn, and down falls the rod suspended to No. 1 magnet; an instant afterwards, what the shot has reached No. 2 screen, No. 2 magnet also loses its virtue, and down falls the second rod. The time between the falling of the two rods is so small, that ere the first has fallen half its length the second has dropped upon a trigger, which trigger darts and strikes the side of No. 1 rod. When the latter is picked up, the first thing is to examine the surface for the mark of the trigger, for the position of this mark, whether high or low, tells the operator what he wants to know. The rod, being of a given weight, always takes the same time to fall, and according whether it has fallen half a quarter its length, so the time taken by shot to travel between the screens has been long or short. In a word, the rod has only to be compared with a prepared scale in order to read off the number of feet per second at which the shot has gone on its way.

The Christian Advocate.

ORGAN OF THE ALABAMA MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, AUGUST 14, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

The Constraining Love.

It is Christ's love to us, as exhibited in His death for all. His death for all is the reason why "they which live should not hence forth live unto themselves, but unto Him which died for them and rose again." The inducement and encouragement to labor for the salvation of others lie in the assurance that provisions have been made to save them. The way is open for the rescue of all men from sin and death, and, as God's instruments, we are warranted in proclaiming pardon to every body. There is absolutely no limitation on the divine side. All are dead and Christ died for all. We are in line with the mercy of God, and its free and universal tender, when we give ourselves to this work of persuading sinners to repent.

The love of Christ also appeals to our gratitude. We owe it to Him who died for us that we should no longer live unto ourselves. They who live by reason of His death owe their lives and all they have to Him. The heart that has felt the cleansing blood of Christ must respond to the demand of an unselfish devotion to Him who saves us from destruction. Christ's love to us kindles the flame of love in us, and this love in us is manifested in living unto Him.

Our life centers in self or in Christ. Christ's death has not been felt by those who live unto themselves. His love has exerted no constraining influence where self is in the ascendant. "If One died for all, then were all dead." The love of Christ discloses the universal peril, the perishing condition of the world. It is the most startling revelation of an awful fact, that all are dead, that all are lost. The cross is the most powerful and clear statement of the danger and doom of the ungodly. The fearful state of men in their sins was the occasion of this manifestation of Christ's love. A dying world is seen in the death of Christ, and, as thus seen, the death of Christ is the highest appeal to our love. What drew forth His compassion should excite pity and concern in us. We cannot be Christ-like, and be indifferent to the salvation of others. Of the world's sin we have the statement written in the blood of Calvary. How can the Christian look upon that delineation of sin and not partake somewhat of the Saviour's absorbing love for sinners?

Everything is self that does not center in Christ, and everything is self that does not look to the end for which Christ died. The cross, and its lesson of consecration, are as yet unknown to us if we have not laid all upon the altar of Christ. Self is narrow—limited to our immediate surroundings. Christ is wide and world-embracing and sends out sympathy and effort to the ends of the earth. Self looks to personal welfare, to the family and the neighborhood. Christ takes in that which is near and that which is far off. The horizon of self is bounded by a span, that of Christ encircles all humanity.

Living unto Christ is the only healthy principle of religious action and the only sound basis of religious character. There is nothing fickle or intermittent about it, but it is as steady and uniform as it is strong and glowing. In the development of character it is always uplifting and broad in its ideals, calling the soul out of everything low and enfeebling, and inspiring it with the loftiest purpose. The end of life is seen in Christ, is not self, but Christ and the world's salvation in Christ. As Christ died and rose again for us we are to attain to such an apprehension of Him as to kill self and to enthrone love. It is through Christ that the Christian looks out upon the world, and through Him that he catches the inspiration of a thoroughly unselfish life. The death of Christ discloses our life-work in a dying world, it gives the lesson of it, it awakens the true spring of all noble and generous doing.

The thing to be done for a man is to get him fairly in range with the cross, in order that he may live a true life, and that which is to quicken the whole church into an exceeding great army of living, conquering heroes, is to bring all under the potent spell of the Saviour's love. When the Christian world can truly say "the love of Christ constraineth us," the gospel will then have free course, and the earth will be speedily filled with the knowledge of the Lord.

Those Church Seizures.

Some time in June, of this year, there appeared a communication in the Western Christian Advocate of Cincinnati, from Rev. Dr. Bristor, pastor of Ames Methodist Episcopal Church, of New Orleans, making certain statements in regard to the seizure of our churches by Bishop Ames. From the Western Methodist we quoted the following paragraph, embracing a quotation from Dr. Bristor's article:

[illegible]

In our comments upon the matter we thereby called attention to the observations in Dr. Bristor's statement. That manifestly the whole movement originated with Bishop Ames and the Northern Methodists, that the churches seized were not chosen, that there was nothing in the military order looking to the restoration of the churches "when their regular pastors should return," and that the course pursued by the Methodist Episcopal Church after the war was over showed that our Northern brethren had no idea of giving up the churches except under compulsion. Dr. Bristor probably stated the case as he understood it and as he thought it ought to be. The Western Methodist and this paper were only desirous that Dr. Bristor's errors should be corrected, and that the facts of history should not be misrepresented. The Southwestern Christian Advocate, referring to the article in the Western Methodist and in the NEW ORLEANS CHRISTIAN ADVOCATE, say:

[illegible]

Respecting which we have this to say:

1. It is true, we believe, that similar orders were given respecting other churches. Nevertheless, the seizures were instigated by Bishop Ames and others of the Methodist Episcopal Church. To them belong the credit and glory of the measure, and they should be permitted to remain in possession of their laurels. No other Northern Church, so far as we have heard, ever stooped so low as to avail itself of this opportunity of ecclesiastical spoliation in New Orleans.

2. The Southwestern asserts that it was prudent and right to seize our churches, that they should be "closed, or only loyal men permitted to occupy them." We can hardly believe Bishop Ames, or anybody else, was so stupid as to think that the seizure of the churches would promote a loyal feeling among our people. A more impolitic measure could not have been devised, and, as to the right, it was carrying despotism and tyranny over the religious convictions of people to the extremest degree. Most conquerors, even among the ancient pagans, respected the religion and the temples of worship of the conquered. The course of the United States government, under the instigation and guidance of Bishop Ames and his Methodist advisers, was worthy of the palmiest days of the Mohammedan conquerors.

3. The Southwestern repudiates the idea that the Methodist Episcopal Church has ever claimed any right or title to property because of a military order. The point we insisted on was that they seized the churches and held them by virtue of a military order, and that after the war was over they refused to give them up until President Johnson compelled them to do so. And the Southwestern admits, in effect, that they did not intend to surrender them, and that the purpose was to claim them before the courts. There were those who felt that, as the legal test had never been made between the Methodist Episcopal Church and the Methodist Episcopal Church, South, as to church property, under the action of 1844, the test ought to be made. We had thought that the decision of the Supreme Court in the Book Concern case had settled the legal question as to all property claimed by us, and possessed under the Plan of Separation of 1844. The purpose, however, to reopen the question was doubtless entertained. And this admission of the Southwestern exposes the true inwardness of this whole church-seizing business. The plea of patriotism was only a cloak to their real designs. These churches in the main Southern centers, built by Southern people, and occupied by them, were first to be taken and held by military authority, and the permanent possession to be afterward contested by law. Here at last was the coveted opportunity, and Bishop Ames and his friends eagerly grasped it. No wonder that there was gnashing of teeth on the part of Bishop Ames, Dr. Newman and others, when the President compelled them to let go. Leaving the legal question out of view, the equity of the course intended by the Northern brethren refutes itself. The principle on which they claimed the colored churches, and which the Cape May Commission recognized, was the principle which they proposed most conspicuously to violate in their endeavors to retain possession of our white churches. Under "the Plan of Separation," and the decision of the Supreme Court, our title to all these churches was beyond dispute, but, as the members of the colored churches had generally joined the Methodist Episcopal Church, the Cape May Commission, by special adjudication, gave them the property. Here, however, were white churches seized with the intention of permanently holding them, from which the people who built and paid for them were ejected without ceremony. Where there is a shadow of equity in their favor, our Northern brethren are quick to urge it, but, where it is otherwise, they trample upon the equities of the case without hesitation. The seizure of our churches was in fact but the first step in a conspiracy by which they hoped to gain permanent possession of property that both in law and equity belonged to somebody else. We care not upon what ground they claimed, or intended to claim, our churches, the whole thing, from beginning to end, rests as a stain upon all who had anything to do with it.

4. As for the calling up of questions like this, it must be remembered that Dr. Bristor called this up by making erroneous statements about it. We have no wish for the past to be forgotten, if this means that history is to be garbled and misinterpreted. No Southern man who was true to his country cares to conceal the fact, nor does any Southern Methodist wish the record of his church, since the separation in 1844, to be forgotten. It is a history of which he may justly be proud, and which he would, without perversion, hand down to his children. We must interpret motives somewhat by the facts of history, and the admission of the apologists of these church seizures. Bishop Ames and his brethren probably thought it would be for the glory of God to break up the Southern Church, and to possess themselves of the property; and, as to the means, they may have believed most conscientiously, as Bishop Haven happily expresses it, that "they were only stealing their own." Our wonder is, however, that this sort of casuistry is possible with enlightened Christian men, and that their course can now find an apologist so long after the heat and passion of the great conflict has measurably passed away.

Guidance from Precedent.

BY DOUBLE U.

The scene at Sychar's Well is interesting to many. To us craving light on our chief business in life the scene possesses the special interest of personal guidance by the Master of His disciples into the work of converting the world to the Christian faith committed to His church.

The readiness of the world for the gospel was made known by the metaphor of the harvest, and an instance in proof selected was the woman at the well and her fellow-townsmen. The work was conducted by the Master, and the type of conversion like that now prevalent. The features uniting being so modern in aspect, and strictly practicable, and the work being a model of its kind, make it the more desirable it should be known. That which at the outset draws us into sympathy with this scene is the kinship of personal sensitiveness which appears in the notice taken of the usual embarrassment attending private or outside ministerial labor. The situation at the well was embarrassing, the disciples marveled at it, but suppressed any impertinent remark. The more safe is the guidance since it leads us through the most trying of the embarrassments incident to ministerial work, and it is the more closely to be followed because of its complete success, and commendable propriety and charity. The lesson is suggested, and its study must be left where the Master reposed it, upon sound virtue and clear intelligence. But one embarrassment in the ministerial work often gives place or way to another, as the increasing naturalness of this scene displays, for the exceptional amenity of the Master is noticed in a captious retort by the woman addressed: "How is it that thou, being a Jew, asketh drink of me, which am a woman of Samaria, for the Jews have no dealings with the Samaritans?" This piece of haughty rudeness is sustained without rejoinder, with the composure of the Master's habitual dignity, and guides the thoughtful student into the practice of constant self restraint. For will it not be ever so that, presence to presence, Christian obligingness will seek occasion for counselling, which is taken at the instant by the carnal mind as impertinent self-obtrusion, and can this anticipated repulse ever be avoided, save at the suppression of ministerial solicitude? Must it not be faced with a like composure to the Master? Self-sacrificing courage, an ever noticeable characteristic of Christ, is set for guidance to ministers in the more critical and discouraging situations for their calling. Self, although consciously of "the only begotten Son of the Father," is forgotten and subordinated to the one impulse: "To save the lost." "He has found," to bring to a knowledge of God and His gift of life, this obscene dissolute, ravaged by insatiable desire, wearied of the incessant calls of physical labor, and sighing for relief, disquieted, even in the feeble effort, of belief, in the right place of worship. Complaisant in His zeal toward the bruised reed, for the latent susceptibility in that benighted soul to the transformations of a regenerating Spirit.

Is not this the view to be taken of the world, shown in the harvest sign, to be in readiness for the word, by the ministry and also of the work? Its highest intelligence and holier impulses, ravaged by insatiable desire for carnal indulgence, although wearied with increasing and pressing care, fatigued by the recurring labors of every day, yet dubious of any better lot, though not content with this, can we labor in the gospel hope and substitute this disclosure? Still more apt for our guidance is the address of the Master, which is strictly defined by the commonly-known *argumentum ad hominem*—*i. e.*, a direct address to the interests and passions of the subject. To the woman's captious observation He complaisantly replied: "If thou knewest the gift of God, and Who it is that saith to thee, 'Give me to drink,' thou wouldest have asked of Him, and He would have given thee living water." The cardinal idea in the minister's work is the world's interest in the message of God he has to deliver. But, also, so powerfully self-revealing was the direction: "Go call thy husband," that the now enlightened woman reported: "He told me everything that I did," and through this faithful dealing with her saw and asked: "Is not this the Christ?" Here ends the minister's work, like the tedious but completed working out a hard sum in arithmetic, where the finding agrees with the answer: "It is done."

The Master was familiar with the synagogue service. He was original in His work out-doors, and by His example encourages zeal, and the exercise of liberty of judgment. His precedent is a marvel of propriety, His success a challenge to His sons in the gospel. "Do likewise."

Circulate the Books.

MR. EDITOR: I have often wished that we could have a sort of universal experience meeting among our best old Methodists to ascertain how much they have been benefited, in their Christian life, by reading our church literature. But, as this cannot be, I humbly ask leave to tell my early experience, in reading Methodist books, through the ADVOCATE. Many of my kindred entered into the composition of the first Methodist Churches in Mississippi, but my mother was a good Baptist, and I was brought up under the preaching of exclusive Immersionists and rigid Calvinists, and such had been my teaching from the pulpit that, at the age of twelve or fourteen years, I scarcely believed there was any salvation outside of the Baptist Church. My mind was fully made up to be a Baptist some day. But just at the time of my greatest awakening our Baptist Church was rent in two by a foolish controversy about Free Masonry, and was in no condition to sympathize with an awakened sinner. The little Methodist Church in our neighborhood, however, was united in love, and in good working order. I felt it important to my stability to make, in some way, a public demonstration of my determination to seek salvation and live a Christian life. Just there, as by accident, I learned that the Methodist would receive me on probation as a seeker of religion, and some of them had already manifested so much sympathy for me in my awakened condition, with all my Baptist proclivities, I joined the church. And now comes the history of good books. Soon after I joined the church my class-leader asked me if I would not like to read the Methodist Discipline. I had no recollection of having ever heard of such a book before; but I told him I would like to read it. He handed me a neat little volume bound in leather, and I read it carefully through, finding nothing to object to, and much to admire, especially its culture of deep-toned piety, both in its ministers and members. I now began to feel Methodistically inclined, and for the first time began to give up my determination ultimately to be a Baptist. A very godly lady of our class, who seemed to be all-affection for the unpledged boy who had lately joined the church, said to me, one day, that the Methodists required baptism as a condition of full fellowship in the church, and I must make up my mind to be baptized at an early day. I replied that my mind was made up already. I was going to be immersed, and thought that to be the scriptural mode. She handed me a pamphlet of thirty pages, entitled: "Anabaptism Disproved, etc., in Two Letters, from a Minister to his Friend." I received the pamphlet hesitatingly, telling her that I thought I needed no further instruction on the mode of baptism. I read it through once, and, to my surprise, it opened a field of argumentation in favor of baptism by affusion, that I knew nothing of before. I took my Bible and retired, determined to give it a second reading, examining every text quoted to see if it was done correctly. I arose from that reading a Pedobaptist, and have been sound in the faith about fifty-eight years. William M. Curtis, then a young member in our class, observed I did not partake of the Lord's Supper, and asked me why I did not. I told him I was too unworthy, and feared I might increase my condemnation by so doing. He loaned me Wesley's sermon "On the Duty of Constant Communion," which removed all my difficulties, and made me feel that it was not only my duty, but one of my greatest privileges, to partake of the sacred emblems at every opportunity, which I have constantly done ever since. By this time the great event of my life had occurred. I had been "born of the Spirit," and was a happy young Christian. But my creed as to Arminianism and Calvinism was not satisfactorily settled. I had, however, found the Methodists such safe counselors, I told my class-leader my troubles, and he put into my hands a little book of two hundred and fifty or three hundred pages, entitled: "Doctrinal Tracts," still published by our church. I read it with intense interest, and, in connection with Clarke's Commentary on the "Epistle to the Romans," it swept the last vestige of the "Five Points" forever out of my mind, since which my "heart has been established" in the Arminian faith. The Methodists had won my heart by their loving zeal for my salvation, and had stereotyped me in their doctrines by loaning me suitable books. Now I felt that all was right, and I had little else to do but to serve the Lord and be a happy Christian. Early in 1822 I heard Ebenezer Hearn preach a sermon on the great additional blessing of entire sanctification. My soul was soon all aflame to reach that state of grace, but it seemed as though every imaginable difficulty was injected into my mind. I understood that a lovely Christian woman in our class had professed the enjoyment of the great blessing of "perfect love," and I embraced an opportunity to tell her all my troubles in regard to seeking that higher state of grace. She stepped to the library and handed me a little book entitled: "Hester Ann Rogers," which I read with very great profit, for if it had been written with special reference to my case it could not have removed more effectually all my imaginary difficulties in connection with the attainableness of a clean heart and entire consecration to God, nor led me sooner into the test of "perfect love."

Now you see, Mr. Editor, how the Methodists, under God, made a Methodist of me. It was by placing in my hands at the right moment those valuable little books, which they had bought through their preachers from our New York Book Concern, and which had first been such a blessing to them, that they could fully recommend them to others. My own experience has often encouraged me to see that those under my pastoral care were well supplied with our religious literature. If I have been worth anything for nearly sixty years as a Methodist Christian, and for fifty five years as a Methodist preacher, I owe it mainly to the good start a few lay members gave me by supplying me with books suitable to my capacity, and the different phases of my early experience. With your permission I may write a few more shorter articles on this subject.

Education.

MR. EDITOR: I purpose to write for the NEW ORLEANS CHRISTIAN ADVOCATE a series of short papers on the subject of Education. They are designed for your Methodist readers mainly, but may prove interesting to other persons who have children to be educated, or who are in such position and circumstances as to be able to contribute to the diffusion of knowledge among our people. They shall relate to practical questions altogether, and shall steer wide of everything like speculation, of mere rhetorical display, or parade of learning. If in this way I can promote the cause of education by awakening the interest, or quickening the zeal of our brethren in behalf of the literary enterprises of our church, the labor will itself be a pleasure. Even the hope is an inspiration.

In these days of enlightenment no intelligent man debates the question: "Is it my duty to educate my children?" Even the freedmen in the Southern States of the Union perceive the importance of this work and are making commendable and energetic exertions to secure for their boys and girls the benefits of education. But there are connected with this subject some practical questions which demand the serious consideration of parents and guardians. Prominent among these is the question: Will our children be better educated at those institutions which are under the patronage of the State, or at those which are under the patronage of the church? An answer to this inquiry to be satisfactory must have reference to three points: the moral character, the mental development and discipline, and the life-prospect of the student. In all these respects it is demonstrable that education by the church is preferable to education by the State. First, as to morals. We put this consideration foremost, because it is infinitely the most important. It is far better that our young people become Christians, than that they become scholars. If they become Christians they will be more diligent and successful in the prosecution of their studies. Religion and sound learning will in most cases insure them against failure in life.

The only way to be made a Christian is by being converted. The human instrumentalities sanctified to

this end are religious instruction and personal influence. Experience shows that those who are not converted in early life generally die without religion. The few exceptions to this rule rarely become eminent for piety or for usefulness. College life usually embraces the period of greatest religious susceptibility—the period in which character is formed for time and for eternity. The question where it shall be spent is one of the most momentous that we are ever called to determine for our children.

A Call to Act.

MR. EDITOR: During the last seven weeks I have been to a number of good meetings in the bounds of the Aberdeen district, North Mississippi Conference. At no time in the past twenty years have I known of such deep and extensive revivals of religion. The pastors are all in an agony of solicitude for revivals. The leading members of the church everywhere I have been are filled with longing for an outpouring of the Holy Ghost. What has begotten this burning desire for a revival in the ministry and membership? Is the revival the result of this desire, or has the desire grown out of the revival? Has God set times to favor Zion, or have we just gotten ready for a blessing always in store for us? What means this Macedonian cry now coming up from all parts of the world for light and salvation? The far-off islands of the sea seem to be reaching out after God. What do these wonderful things at home and abroad foretoken? Are we about to enter upon a new and far more glorious era in the gospel dispensation? Would it not be well for croakers to open their eyes and see how the fields long white unto the harvest are being gathered into the granary of God? What connection, if any, is there between this widespread revival at home and the increasing desire for salvation among the nations so long in heathenish darkness? What should we do for them now that God has so blessed us at home? Shall we stand still longer to see the salvation of God, or shall we press forward as fast as the way opens before us? At several places of late I have seen the whole church stimulated and set on fire by the approach of one mourner to the altar, or the conversion of one soul. If we are thus moved at home by an event of this kind, how we ought to be stimulated when our brothers in heathen lands are coming by thousands to seek after the Saviour, the world's only hope! The way is open now, and opening more and more every day, and we must enter and utilize the opportunities afforded us, or prove untrue to Him who hath sent us out into the world to carry the knowledge of salvation to all men. What am I doing? Am I doing my utmost to win the world to Christ? What are you doing brother, sister, Christian lover of Jesus and lover of men? Are you trying, in one way or another, to bring all men to the knowledge of Christ?

The Missionary Committee of the British Wesleyans has recently, with great reluctance, determined upon retrenchment in the appropriations to mission districts. The London Watchman of July 16, in an article on the subject, says that the Methodist people can have it otherwise if they will. The Watchman concludes as follows:

The letters we have published show how the thing is regarded by the missionaries themselves; by men who have made every possible sacrifice, and have placed their lives in peril, in obedience to the call of God and His church for the salvation of heathen souls. So long as the reduction in the rate of grants was only *in posse*, some excuse could be found for any apparent apathy on the part of the Connection at large; but, now that it is *in esse*, we shall hang our heads in shame if the people do not rise as one man and say, 'This must not, shall not, be!' Mission churches must be either abandoned or hopelessly crippled in their work; openings big with hope and promise must be neglected, and a strain and pressure put upon our share of agency towards the world's conversion, which cannot but be all but infinitely disastrous. There never was such opportunity for expansion as there is now. The hopeful prospects of mission work in India and China; the marvelous opportunity vouchsafed in Japan; the promise presented in Central Africa, and other parts of that dark and degraded continent, call in trumpet tones for an advance along the whole line. Will the Methodists of Great Britain calmly acquiesce in the answer to that call of retreat along the whole line? We cannot yet believe it. We will not believe it till it is too clear to be disbelieved. Our Missionary Society has been in many an alarming financial strait; but hitherto the Connection has risen to the occasion, and the clouds have been broken up and dispersed. Is it to be otherwise now? Sons of John Wesley, remember that your founder's motto was, 'The world is my parish!' Remember that, as to opportunity, that motto is more emphatically true to-day than when he first adopted it. We may have the world at our feet, and may fill it with laborers if we will. There is no want of men to go forth in the mane of the Lord Jesus, and imitate their glorious fathers in heroic evangelizing enterprise. We have been praying for years that God "would send forth laborers into his harvest"; and lo! the prayer is answered. The one and only thing wanted now is the supply of means to send them forth, and for a time sustain them.

What heart burning and distress will the committee's resolution produce among the beloved and honored men who are toiling and fighting in the "high places of the field!" Many a heart will bleed; many "rivers of waters" will run down the cheeks of such men when they receive the news. But the Methodist people can have it otherwise if they will; and the first body to rejoice if the people shall determine that it shall be otherwise will be that committee which, amid sighs of deepest regret and protests of the most pathetic earnestness, felt that no choice was left. Let them but see a determination on the part of their constituents to avoid, at any cost, an exclusion which will work disaster and, in many places, absolute ruin, and they will with grateful and joyful hearts reverse the policy which nothing but utter need could have induced them even to think of for a single moment."

If I Stop My Paper.

A breeze or two has been blowing in that direction during the financial troubles; but an opposing breeze delays the fatal order. For, if I stop my paper:

1. I stop the welcome visits of an old friend. Toward half a century he has given me a weekly call. Shall I make the last visit—a week and then another and so on, and I see that face no more!

2. I stop the current of valuable instruction if I give that order. My paper is a small panorama of the world. Nothing interesting in human affairs escapes that one caterer for his patrons, the editor. On one page he spreads his net over this Continent, and on the next over the other; and the isles afar off are not beyond his reach. His nimble fingers pick up facts and items from the whole field of earthly vision. He condenses them, gives the proper heading, etc., all ruling me a bird's-eye view of a good part of creation. A whole squadron of carrier pigeons could not do me such a service. And am I to shut the door in the face of such a vision?

3. I stop the voice of a very valuable commentary on my Bible, if I give such an order. The current events of the day are the lesser and larger wheels of divine providence are therefore full of instruction concerning promises of God performed, and prophecies fulfilled, etc. The histories and fates of individuals, communities and nations, are links in this chain. So is the progress of art and science and invention. There is scarcely a weekly visit of that paper that does not help me to a better understanding of the world of God. And I am to bid these visits cease—am I?

4. I forbid entrance to my house of a vast variety of the most effective stimulants to my Christian life, if I stop my paper. In one column is a short but impressive essay on some phase of Christian character. In another is a striking case of eminently happy Christian experience. In another is a call to faith, hope and labor by an account of a precious revival. In yet another are incidents of missionary labor, faith and adventure, which touch the heart. The great home work appeals, and the great foreign no less eloquently. That sketch of a sermon quickens my spiritual pulse. A new and striking view of some obscure and almost forgotten passage of scripture, gives me a delightful surprise. And shall I stop such a current of such inspiring and sanctifying influences by giving that fatal order: "Stop my paper!"

5. Why, I should rob my loved household—children in particular—by such an order. Parents read; and do not the larger little ones? Does not my paper give a loving glance at the young? Do I not often see the sparkling eye, and hear the rapid, animated appeal to parental wisdom, as some striking fact or sentiment impels the question to the elders for more light? Do not fifty-two such visits to my house in a year make some suggestions about its being wise, or otherwise, to deprive my loved ones of what they would lose by the words to stop my paper?

Stop the baker, stop the butcher sooner. If you get such an order from me, and I am worth asking for, inquire for me among the lunatics.—*Congregationalist.*

Dr. Linfield sends us an account of the Crystal Springs camp meeting, but it is too late for the present issue. It will appear next week. The meeting was a profitable one.

—We are sorry to learn that William T. Smithson is dead. He was devoted to his church, and an exemplary Christian.

—The Nashville Christian Advocate says:

Prof. J. W. Dodd, LL. D., of Kentucky, has been elected to fill the chair of Latin language and literature in Vanderbilt University, made vacant by the resignation of Prof. Buchanan. This election will be gratifying to all concerned. Dr. Dodd is eminently fitted for the place.

—The good fortune of Vanderbilt University is still waxing. As will be seen by reference to our news columns, William H. Vanderbilt has just given $100,000 for a gymnasium, and the erection of an engine room and scientific hall.

HEALTH OF NEW ORLEANS.—Our city continues healthy. No case of yellow fever since the twenty-ninth of July. The death rate for the past week was less than for the same season for many years. There is absolutely no yellow fever here, and the prospect is good for continued exemption.

—The fever in Memphis has probably about reached its maximum. The following is the official report up to August 11:

For the week ending July 12, 3; for the week ending July 19, 6; for the week ending July 26, 31; for the week ending August 2, 23; for the week ending August 9, 29. Total number of deaths to date, 97.

Not only, says the Boston Congregationalist, is the world opening to the gospel as never before, but God is opening the hearts of His people in a wonderful manner to furnish the money needed for missionary operations. As showing this, we give a few of the recent gifts for foreign missions:

Legacy to the foreign mission work of the Free Church of Scotland, by Hugh Miller, M. D., who lived many years in Edinburgh.....

From Mr. T. M. Durrey, a merchant of Natal South Africa, to Wesleyan foreign missions.....

From Mr. Jones, an English gentleman, to the Church Missionary Society.....

From one of the Secretaries of the same Society.....

To the London Missionary Society, for work in Africa.....

From the Bishop of Newcastle, Australia, to the theological and other schools in his diocese.....

From Mr. Arthington of England, to various societies.....

Mr. Nisbet, to the Presbyterian Board.....

Legacy of Miss Lapsley, of England, to the Presbyterian Board of Missions, to be paid.....

From the late Gardiner Colby, of Boston, to Baptist societies.....

Messrs. Page, of the firm of Page Bros., Worcester, N. H., to the American Missionary Association.....

Dean Aspinwall, of New London, to the American Board.....

Here is more than three millions of dollars to help on in the great work of evangelizing the world, and it is by no means a complete report of the large gifts, to say nothing of the small ones. Who can doubt that the Providence which has inspired these immense gifts is to bring about great things thereby through these various societies?

"To the East by Way of the West," by Bishop Marvin, was noticed by us when first issued by Jas. H. Chambers & Co., of St. Louis. It is no ephemeral publication, but a work of permanent value, and one that should be read by all who are interested in missions, and in the scenery, people and customs of the Oriental world. Bishop Marvin's heart gushes in these pages, and his clear and keen perception of everything sublime, beautiful or tender, is everywhere manifest. The character of Bishop Marvin is more perfectly revealed in these chapters than in his sermons. No Southern Methodist should be without the book. We are glad to know that there is a fresh supply on hand at the book store of Lathrop & Wilkins, 112 Camp street, New Orleans.

THE GOSPEL IN RUSSIA.—Christian work performed last year in Paris is bearing fruit in Russia. Prince Galitzin, a young Russian nobleman, who was converted by a Bible given to him at the Exhibition, is going to build thirty Bible kiosks (small perambulatory shops and to equip seven Bible carriages. He has engaged an Englishman, who was much occupied with tract distribution at the Paris Exhibition, to travel with some of these carriages in Russia, and will go with him for seven months to lend prestige to the work. He is reported as saying when making the arrangements, "Since Christ laid down his precious life for me, I will give my whole life and time and fortune to his service."—*Evangelical Christendom.*

Rev. R. D. Nolsworthy and wife, of Canton, Miss., have met with a deep sorrow in the death of their youngest child, Josephine Barksdale. She died August 4, aged two years. The bereaved parents are sustained by the blessed hope. "It is well with the child." Truly, "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Another of the children was very ill, but improving at last accounts.

Rev. Inman W. Cooper, writing from Ocean Springs, Miss., says:

This place is the home on the coast for Methodist preachers. "Cherry Villa" is the name of Bishop Keener's beautiful home, and Dr. Walker, Bro. Downer, Bro. J. Nicholson and Dr. Dunbar have good homes, and the circuit preacher makes his home with Col. Stuart, and we think it is very pleasant to live in the little city of the prophets.

VACATION WORK PAID FOR.—It is not an unusual thing to give a pastor who is going out for a summer's journey a purse to help him go and come back, but the custom has just been reversed by a Methodist Church in New York city, which, learning of the purpose of the pastor to continue to occupy his pulpit throughout the heated season, sent him a check of $1 000 in recognition of his faithful work.

Rev. J. H. Scruggs, writing from Aberdeen, Miss., August 4, says: "Bishop Paine is as well as usual." We are gratified to learn that our venerable friend is passing the heated term in quiet and rest. For the sake of the church, he must take care of himself.

General Educational News.

—Classes in the St. Louis graded schools are hereafter required to consist of at least twenty pupils.

—Out of the 49 118 children of school age in Cleveland, 16 633 do not attend any school.

—There are in the primary, intermediate and grammar schools of Providence 252 teachers, only nine of whom are men.

—The Emperor Francis Joseph has celebrated his silver wedding by granting forty stipends of $150 each for students of the Austrian universities. There are 127 normal schools in Austria and Hungary; 115 in Italy; 45 in Russia; 41 in England; 33 in Belgium; 31 in Spain; 86 in France and 32 in Switzerland.

—All female students of Cornell not boarding with relatives in Ithaca will hereafter be obliged to take rooms in the sage college, where a matron will have general charge.

—The Illinois Senate has resolved to submit to the people the question of appropriating money to the support of normal schools, and it is believed the house will concur.

—As only about 600 of the 200 000 members of the Methodist Episcopal Church within the bounds of the Conferences patronizing Syracuse University, have contributed to the support of this institution, it has now been resolved to solicit help from the masses of the churches.

—Maryland has 1 589 schools and 3 071 teachers, instructing 150 774 pupils. The average attendance last year was 81 829. The expenditures for the schools amounted to $1 311 257 50.

—Messrs. J. B. Hoyt, J. B. Trevor, Charles Pratt and Rockefeller have given $150 000 to Rochester Theological Seminary. The money is to procure a library and erect a building for it, and to endow the chair of Hebrew language and literature.

—The board of the Tufts College students will hereafter be very cheap. The president has determined to utilize about one hundred acres of land and give the products to the person who manages the boarding clubs, on condition that he furnishes satisfactory board at a reasonable price, possibly $2 50 per week.

Books and Periodicals.

RUBIE'S KISSES CROSSES. By Ramsey Beirne & Co.

This is said to be an interesting story. Pansy, we know, has written some good things, among others "The Chautauqua Girls at Home." We do not much like the plot of this story, although the tilting up is religious enough. It may meet the wants of many whose trials are like those which Rubie encountered, and be instructive and helpful to those whose path is strewn with perplexity and sorrow. The volume is beautifully bound, illustrated, and contains 361 12mo pages. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

—The Theological and Homiletic Monthly for August. Rev. Dr. R. N. Sledd, editor and publisher, Richmond, Va., is a number of decided merit. In it Dr. Samuel Rodgers has a paper on Moody, the Evangelist. Rev. Joseph B. Wells's subject is Pilate on the Bench. Dr. Deems discourses on "The Sign and the Signified." "Preacher's Sons" is a selection from Lutheran Quarterly. Then we have "God's Faithfulness," by Rev. H. T. Bacon; "Workers—Wise and Otherwise—by Rev. F. M. Edwards; "Humility," by Phillips Brooks; Bishop Wightman's Sermon on Sanctification; "A Fireside Homily, by Rev. W. H. Anderson; "The Invisible Kingdom of God, by Rev. John Bayley; "The Last Days of Christ, by Dr. Hackett, in Bibliotheca Sacra.

—The Southern Cultivator for August has been received. This excellent agricultural monthly is published by W. L. Jones, Athens, Ga.

Episcopal Appointments for 1879.

CONFERENCES.	PRESIDING BISHOP.	RESIDENCE.	TIME.
Wisconsin	Bishop Simpson	Evanston	Aug. 6
Denver	Do	Denver	Aug. 6
Western Virginia	Clark	Kingwood	Aug. 6
Illinois	Kingsley	Wightman	Aug. 6
Missouri	Janes	Wightman	Aug. 6
Upper Miss.	Peck	Bishop	Aug. 6
Minnesota	Peck	Bishop	Aug. 6
Kansas	Wiley	Keener	Aug. 6
Rock River	Richmond	Haggett	Aug. 6
Nebraska	Simpson	McVicar	Aug. 6
Central Ohio	Clark	Wightman	Aug. 6
Cincinnati	Kingsley	Kingsley	Aug. 6
Central Germany	Harris	Bierce	Aug. 6
Pittsburg	Andrews	Keener	Aug. 6
Central Pennsylvania	Foss	McVicar	Aug. 6
North Indiana	Foss	McVicar	Aug. 6
Indiana	Foss	McVicar	Aug. 6
Erie	Foss	Pierce	Aug. 6
Detroit	Merrick	Wightman	Aug. 6
Maine	Mayhew	Kavanaugh	Aug. 13
Genesee	Vincent	Haggett	Aug. 13
Wyoming	Foss	Haggett	Aug. 13
Black River	Forest City	Bierce	Aug. 20
Troy	Janes	Foss	Aug. 20
Vermont	Wiley	Wightman	Aug. 20
Newark	Wiley	Wightman	Aug. 20
New Jersey	Wiley	Kavanaugh	Aug. 20
Providence	Berry	McVicar	Aug. 20
Holston	Andrews	Haggett	Aug. 20
Little Rock	Camden	McTyeire	Aug. 20
Louisiana	Pierce	Pierce	Aug. 20
Florida	Central Florida	Keener	Sept. 3
Texas	Leesburg	Haggett	Sept. 3
South Carolina	Charleston	Wightman	Sept. 3
Mississippi	Meridian	Kavanaugh	Sept. 3
Alabama	Tuskegee	Paine	Sept. 3
Baltimore	Frederick	Keener	Sept. 3
North Carolina	Asheville	Keener	Sept. 10
Memphis	Marianna	Paine	Sept. 10
Virginia	Petersburg	Keener	Sept. 10
North Alabama	Florence	McTyeire	Sept. 10
North Mississippi	Oxford	McTyeire	Sept. 10
North Georgia	Rome	Bierce	Oct. 1
Georgia	Macon	McTyeire	Oct. 1
Alabama	Eufaula	McTyeire	Oct. 8
Arkansas	Pine Bluff	McTyeire	Oct. 8
Memphis	Memphis	McTyeire	Oct. 15
Mississippi	Jackson	McTyeire	Oct. 15
Louisiana	Los Angeles	Keener	Oct. 15
North Texas	Corsicana	McTyeire	Oct. 15
Texas	Austin	McTyeire	Oct. 15
Arkansas	Fort Worth	McTyeire	Oct. 22
Northwest Texas	Seguin	McTyeire	Oct. 22
Arkansas	Clarksville	McTyeire	Oct. 22
Memphis	Pioneer	McTyeire	Oct. 29
Memphis	Memphis	McTyeire	Nov. 5
Memphis	Memphis	Wightman	Nov. 12
Memphis	Memphis	Kavanaugh	Nov. 19
Memphis	Memphis	Kavanaugh	Nov. 19
Memphis	Memphis	Haggett	Nov. 26
Memphis	Memphis	Haggett	Nov. 26
Memphis	Memphis	Paine	Dec. 3
Memphis	Memphis	Wightman	Dec. 3
Memphis	Memphis	Kavanaugh	Dec. 10
Memphis	Memphis	McTyeire	Dec. 10
Memphis	Memphis	Haggett	Dec. 17
Memphis	Memphis	Wightman	Dec. 17
Memphis	Memphis	Kavanaugh	Dec. 17
Memphis	Memphis	Paine	Dec. 17
Memphis	Memphis	Keener	Mar. 5

Bishop McTyeire has charge of the M. E. Church, South, in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

MARRIED.

BROWN—NABERS.—July 31, 1879, at the residence of the bride's father, at Tuskumbia, Colbert county, Ala., by Rev. J. O. Andrew, Mr. H. Frank Brown, of Washington county, Ala., to Miss Annie H. Nabers.

"West Alabamian" please copy.

MOORE—STAY.—August 7, 1879, at the residence of the bride's father, in Scott county, Miss., by Rev. Irwin Miller, Mr. S. A. Moore to Miss Martha Stay.

HAYDEN—HILL.—At the residence of Mr. H. N. Snyder, of Edgefield, Tenn., July 29, by Rev. Lewis Powell, Dr. M. M. Hayden, of Rockdale, La., to Miss Lottie H. Hill.

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00
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RAILROAD TICKETS
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GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N.
F. E. GUEDRY, Agent.

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Black Cloth Suits, $20 to $40. | Business Suits, $12 to $25
6 Shirts for $9. | Collars $1.50 per Doz.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing by the country store at very low prices in bulk.
WHOLESALE DEPARTMENT.

Publisher's Department.

THE ADVOCATE
FIFTY CENTS TO JANUARY.

OUR SCHOOLS.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, Nashville, Tenn., will visit the churches of the Western District of the Louisiana Conference in connection with the Western Agent. We bespeak for our brother a cordial welcome.

W. C. SHEPARD & CO.—Fruit jars. Mason's patent, pints, quarts and half gallons, $1 50 per dozen. American Lightning Fruit Jars, pints, quarts and half gallons, $1 per dozen. Fruit Cans.

THE air of perfection, cleanliness and comfort which characterizes the Texas & Pacific Railway Company's passenger coaches, and the courtesy and attention of its employés, have won for it the reputation of having the best managed road in the South. Its officers, from President Kimball down to the humblest employé, are gentlemen of the highest character, and the road is fortunate in having such gentlemen as one of their officers.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is a necessity enjoyed by thousands of ladies, who use it daily for the only reason that it does not injure the skin, as most powders do, or leave black spots in the pores. Mothers may apply it to infants who have the chafed skin a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot 607 North Sixth street, St. Louis (Lindell Hotel.)

WICKED FOR CLERGYMEN.

I believe it to be all wrong and even wicked for clergymen or other public men to be so foolish as to sell anything to the ladies or children, but when a really worthy article is made up of medicinal valuable properties known to all, and that all physicians use and trust in daily, we should, truly conscientious, feel there is no harm in heartily commend Hop Bitters for the good they have done me and my friends, firmly believing they have no equal for family use. I will not be without them. Rev. ——, Washington, D. C.

NEW ORLEANS, September 4, 1878.

I feel a sincere pleasure in adding my testimony to the great virtues of Mayhew's compounds. Two wine glasses of this preparation gave me new life the next morning after taking it. I was exhausted and very low spirited the evening previous. I have used but one bottle but will never be without it, nor shall my family while I have a dollar to buy a bottle of Mayhew's.

ISAAC N. MAYNARD,
Manager New Orleans Clearing House.

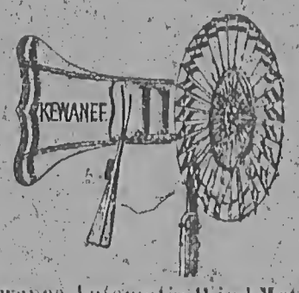
NEW ADVERTISEMENTS.

COLLEGIATE INSTITUTE,
[illegible]

THE BEST BOOK
For Summer Reading.
ALL AROUND THE WORLD,
TO
THE EAST
BY WAY OF
THE WEST!
[illegible]
LATHROP & WILKINS,
112 Camp St., N. Orleans.

REMOVAL.—THE LOUISIANA EQUITABLE Life Insurance Company has removed to No. 39 Carondelet street. Former office, corner Carondelet and Gravier streets, for rent.
ANDREW PATTON, Secretary.

AGENTS
FOUNDATIONS OF SUCCESS
LAWS OF BUSINESS.
[illegible]
Anchor Publishing Co.,
Louis, Mo.



Kewanee Automatic Wind Motor
[illegible]
Kewanee Mfg'g Co.,
Kewanee, Ill.

WANTED EVERYBODY TO know that PAPLACE'S IN PLANT CURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, a common herb, found in all parts of the country, for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. PAPLACE, Pharmacist, 2 and 3 Elysian Fields street. For sale also at the principal wholesale and retail drug stores.
Depot also at Mobile at P. C. DeBROK & Co. Depot in St. Louis at RICHARDSON & Co. 3p

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.,
NEW ORLEANS,
Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It beautifies the teeth to white pearl like ornament and ravishing beauty. Alkaline Bouquet Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate Prices. Prescriptions put up day and night. R. J. MAYNIORA, M. D., Druggist, Pharmaceutist and practical Chemist.

Farm, Garden and Household.

Delicious Grapes.

The beauty of form of new fruits that have recently come into the possession of...

To wild sour strawberries on your horse, bathe them with strong salt water each night after unloading the harness. If sait commences two weeks before Spring plowing...

To MAKE Hot Houses.—A correspondent exchanging hints of this kind says: Corses with skimmed milk, and if the worms where it was of great help...

Paint for Out-Buildings.

Paint for Farming Tools.

To Paint A Farm Wagon.

Every Man His Own Painter.

GOLDEN Tree Cake.—One and one...

Stephen T. Rems, of the Third Ward, has...

Mr. Meek, of Hancock county, Miss., has...

Cayenne for Poultry.—There are a number of the species of capsicum known as cherry pepper, and the ginger and tomato shaped. They are mostly alike, their being a slight difference in the color of the pod. When ripe they are a bright red, and if berries in the pod are also a beautiful appearance, intermixing the green and bright red and white blossoms at the same time, which shows in the contrast with the deep green, grass foliage. The plant, like all other peppers, will keep in the garden blossoming and bearing fruit until arrested by frost and it dies, pulled and removed by the negro. This species of pepper is found to be very beneficial for fowls, digestive in its properties, and on account of purity, is to be preferred before that kept by dealers. It is not only a preventive of disease, but promotes growth and egg production. Acting as a tonic on the system, it keeps the birds in a healthy condition, without which there cannot reasonably be expected large profits.—Country Gentleman.

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HOW TO PAINT.

A new work by a Practical Painter, the result of the experience of Tradesmen, Mechanics, Manufacturers and Artists, to which is added Professor Pattison's Scientific Explanation of the Principles Involved in the Various Operations Employed by Painters; to which is added Practical Directions for Painting Carriages, Distinguishing and Imitating Woods, Graining, Varnishing, Polishing, Kalsomining, Whitewashing, Staining, Papering, Gilding, Glazing, Graining Marbles, Painting Floor Cloths, Sign Painting, Coach Painting

Scientific.

NEW BONE CAVERN IN IRELAND.—The bone cave at Shandon, near Dungarvan, in the County of Waterford, accidentally discovered some twenty-five years ago, was the first Irish cave which produced animal remains belonging to the Pleistocene period. In it were found remains of the mammoth horse, bear, wolf and reindeer. Another cave has recently been discovered near Cappoquin, and a distance of about seven miles from the Shandon cave. This new cavern is of large size and appears to have been occupied at a very remote period by bears, portions of whose skeletons are to be met with in the lower deposits of the floor; but the chief interest in this discovery rests in the fact that remains of the great Irish elk (*Megaceros Hibernicus*) were found in it, in connection with the bones of other deer and of horse, and along with a polished green stone celt (axe adze) and several stone implements. There were also some remarkable and strong evidences met with of the association of man with the great Irish elk, for Professor Leith Adams, in whose presence these remains were taken out of the cave and by whom they were packed up for further observation, says that many of the bones of the megaceros were evidently split for their marrow, and several elk canon bones were found fashioned into awls and gauges, showing that man was not only contemporaneous with the giant stag of Ireland, but also may have in some measure helped to exterminate it. The explorations of this cave are still going on, and they promise to open out a new era in the prehistoric history of Ireland.

TUNNELLING SAHARA INTO A LAKE.—It would be a curious feat if the desert of Sahara could be converted into a lake, but an English engineer has sought out a way by which this might be done, and after all beyond the range of possibility. One of Africa's large depressions, which the French are now exploring, is that of Triton, which is 210 feet below the level of the Mediterranean. The bottom of this depression is composed of a soft, chalky clay, which can be easily cut through. The engineer proposes to cut a channel from the Gulf of Gabes to the Triton depression, and to let the waters of the Mediterranean flow in. The channel would be about 100 feet wide at the bottom, and would require to be cut through a ridge of sand hills 30 feet high. The length of the channel would be about 100 miles. The engineer estimates that the cost of the work would be about $5,000,000, and that it would take about two years to complete it. The lake would be about 150 miles long, and from 30 to 40 miles wide, and would have an area of about 4,000 square miles. The engineer thinks that the climate would be greatly improved by the change, and that the rainfall would be increased. He also thinks that the lake would be a source of wealth, as it would abound in fish, and would be navigable for small steamers.

Educational.

HIWASSEE COLLEGE,
EAST TENNESSEE.

FOUNDED 1849. Offers superior advantages and is healthily located.
The Male Department is located in the flourishing community, Jasper, on the Cumberland River, East Tenn., Va. and Ga. R. R.
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This Institution is in session the entire year. There are three terms. Field rep's, Lectures, Private Lessons and Set Office Practice, Text-books and Stationery furnished to students. Graduates are assisted in securing lucrative employment in banks, counting-houses, railroad offices, etc. Lectures, weekly, on Book-keeping, Penmanship, Commercial Law, Commercial Customs, Business Practice, Correspondence, Arithmetic, Grammar, Spelling, Letter-writing, Phonography, Telegraphy, etc. Illustrated by the practical exercises of a well-conducted, GEO. SOULE, President.

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1. Literary and Scientific, with Professors and Tutors.
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Augusta Female Seminary,

T[illegible]

Woodville Female Seminary,

A[illegible]

The Lüpnet-LeRoy Institute,

A[illegible]

REFERRING TO THE ABOVE MADAME BLOOD LELEUX will be seen that her schools and home [illegible] the care of the children she has [illegible] and [illegible] the high trust they have assumed. She proposes to [illegible] connected with the institution. For terms and particulars apply to the principal.

WINTELER & RICKS,
DEALERS IN
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Millinery Materials, Hats and Bonnets
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Low Down, Church Bells,
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WATCHES.
LADY'S GOLD WATCHES $40
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A [illegible]

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RHEUMATISM OR GOUT
ACUTE OR CHRONIC
SALICYLICA
SURE CURE.
Manufactured and sold under the above trade-mark by the
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OF PARIS AND LEIPZIG.
IMMEDIATE RELIEF WARRANTED. PERMANENT CURE GUARANTEED. Now exclusively used by all celebrated Physicians of Europe and America, because a Simple, Harmless, and Reliable Remedy for all such complaints. The highest Medical Academy of Paris report 76 cures out of 100 cases within three days. Secret: The only discovery of the poisonous Uric Acid, which exists in the Blood of Rheumatic and Gouty Patients. Price $1.00 per Box. Directions in English, German, French and Spanish. Sold by leading Druggists throughout the United States. ENDORSED BY PHYSICIANS. Sold by all Druggists. Address
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MARBLE
—AND—
GRANITE
TOMBS, MONUMENTS AND GRAVE STONES.
Mantels, Grates, Hearths, Tiling, Flagging, etc.
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PRESERVERS AND PACKERS OF
SHRIMP, FRESH OKRA, ARTICHOKES
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FOR SALE BY WHOLESALE AND RETAIL.

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PHOTOGRAPHS

D. H. HOLMES
153 Canal Street, — — — *75 Bourbon.*
Our Stock of Spring Goods is now complete, consisting of
SILKS, LACES, DRESS GOODS IN WOOLS,
BLACK GRENADINES IN SILK AND WOOL,
LINEN LAWNS, ORGANDIES, AND PIQUES.
HOSIERY in all Styles and Colors.
A Complete Assortment of [illegible]
SAMPLES sent Out of City free.
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REYNOLD'S IRON WORKS
J. W. HOTCHKISS, Superintendent.
Corner South Market and Bolton streets.
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Reynold's Reversing Wrought Iron Screw,
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Improved Patent Head and Follower.
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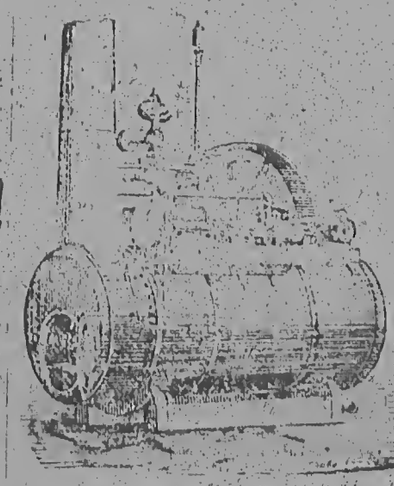

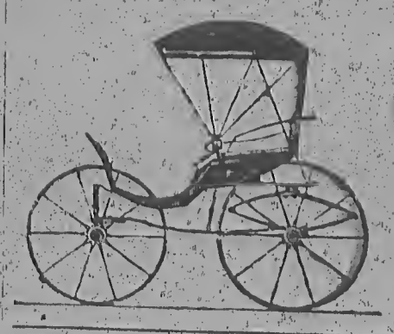

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Strong, Simple [illegible]
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OF EVERY STYLE AND [illegible]
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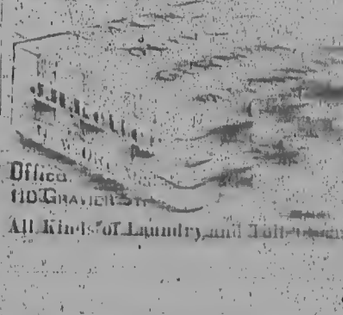
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WHOLESALE AND RETAIL
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SETTEES AND CHAIRS
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ELECTRIC
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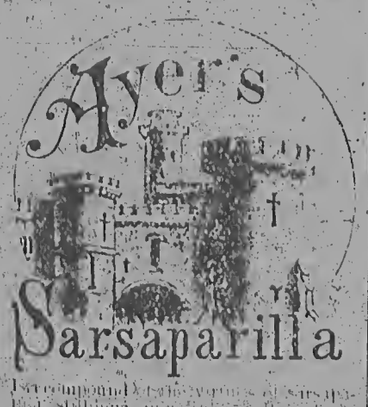
Ayer's Sarsaparilla



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SOLD BY ALL DRUGGISTS EVERYWHERE.

For compound [illegible] of Sarsaparilla, Stillingia, [illegible] Iodide of Potash, and the [illegible] Iodide of Iron, all [illegible] blood-making, blood-purifying, and [illegible] strengthening properties. It is the purest, safest, and [illegible] most effectual blood medicine known, and is [illegible] to the public. The [illegible] of medicine and chemistry have never produced [illegible] remedy for the [illegible] to cure [illegible] diseases resulting from impure blood. It cures Scrofula, and all scrofulous diseases, Erysipelas, Rose or St. Anthony's Fire, Pimples, and Face-grubs, Pustules, Blotches, Boils, Tumors, Tetter, Humors, Salt Rheum, Scald-head, Ringworm, Ulcers, Sores, Rheumatism, Mercurial Disease, Neuralgia, Female Weaknesses, and Irregularities, Jaundice, Affections of the Liver, Dyspepsia, Exhaustion, and General Debility.

By its searching and cleansing qualities it purges out the foul corruptions which contaminate the blood, and cause derangement and decay. It stimulates and enlivens the vital functions. It promotes energy and strength. It restores and preserves health. It infuses new life and vigor throughout the whole system. No one suffering from any disease which medicine can cure should despair, who will give Ayer's Sarsaparilla a fair trial. Remember, the earlier the trial, the speedier the cure.

Its recipe has been furnished to physicians everywhere, and they are recommending its superior qualities, and prescribing it in their practice.

For nearly forty years Ayer's Sarsaparilla has been widely used, and it possesses the confidence of all who have experience of its wonderful curative virtues.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	21	22
New York, choice	16	17
Coffee, ₩ lb.:		
Rio, fair	— —	13¾
Rio, good	— —	14¼
Rio, prime	— —	15
Candles, ₩ lb.:		
Star, best brands	11¼	— —
Corn Meal, ₩ bbl.:		
Choice	— —	2 75
Cheese, ₩ lb.:		
Factory	6	— —
N. Y. cream and English dairy	9½	10
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	— —
XXX	4 25	4 50
Choice XXX	5 00	— —
Choice family	5 25	— —
Fruits:		
Dried apples, ₩ lb		— —
Dried peaches, ₩ lb	2½	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	1
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, test	20	23
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, 10 barrels, best	58	60
Molasses, in barrels:		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquel strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	5¼	5½
Fair	6¼	6¾
Prime to choice	7¼	— —
Soap, ₩ box:		
XXX Palm	3 50	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	2½	3
Salt, in sacks:		
Fine	1 25	1 35
Coarse	82½	90
Sugar:		
Good fair	— —	— —
Prime	7	— —
Choice	7¼	— —
Yellow clarified	7¾	7¾
White clarified	— —	— —
Crushed	9	— —
Powdered	8¾	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75¾	1 10
Green imperial	80	90
Tobacco:		
Low cut		60
Medium		80
Good to fine		1 00
Low leaf		50
Medium		60
Good		75
Fine		90
Selections		1 00

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	45	— —
White	— —	— —
Mixed	40	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ ton	16	— —
Hay, ₩ ton:		
Prime	17 00	18 00
Ordinary	14 00	15 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	6	7
Shoulders	4	— —
Sides, clear rib	5	— —
Sides, clear	5¼	— —
Hams, sugar-cured	11	— —
Mess Pork, ₩ bbl	9	9
Dry Salted Meats:		
Shoulders	3¾	4
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	8
Choice, in tierces and barrels	7¾	8

EXCELENTS.

Potatoes, ₩ bbl	1 75	1 75
Onions, ₩ bbl	2 00	2 00
Apples, ₩ bbl	1 50	3 00
Cabbages, ₩ crate	1 00	2 00

WOOL.

Burry	9	12
Louisiana, clear	20	22
Lake, clear	24	26

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow best, per bundle, 80 ties and buckles	— —	2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 50	4 00
Young	2 50	3 00
Ducks	1 50	2 00
Geese	3 50	4 00
Turkeys	3 50	— —
Eggs, ₩ dozen:		
Western	10	— —
Louisiana	10	15

IT IS WORTH A TRIAL.

"I was troubled for many years with Kidney Complaint, Gravel, etc.; my blood became thin; I was dull and inactive, could hardly crawl about, and was an old worn out man all over, and could get nothing to help me, until I got Hop Bitters, and now, I am a boy again. My blood and kidneys are all right, and I am as active as a man of thirty, although I am seventy-two, and I have no doubt it will do as well for others, of my age. It is worth the trial.—Father. (Adv.)

The Rev. John Brown, of Haddington, was in the habit of proposing, on festive occasions, a certain young lady as his toast. Having abandoned the practice, he was asked for a reason. "Because," said he, "I have toasted her for sixteen years without being able to make her brown, and so I've resolved to toast her no longer."

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventative for yellow fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. One reason why they are of such value is that they stimulate the digestion, and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price, 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, August 11, 1879.

COTTON.

The market continues quiet with a moderate inquiry, and the sales thus far confined to a few small lots. Classed middling sold at 10⅜.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	9¼	9¼
Ordinary	9¾	9¾
Good ordinary	9¾	9¾
Low middling	10⅜	10⅜
Middling	10¾	10¾
Good middling	11	11
Middling fair	11¼	11¼

Sales to-day, 200 bales. Market quiet.

Receipts at United States ports, week ending Monday, August 11, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	370	689	951
New Orleans	54	13	578
Mobile	4	15	242
Savannah	4	3	761
Charleston		1	568
Wilmington			147
Norfolk	22	45	291
Baltimore			6
New York			145
Boston	47		171
Philadelphia			7
Various			32
Total	527	766	3,102

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10.08 @ 10.10	10.23 @ 10.25
February	10.18 @ 10.21	10.36 @ 10.38
March	10.29 @ 10.32	10.45 @ 10.47
April		
May		
June		
July		
August	11.1. @ 11.12	11.25 @ 11.35
September	11.05	11.17 @ 11.18
October	10.53	11.06 @ 11.09
November	10.40	10.53 @ 10.56
December	10.41	10.56 @ 10.58

Sales, 115,000 bales. Market firm.

A JOKE RETURNED.—The Palmyra Enterprise, published in Jefferson county, Wisconsin, relates this new dog story—and a pretty good one. A gentleman connected with the United States Lake Survey, in this city, was engaged one day on the skirt of a wood in Indiana. Near him, sleeping lazily in the sun, lay his faithful dog, Tiger. Thinking to have some fun with the dog, he gave a shout and jump into the thicket as if all the game ever protected by game laws from marauding hunters was thrashing through the bushes. As he expected, Tiger came bounding and barking to the fray, and soon detecting the trick that was played upon him, sneaked back to his lair and lay down again. The surveyor resumed his duties, and was hard at work for two or three hours, when, all at once, the dog rose from his sleep, set his ears and eyes in direction of the wood, gave a bark and made a rush to the furs depths. The surveyor followed the noble brute to a tree up which he was sending emphatic congratulations to the prey, but when the surveyor came and began anxiously to scan the boughs for the hiding game Tiger gave a satisfied "Ar-Wooh!" bestowed a glance of contempt at the surveyor, and striking a dignified gait stalked back to his couch with the appearance of a dog that had squared up all accounts with the Lake Survey, and had left nothing due on either side.

At the cooking lecture, lady solicitquizing: "Now that she's got it cooked, I wish she'd tell us how to use up cold mutton." Next lady overhears and remarks: "I have some infallible recipes." First lady, alert with pencil and note-book: "Will you please favor me?" Second lady: "Six boys!"

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS.—The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 c. DR. TOBIAS' VENETIAN HORSE LINIMENT in Pint Bottles, at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 42 Murray street, New York.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Consumption, Bronchitis, Catarrh, Neuralgia, Headache, Diseases of Women, and the large class of ailments arising from impoverished blood, or a debilitated condition of the nervous system, and which doctors so much need to understand.

LOSS OF VITALITY IN SOUTHERN LATITUDES is the new affliction which the Compound Oxygen so successfully controls.

STRONGLY ENDORSED by Hon. JUDGE KELLEY, Gov. ARMSTRONG, Hon. MONTGOMERY BLAIR, Ex-Gov. LADIMAN, of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on Compound Oxygen, with many testimonials to most remarkable cures, sent free. Address DRS STARKEY & PALEN, 1109 Girard St., Phila.

DISCOVERY by which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5. $1 to accompany the order and balance to be paid when medicine is delivered.

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CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug such as Arsenic etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is endorsed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

Religious Notices.

DISTRICT CONFERENCES.

MISSISSIPPI CONFERENCE—*Notice*—The Brandon District Conference has been changed from Lake to Brandon, and will be held in connection with the Brandon Camp Meeting, September 18 21. The opening sermon will be preached by Rev. C. McDonald, September 18, at eleven A. M. Recording stewards are requested to take or send their Quarterly Conference Journals to the seat of the Conference.

32 WILL H. LEITH, P. E.

CAMP MEETINGS.

OUR camp meeting at Mount Zion, Hayneville circuit, Louisiana Conference, embraces the fourth Sabbath in September, commencing the Thursday before. Preachers are requested to attend. Plenty of people to preach to. A good preachers' tent, and all necessary accommodations. (33) JOHN A. MILLER, P. C.

THE camp meeting at the Little Texas camp ground, Montgomery district, will begin on Friday, August 22, 1879 at seven o'clock P. M. A cordial invitation to all preachers who may desire to attend, with the assurance that they will be cared for.

33 T. F. MANOUM, P. E.

THERE will be a camp meeting at Canton, on the S. and N. Railroad of Alabama, commencing on Thursday, August 28, and continuing one week. Ministers of the gospel are invited to attend. (34) W. A. RICE, P. C.

THE camp meeting at Cox's camp ground will begin on Friday night before the second Sunday in September. The camp ground is on the Selma, Rome and Dalton Railroad, thirty-seven miles from Selma. The meeting is to be held on the self-sustaining plan. All preachers are invited to attend.

34 L. C. CALHOUN, P. C.

THE Providence Camp Meeting will commence on Thursday, August 28. Hacks will leave Hazlehurst at three o'clock P. M. on Thursday, Friday and Saturday, for the purpose of conveying ministers to the camp ground. Ministers generally are invited to attend. Ample accommodations will be provided for the public.

32 J. T. ALFORD, Sec'y of Association.

THERE will be a camp meeting at China Grove, Pike county, Miss., on Tuba Grove circuit, Mississippi Conference, commencing on Wednesday, September 24 1879. The meeting will be conducted on the self-sustaining plan. A boarding tent on the ground. Terms reasonable. Ministers of the gospel will be provided for, and are invited and requested to attend.

DAVID SESSUMS, P. C.

THE camp meeting at Sims' Chapel will begin on Thursday night before the second Sunday in September. Dr. Wm. Worth will have charge of the meeting.

W. HARGROVE MORRIS, P. C.

THE camp meeting at Asbury Camp Ground will commence on Friday night before the third Sabbath in September. Ministers are respectfully invited and will be well cared for. We expect to have our new shed completed. The meeting will be strictly on the self-sustaining plan. (31) ROBT. SMILIE, P. C.

THE annual camp meeting at Heath's Springs will commence on Thursday before the fourth Sunday in August, at half-past seven P. M., and will continue from six to eight days. Hacks will run between the camp ground and Buckatunna station, on the Mobile and Ohio railroad. The trustees will have all ministers taken to and from the camp ground free of charge.

Rev. E. Wadsworth, D. D., presiding elder, will have charge of the meeting, and a number of eminent divines from Alabama and Mississippi are to be present.

J. H. JAMES, P. C.

BLAIR'S SPRINGS, Alabama.

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—FOURTH ROUND.

Valley station, at Pine Grove	Aug. 30, 31
Tuscumbia station	Sept. 6, 7
Oakland circuit, at Pleasant Hill	13, 14
Cypress circuit, at New Homewell	27, 28
Shoal circuit, at Turkey Creek	Oct. 4
Rogersville circuit, and Lexington mission, at Asbury	11, 12
Leighton circuit, at Union	18, 19
Waterloo circuit, at Paleville	25, 26
Chickasaw circuit	Nov. 1, 2
Burleson mission	8, 9
Frankfort circuit	15, 16
Collinsville mission	11
Florence station	15, 16

31 R. A. TIMMONS, P. E.

MISSISSIPPI CONFERENCE.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Clear Creek	Sept. 6, 7
Prairie, at [illegible]	20, 21
Newton	27, 28
Lebanon	Oct. 4, 5
Walnut Grove, at Walnut Grove	11, 12
Leaf River	18, 19
Brandon	Nov. 1, 2
Raymond, at Wesleyanna	8, 9
Fannin	15, 16
Carthage	22, 23
Forest, at Morton	29, 30

31 WILL H. LEITH, P. E.

A REFUSED.—The young men of this hirsute generation know nothing of the strong feelings of prejudice which a man encountered thirty years ago who wore a moustache. A correspondent of the Boston Journal tells of an experience he had in 1847. He says: I was then a young man just entering business, and had the hare-faced impudence to allow what little beard Nature had blessed me with to grow, not excepting the upper lip. (I do not think there were more than two or three men in Boston who dared to wear a moustache, and they were foreigners.) One day I had applied to the Washington bank for a discount; the president was the father of J. Charles Baldwin (whose residence was at or near the corner of Essex street.) The notes were returned with word that "nothing was done." As I never had been refused before I thought it strange, and I immediately interviewed the cashier, who referred me to the president. I found him in his room, and, approaching him, I asked why the notes could not be discounted. Raising his eyes, and scanning my face, he replied: "We cannot discount notes for a person who wears a shoe-brush on his face." Argument was useless, and, rather than give up my moustache, which has never been shaved to this day, I removed my account to another bank.

It is said that Joseph Cook illustrates motives by saying that when a boy steals apples, the apples are the external objective motive; the boy's love of apples is the internal subjective motive, and his decision to steal them the moral motive. One of the Sunday-school papers adds that if the owner of the apples comes along at the right time the sole of his boot becomes the external locomotive.

MISCELLANEOUS.

Regular Opelousas Mail Packet.

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TUESDAYS—On arrival of 4 P. M. train.
WEDNESDAYS—EXCURSION—On arrival of 9 A. M. & 3 P. M. and 6 P. M. train.
THURSDAYS—EXCURSION—On arrival of 9 A. M., 3 & 6 P. M. and 8 P. M. train.
FRIDAYS—On arrival of 9 A. M. train.
SATURDAYS—EXCURSION—On arrival of 9 A. M. and 4 P. M. trains.

Returning—Leaves Mandeville:

MONDAYS—7 A. M.
TUESDAYS—7 A. M.
WEDNESDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
THURSDAYS—EXCURSION—7 A. M., 1 P. M. and 6 P. M.
FRIDAYS—7 A. M.
SATURDAYS—EXCURSION—7 A. M., 1 P. M., and 6.30 P. M.

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JULY 1st, 1879.

Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 5, 6, 6.35, 7, 7.30, 8, 9, 10, 11, 11.30, 12, 12.30, 1, 1.30, 2, 2.30, 3, 3.30, 4, 4.30, 5, 5.30, 6, 6.30, 7, 8, 9, 10, 11.

Last train from the Lake at 11 P. M.

During the week at 6.30, 8, and every hour until 4, after which hour the above schedule will be used until 9 P. M. Last train from the Lake at 10 P. M.

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PHILLIP HIRSCH, Cooper.

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BUFFALO LITHIA WATER,

For Malarial Poisoning,

Affections Peculiar to Women, etc.

TESTIMONY OF DISTINGUISHED MEDICAL MEN.

EXTRACT FROM LETTER OF DR. WM. T. HOWARD.

Of Baltimore, Professor of Diseases of Children in the University of Maryland, of August 1, 1878.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. I attribute to the Alkaline debility attending upon the fatty convalescence from grave acute diseases, and more especially to the anæmia and cachexia incident to MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES, to which it is certainly far superior, and ALL THE AFFECTIONS PECULIAR TO WOMEN that are remediable at all by mineral waters. In short were I invited again to state from what mineral water I have seen the most and most speedy benefit in Malarial Poisoning, I would without hesitancy say the Buffalo Springs, in Mecklenburg county, Virginia."

MALARIAL POISON.

Extract from our own observation of Dr. John H. Pettigrew, of Jackson, Tenn., on the Therapeutic Action of the Buffalo Lithia Waters, at Virginia Mineral Springs, in February, 1877.

"Their great value in MALARIAL DISEASES and SEQUELÆ has been most abundantly and satisfactorily tested; and I have no question that it would prove a valuable and large item in the treatment of the second stage of yellow fever which so terribly afflicted the Mississippi Valley during the past summer. I prescribed it in my own and gave it to a number of suppressed urine yellow fever and decided antagonist to all distressing and dangerous symptoms. The patient recovered, how far the water may have contributed to that result, I will not pretend to say, but a single case I do of course claim much credit for. There is no doubt, however, about the fact that its administration was attended by the most beneficial results."

These Springs are now open for visitors. The waters may be had at the Springs at $5 per case of six gallons, or may also be had of L. LYONS, No. 42 and 44 Camp Street, New Orleans, at $6.50 per case now. Springs pamphlet sent to any address.

THOMAS F. GODDE,
Proprietor Buffalo Lithia Springs.

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TRUNKS,

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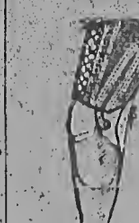

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, AUGUST 21, 1879. NO. 34.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

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G. T. LATHROP, Publisher.

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[illegible]

NEWS OF THE WEEK.

DOMESTIC.

WASHINGTON, Aug. 11.—The National Board of Health has received the following telegram from Secretary Thompson, dispatched at Walnut P. Smith, Chief of Marine Hospital Service at Brownsville, Texas, Aug. 10, to Surgeon General Hamilton at Washington, dated August 1, says: We have a yellow fever epidemic worse than New Orleans last year. People dropping dead in the streets. The Government Relief Corps is completely demoralized.

FALL RIVER, Aug. 12.—Wilbur Palmer, third Treasurer of the American Linen Company, has been missing since Saturday, and a deficit of $10,000 in cotton goods and $4,000 in money is reported.

MOBILE, Aug. 13.—From communications received at the Board of Health, it is apparent that the yellow fever epidemic is confined to a few localities, and is decreasing. Reports are received from all parts of the State, and there is no fever anywhere except in Mobile and Bayou La Batre. The Board of Health has issued a circular to the effect that the danger from yellow fever is over, and that the quarantine restrictions against the city of New Orleans will be removed on and after Friday, August 15, 1879.

JOHN MOORE,
Secretary Board of Health.

Surgeon Carnochan has been assigned to the command of the U. S. Revenue Marine steamer Dallas, now at New Orleans, and will relieve Captain Shoemaker.

ST. LOUIS, Aug. 12.—Last night's storm was very severe, and many houses were unroofed, and trees blown down. Reports from the interior of the State indicate that the storm was very severe in many localities. Several persons were killed by lightning, and many cattle were killed. Reports from the crops are very encouraging.

RICHMOND, Aug. 12.—Dr. Thomas H. Burgess, a well-known Methodist preacher, minister, died yesterday aged [illegible].

BOSTON, Aug. 12.—Hon. Benjamin Tremain, of Troy, was robbed of the American Bible Society's watch, worth $300, yesterday, between 11 and 12 o'clock last night. Loss [illegible] to $5,000 several thousand were [illegible] in bank notes.

MEMPHIS, Aug. 13.—Fifteen cases in all were reported to the Board of Health to-day. Total deaths since last report, two additional deaths have occurred.

The Tennessee State Board of Health advises well to-morrow to the removal of the sick where yellow fever exists.

Guards will be placed to prohibit communication with the [illegible].

Dr. J. Long, Pittsburgh, fell ill here, and died in Mobile.

MEMPHIS, Aug. 14.—Miss Birdie Hall, adopted daughter of A. J. Hall, Esq., died at the White House, Tenn., was taken sick with yellow fever on Monday.

Dr. R. W. Mitchell, who returned from Bartlett, Tenn., yesterday, reports a negro sick with fever, near that town. His infection can be traced to his family.

FOREIGN.

LONDON, Aug. 11.—Daniel Bowers, jr., shot Captain Hall, of the steamer Lord Clive, while on board that vessel, on the 4th inst. Bowers was arrested, and, after examination, committed for trial.

LONDON, Aug. 12.—Dispatches from Constantinople to the Times say that the Porte has decided to withdraw the Turkish troops from Thessaly and Epirus, and to leave the settlement of the boundary question to the Powers.

LONDON, Aug. 13.—Advices from Cape Town, South Africa, dated July 22, say that the Zulus have attacked the British camp at Ulundi, and were repulsed with heavy loss. The British loss was 12 officers and 70 men killed, and 80 men wounded.

LONDON, Aug. 14.—Lord Chelmsford, commanding the British forces in Zululand, telegraphed from Ulundi, July 4, that the Zulus had been defeated with great slaughter. The British loss was 12 officers and 70 men killed, and 80 men wounded.

LONDON, Aug. 16.—There was a disturbance at Langan, Ireland, yesterday between a Home Rule procession and the police, who charged on the mob with fixed bayonets. Many of the police were wounded by stones. The violence of the crowd was so great that the police fired upon them and killed one and wounded two. The mob subsequently wrecked Lord Langan's gate lodges and the house of a Protestant.

NAPLES, Aug. 17.—A stream of lava flowed from Mount Vesuvius Friday as far as the base of the crue, but there was no eruption Saturday.

BELGRADE, Aug. 17.—Eight thousand Albanians are now threatening the Servian frontier.

FREDERICKTON, N. B., Aug. 17.—There was a heavy frost in some parts of the country last night. The weather is cool to-day.

HAVANA, Aug. 18.—One hundred deaths from yellow fever occurred here last week, being an increase of seven as compared with those of the preceding week. If the prevailing drouth continues the present fine prospect of the crop will be seriously impaired.

LONDON, Aug. 18.—A Calcutta dispatch to the Times says: Rain in Cashmere might prevent a free crop and so the famine average crop. The statement made some time ago that this would be enough to support the people rests upon the assumption apparently on values well founded, that all of the inhabitants have either perished by famine or emigrated.

OTTAWA, Aug. 18.—All is quiet to-day. The troops are still under arms. The Royal Rifles were removed from Sarsfield Camp to Quebec's wharf during the night. The rumor that rioters had seized upon the arms stored at Levis as well as the Lower Quebec, is incorrect.

Last night, the Mayor had read on all upon the streets of the city a number of proclamations and handbills of the various military bodies now under arms. It was decided to request the Government to place the whole of the city and county under the provisions of the Riot Act.

SAN FRANCISCO, Aug. 18.—Advices from Apia, via Port Townsend, by the steamer Wilson, say the hurricane of March 16 was followed by the formation of a civil government. It was organized by the citizens of Apia, May the 22d of August, in accordance with the wishes of a mass meeting held July 7. The people assembled in large numbers, and with enthusiasm, with banners, flags and music. Three cheers were given for Malietoa, and three for Queen Victoria, and three for the United States. Captain Mullan, of the United States steamer Adams, was present, and made a speech, and also Captain Hand, of the British steamer Conway. Malietoa was proclaimed King of Samoa, and the Chief Justice administered the oath of office. Malietoa then appointed his Ministers of State, and the Chief Justice administered the oath of office to them. Malietoa then made a speech, in which he said that he would govern the people justly, and that he would be a father to them. He would not oppress them with taxes, but would only require them to work on the roads for a few days in the year. He would not allow any one to be punished without a fair trial. He would not allow any one to be punished for his religious belief. He would not allow any one to be punished for speaking against the Government. He would not allow any one to be punished for his political opinions. He would not allow any one to be punished for his religious belief

The Christian Advocate.

THURSDAY, AUGUST 21, 1879.

WAITING.

I have two little angels waiting for me,
On the beautiful banks of the crystal sea;
Not impatiently wait my darlings there,
For bright robes on their brows so fair,
And their little harps ring out so clear,
So soothingly sweet to Faith's listening ear;
They live in the smile of the Saviour's love,
Who so early called my darlings above.

I have two little angels waiting for me,
On the beautiful banks of the crystal sea;
Forever free from sorrow and pain,
Sinless and pure from all earthly stain;
Never in erring paths to rove,
Safe in the bosom of Infinite love,
Evermore, evermore walk in delight,
Those beautiful angels robed in white.

I have two little angels waiting for me,
On the beautiful banks of the crystal sea;
When my weary heart is throbbing with pain,
And I fain would clasp my darlings again,
I'll look away from the earthly strand,
To the beautiful fields of the Better Land
I'll think of the angels waiting there,
And offer to God a thankful prayer.

I have two little angels to welcome me,
When I, too, shall stand by the crystal sea;
When the Great Refiner His image shall trace
In the heart He has won by His saving grace,
And in robes of Christ's own righteousness dressed,
My spirit all seek the home of the blest;
On the beautiful banks of the crystal sea,
My darling, still waiting shall welcome be.

—Selected.

NOTICE BY THE EDITOR.—We publish the above by request. There is a great deal of tenderness and beauty in the poem. The line, "And in robes of Christ's own righteousness dressed," smacks strongly of imputed righteousness, and is not in accord with our Methodist doctrine.

From the Work.

TOM'S CREEK, LOUISIANA.

MR. EDITOR: The unprecedented revival with which God has blessed this country for the last two months still continues to widen in breadth and deepen in interest.

Last Saturday quite a number of "holy brethren" accompanied me into a French settlement, where I had appointed a two days' meeting. We found a brush arbor erected, and people from all quarters. The attention to the word was profound, their hospitality open and lavish. On Sunday the whole congregation, Americans and French, were swept away with the power of the gospel. I don't think there was a man in the congregation that did not come forward for prayer. To show their appreciation, one of my stewards lifted a collection, and $21 50, for the support of the ministry, was the result. Seven accessions, four children baptized, a society organized by request, is the visible good accomplished.

They are now at work building a house of worship, and Methodism there is a fixture. I have been requested to go ten miles farther down among this people, and preach the funeral of two young men who died recently. I have consented, and appointed a two days' meeting for the fourth Sabbath in August. Let the whole church pray for this work. It seems to me that God has opened the door to this people. The field is now white unto the harvest. From neighborhoods far and near they cry: "Come over and help us." We need nothing but the Holy Ghost in this great work. As a result of the revival, 115 accessions to date, 175 conversions, while more than 100 witnesses bear testimony to the power of the cleansing blood.

JULY 28. W. HICKS.

LEESBURG, ALABAMA.

MR. EDITOR: I have just closed my third protracted meeting. The first, held at McKenzie's Chapel, closed on Thursday after the third Sabbath in July. The Lord was graciously present with us there. The church was revived and made happy in the love of God. Sinners were converted, and united with God's people in praise and thanksgiving. Fifteen were added to the church. On Saturday before the fourth Sabbath in July I began service at Asbury Chapel. The weather was unfavorable, but, thank God, the effort was a success. The church was blessed, and many are glad that they lived to enjoy the occasion. There was but one accession to the church. On Saturday night before the first Sabbath in August I began service at Bethlehem. The weather was still unfavorable, and the fruits of good here were not so manifest as at the other points, but I must believe there was much good done. Sister McKay, daughter of the Rev. H. Huggins, died during the progress of this meeting, and, though she was among strangers, there were true mourners at her grave.

Yours fraternally,

AUGUST 4, 1879. SAMUEL MILLER.

PENSACOLA DISTRICT, ALABAMA CONFERENCE.

MR. EDITOR: I have seen much to encourage me lately. So far, on my third round, nearly all my quarterly meetings have been perfumed with good results. I hear of good meetings at other points on the district.

At Forest Home, on the Monterey circuit, they have just completed a handsome church, which I am to dedicate next Sunday. At Brewton, on the Pollard circuit, there is a neat church going up. As I passed Powelton on yesterday I saw the frame of their new parsonage, and the ring of hammers gave promise of its completion at an early day.

I have just returned from a visit to Perdido mission. Up to last Conference there was no church house or organized society in the bounds of this mission. As it was left to be supplied, I employed Rev. L. A. Jones, a local preacher of experience, to go and survey the field, and organize the work. He selected five points in the territory at which he proposed to build houses of worship. At these points he has been preaching, in the grove or in private houses. He has succeeded in building two churches, another is begun, and he hopes to build two more before Conference.

Bro. Jones began organizing societies by taking 10 members from the Powelton circuit. To these he has added 79 more, giving him 89 members and four organized societies. He has four Sunday-schools and 65 scholars. Up to date 31 children have been baptized. My quarterly meeting for last Sunday was at Ross' Point, on Perdido Bay. We held the meeting in one of Bro. Jones' new churches. The meeting was one of interest. The congregation was large and attentive. There were 10 or 12 conversions, and 14 accessions. The outlook at this point is very hopeful. Bro. Jones is serving this work at great personal sacrifice, only $100 appropriated; but he is doing a good work, and will gather fruit unto life eternal. If some man who has money to spend for luxuries or superfluities would send me $50 for him it would be a good investment, the coupons of which would be good when this world is burned to cinders.

I have also visited the Yellow River and Gravella missions. The Gravella mission is served by Rev. M. M. Graham, who is doing well under the circumstances. A large portion of the territory in this mission is sparsely settled. But the great trouble is the multiplicity of faiths and orders among the people. The Northern Methodist, Protestant Methodist, Congregational Methodist, Southern Methodist, Missionary Baptists, Freewill Baptists, Independent Baptists, Hard-Shell Baptists, Universallats, Campbellites, and the Latter Day Saints, or Mormons, are all there. What is best to do for this territory, or a large portion of it, I am not prepared to say. Of one thing I am persuaded, viz.: It is useless for the Alabama Conference to think of establishing the Methodist Episcopal Church, South, in that territory by an appropriation of $200 a year. I may have more to say on this point at another time.

The same difficulty exists in a portion of the Yellow River mission, though, as a whole, it is more hopeful than the Gravella mission. With proper culture I think a self sustaining work might be made out of Yellow River in the course of a few years.

We have two more camp meetings to hold. One at Douglasville, Pollard circuit, embraces the first Sunday in September; another at Asbury, Sepulga circuit, embraces the third Sunday in September.

We are having heavy rains. The crops are badly injured already, and no indication of fair weather as yet.

AUGUST 7. SAM M. LANE.

SELMA DISTRICT CONFERENCE.

MR. EDITOR: The Selma District Conference met in the pleasant and enterprising town of Marion, in Perry county, Ala., at nine A. M., Friday, July 18, 1879.

The presiding elder, Rev. John W. Robb, presided over the meeting to the entire satisfaction of all concerned.

The session was short, but remarkable for its harmony, and the vast deal of pleasure, as well as profit, that it afforded all present. The requirements of the Discipline were all fully met, and the reports were encouraging. The Sunday-school interest, especially, is receiving more attention from the guardians of the church than it ever has. But two pastors out of fourteen were absent, both the charges of whom were well represented by laymen. The Southern University was represented by J. Lewis, Jr., D. D., Vice Chancellor, whose report inspired the friends and patrons of the institution with the hope of certain success.

In the gloom and sadness caused by the very sudden and unexpected death of Dr. L. M. Smith, the Chancellor, the fathers and mothers of Alabama, and the adjoining States, who have sons they wish to educate in heart as well as in head, have occasion to rejoice that Dr. Lewis will succeed him as Chancellor, and who is in every sense qualified to fill the vacancy.

Prominence was given to divine service, and the preaching was instructive and edifying. Marion, for hospitality and intelligence, cannot be excelled.

East Selma was elected as the place for holding the next session of the District Conference; J. R. John, George Fontaine, W. W. Sheppard and B. M. Huey were elected as delegates, and J. C. Dozier and J. M. Jeffries as reserve delegates, to the ensuing Annual Conference.

GEO. FONTAINE, Sec.

MONTGOMERY DISTRICT CONFERENCE.

MR. EDITOR: The Montgomery District Conference met in Seale, Ala., July 31. Rev. T. F. Mangum, our presiding elder, conducted the business of the Conference well. In some respects the district shows signs of improvement. All of the interests of the church were looked into.

The Conference was impressed that the Alabama Conference Female College at Tuskegee had the right man at its head; and, more, the patrons of Dr. Massey are pleased and satisfied with him.

The people of Seale were so kind and hospitable, and if they only opened their hearts to receive the truth so faithfully and earnestly preached to them, as they did their homes to receive the Conference, all will be well for them in that day.

Tallassee was selected as the place to hold the next Conference. J. M. Brannon, B. M. Washburn, J. H. Harris and R. T. Davis were elected delegates to the Annual Conference; Isaac Hill and O. D. Smith, alternates.

J. H. HARRIS, Sec.

POPLAR SPRINGS, MISSISSIPPI.

MR. EDITOR: This is truly an outpost of Methodism, situated in the heart of a Baptist community, in the northern part of Marion county. About one year ago a Methodist Church was established at this place with only a very few members. Since that time we have had regular preaching. We have lived on in a careless, humdrum sort of a way until this summer. At the beginning of this year Bro. Brown was sent to us, and we are happy to say that he has waked us all up to a sense of our Christian duty. He has just closed a protracted meeting here, assisted by Bros. Ball and Callaway. We rejoice to say that God was with us, and manifested His power in the conversion of souls, and in rousing the lukewarm. Eleven were added to the church. Several adults and children were baptized. I will say right here that our Baptist brethren helped us a great deal. May God bless us all, and continue His work in our midst.

Yours truly,

AUGUST 3, '79. J. CARLEY.

Letter to the Advocate.

DEAR ADVOCATE: I've just been thinking what a delightful thing it would be to make a flying visit with you this week to all the dear homes of the ADVOCATE family. The many smiling faces I would see would do me a world of good, and be a joy forever. The many cheery voices I would hear exclaiming: "Ah! here is the ADVOCATE, like an old friend, always welcome," would serve to light up the darkest day with its pleasant memory. If by chance we should find in any of these homes long faces, frowns and crinkers, we would take French leave, and hasten on to find "meals (or faces) more attractive."

But, alas for my novel thoughts, dear old ADVOCATE, for I am not at 112 Camp street, and could not execute these wild wishes if I were so I will only imagine I have been with you for at least one humble cottage home in dear old Mississippi, and help you tell what you saw there. You saw one of God's dear, patient, suffering children. The dear "Invalid" (whose touching articles have so often enriched your columns) stretched upon a bed of pain. You have seen her lying there so many weary weeks and months; and and even years. Lying there without a hope of ever being any better. Lying there with but few of life's comforts, and none of its luxuries. Lying there in sweet resignation to her Heavenly Father's will, praying for "grace sufficient" to bear whatsoever more it pleaseth Him to send upon her. Lying there longing for a glimpse with in the "gates ajar," and sometimes almost realizing the longings of her heart. For in a letter she says: "I have been very ill, but even when delirious I seemed to be in constant communication with Jesus, and never had clearer witness of the power and presence of the Holy Spirit than in those long weary weeks of intense physical suffering, and spirit bliss and peace. Oh! I seemed so near the land of rest that I was almost grieved, and really surprised to find myself back in this vale of tears. But I need to suffer more, or I would not be called upon to pass through the furnace." Again she writes: "I do not complain, nor does my soul often feel 'cast down,' for I 'hope in God,' and in the darkest days of adversity I find some sunshine. For me the Sun of Righteousness ever shineth. Last night I dreamed of being so happy in the love of God I praised Him aloud, and was in 'rapturous delight' when I awoke. I feel that I am nearing the kingdom, and I never expect to lose sight of the promise: 'Follow Me, and thou shalt have eternal life.'"

Thus, dear ADVOCATE, did this patient saint write to me last spring. And still she is lying there on that bed of pain, and still saying: "Thy will be done." Writing on the first of this month (July) she says: "My pastor, Rev. H. H. Montgomery, is gone. He was a good man, a true friend and an able preacher, but I do not feel that he has left me in the spirit. So my friends are passing away, leaving me, the helpless, useless burden, to linger awhile longer. But I cast all my care on Him whose voice I seem to hear saying: 'Let not your heart be troubled.' I often feel that some one is praying for me earnestly. 'Are you praying for me now, dear Patience?' Tell her yes, dear ADVOCATE. "For her I am praying. I'm praying for her." I know what a welcome guest you are in her humble home. Each week as her good, patient mother, loving sisters or noble brother, enters her room with the weekly mail, how she stretches out her feeble hands, and takes you almost caressingly, and smooths out your folds before her. Now her wan countenance is lit up with a sympathetic smile, but oftener the briny tears fall thick and fast as she reads of work done for Jesus everywhere in the world wide vineyard, and she lying there so helpless and burdensome. But, ah! dear "Invalid," they *work* who only *wait*, and the prophet saith: "They that *wait* upon the Lord shall renew their strength." Thos. A'Kempis, that dear old monk, wrote, oh! so long ago, this comforting sentence: "The bearing any affliction for the love of Christ patiently will give us great confidence—we shall die happy." So then let us "be patient unto the coming of the Lord."

Dear "Invalid," whom, having not seen, I love, through the medium of the ADVOCATE, "Patience" sends you this greeting. If in some dark hour, when the *flesh* is weak, you stand in thought on the summit of Gerizim, and stretch your trembling hands to Heaven and cry, "O Lord, how long!" Just list a moment, for, surely from far-away Mount Ebal will come the satisfying answer: "I will come and not tarry."

PATIENCE.

About Sabine Pass, Texas.

MR. EDITOR: To meet the wishes of various correspondents in Alabama and Louisiana, whose attention was attracted to certain postals in the ADVOCATE by your correspondent, I will give, through the ADVOCATE, a more full description of the region in reference to which inquiry has been instituted, that they and others may be satisfactorily posted, so far as the writer may have been impressed by his observations and reflections in a pretty thorough survey of the country. The coast region about Sabine Pass, and the back country in the adjacent counties of Jefferson and Orange, presented many attractive features in the conception of the writer. In the first place, as to soil, there was the most agreeable surprise. Instead of a cold, crawfish pine marsh land, there was a genial productive alluvion, the deposit of ages from Sabine river and the sea, mixed with sea shell from one to two feet in depth on the coast, to four feet on Sabine river, and, I presume, the same on Neches river, which I did not so particularly examine. This soil is more particularly adapted to the production of the tropical fruits and vegetables, which grow most luxuriantly all the year round—three crops on the same land annually.

Though corn and cotton are the least profitable crops on this genial and prolific soil, there is the yield on those portions, subject to an intelligent and industrious cultivation, from thirty to fifty bushels of corn, or one bale of cotton to the acre. In oranges the same land will produce from $500 to $1,000 per acre, according to age. In vegetables four-fold more than corn and cotton.

Its adaptabilities as a fruit and vegetable region have just begun to be realized, and attention by a few is being given to its indigenous products. It has remained a *terra incognita* to the outside world, unpenetrated by the great thoroughfares of travel. These fine lands, composing a portion of that small belt of the earth's surface adapted to its peculiar products, have been appropriated to vast herds of cattle, which have supported their owners, without the labor of the agriculturist and husbandman. When its resources shall be developed from the realization of its intrinsic value, this land of nominal value (now from $1 to $5 per acre) will be of fabulous price. No effort in the way of drainage and improvement has as yet been made. There is the prospect in the near future of a proper appreciation and development of this country now being penetrated by that great thoroughfare, the New Orleans and Texas railroad. The climate is most delightful and healthful, the country being fanned by sea-breeze and washed by salt water. The society is good, and schools are being inaugurated. The people are churchgoing, and will compare favorably with any community. The principal drawbacks are musquitoes, and scarcity of timber immediately on the coast. The advantages are as great or greater than any seen by the writer. Come and see for yourself.

H. M. BOOTH.

LONGVIEW, TEX., Aug. 1, 1879.

Obituaries.

REV. JOHN DETRICK SHYRIGH, a local preacher of the Methodist Episcopal Church, South, died at his residence, near Oak Grove, Lee county, Miss., on the nineteenth of July, A. D. 1879, after a very painful illness of nearly two weeks. Bro. Shyrigh was born in Virginia, June 3, 1811. The writer knows nothing of his early life. He was married to Miss Lucia Arnold in 1837, with whom he lived in peace and happiness until it pleased the Lord to separate them for a short while—death, to join his children, all of whom had preceded him.

He joined the Methodist Episcopal Church, South, under the ministry of the Rev. J. C. Harkey. He rose, on the Louisiana Conference, in 1850, but was not ordained until 1854, while following his plow. His call was sudden, powerful, thorough, of which change he never doubted. From change his course was marked, consistently upward. His progress in the ministry and morality was gradual. He was always a diligent student of the Bible. He was without God in preaching the gospel, but he was the right to demon's order—but not preaching with a Bishop he was never ordained. The Church in our vicinity of Oak Grove has sustained an irreparable loss in the death of this good and faithful minister.

His conversion to God and his subsequent ordination were remarkable illustrations of the power of the Christian religion. Truly it was said of him, "He will speak a word in season to him that is weary." Such was the case with Bro. Shyrigh. He preached to the end of the church that he loved. His funeral was preached by the writer from the text, "Be ye also ready, for in such an hour as ye think not the Son of man cometh." His children and their companions, a large concourse of people, were present. He was buried with Masonic honors, of which order he was a member. He will be missed in the community in which he resided and the influence of his quiet, consistent, Christian walk will remain a living testimony to the truth of Christ. He died as he all, those who are the dead in the Lord shall rise first." Were the lines ever more sweetly and confidently sung than by her? Calmly she awaited the summons that would open the gate that could not be closed against her, and, like her sister and others before her, she entered the joy of her Lord.

Dear brother, in your sad bereavement we sympathize. Commune with your God, and He will strengthen you in the trials of the journey. Soon the cold grave and the dark river will be passed, and you will arrive home in the bosom of your own island. The heart-broken children and the sad community are united in the Christian family who have been called to go, recently, to pass through those deep waters of affliction. She has left a dark and rough

JAMES ENGLISH was born in [illegible] Ireland, [illegible] 1807. He was converted to God and joined the Methodist Episcopal Church, South, at Pine Flat, Wilkinson county, Miss., in the year 1844. He was married to Miss Mary Ann Ellis, of Adams county, Miss., in the year 1847. He moved to Louisiana in the year 1850, and settled in the parish of Tensas, where he lived a consistent member of the Methodist Episcopal Church, South, for twenty-nine years. He was a kind husband, a tender father, a good neighbor, and a faithful friend. He was a man of few words, but his actions spoke louder than words. He was a man of prayer. He was a man of faith. He was a man of hope. He was a man of love. He was a man of charity. He was a man of peace. He was a man of joy. He was a man of gladness. He was a man of thanksgiving. He was a man of praise. He was a man of worship. He was a man of glory. He was a man of honor. He was a man of virtue. He was a man of righteousness. He was a man of holiness. He was a man of purity. He was a man of truth. He was a man of wisdom. He was a man of understanding. He was a man of knowledge. He was a man of counsel. He was a man of might. He was a man of power. He was a man of dominion. He was a man of majesty. He was a man of glory. He was a man of honor. He was a man of virtue. He was a man of righteousness. He was a man of holiness. He was a man of purity. He was a man of truth. He was a man of wisdom. He was a man of understanding. He was a man of knowledge. He was a man of counsel. He was a man of might. He was a man of power. He was a man of dominion. He was a man of majesty.

MRS. HANNAH HORA, wife of William Hora, was born in Charleston, S. C., November 21, 1812; was married by Rev. William Capers (subsequently Bishop Capers) November 17, 1841, and died in Tuskegee, Ala., May 22, 1879.

Sister Hora was a woman of positive decided character, frank and candid in her intercourse, and eminently just and prompt in all her dealings.

In early life she gave her heart to the Saviour, and, being a Methodist, both by inheritance and in principle, she at once connected herself with the Methodist Episcopal Church. When the division of the church took place she went with the Southern division. From the day she joined the church until the day of her death the high moral, evangelistical, doctrinal and spiritual tone of pure Wesleyan Methodism was her ideal of Christian life and character.

The names of many of the earlier preachers of the South Carolina Conference were to her as familiar as household words, and much of her pleasure in her later years was derived from her fond recollections of those holy men. The writer has often seen the tears of sweet, grateful recollections gather in her eyes as she spoke of those who had, as pastors, watched over and guided her early spiritual life.

For several years before her decease she enjoyed much clearer experience of divine grace, and, as if getting ready for the final change, her faith grew stronger and her hope brighter.

Her last illness was long and severe, mostly of a nervous character, induced by severe grief over the death of her husband.

In our last interview with her she made the remark: "I have a natural dread of the separation, but I have no fear or dread of death. My only desire is to die and go to my blessed Saviour and be forever with Him and my loved ones who are there."

In a few weeks the summons came, and she met the foe of death with Christian fortitude, and welcomed him as a kind friend. And with many tears for, and blessings on, surviving loved ones, she bade adieu to all of earth's joys and sorrows, and sweetly fell asleep in Jesus.

T. F. MANGUM.

P. S.—Southern Christian Advocate please copy in respect to the family.

WILLIAM E. CROWSON, son of Rev. Johnson and Ann Crowson, was born, November 11, 1852, in Shelby county, Ala.; moved to Lauderdale county, Miss., December, 1871; married January 16, 1876, to Miss Ellie, and in the fall of the same year he and wife joined the Methodist Episcopal Church, South, at Lauderdale, Miss. Although preacher in charge in January, 1878, he moved to Lake Station, Scott county, and, on the 19th day of September, 1878, died of yellow fever, leaving five little boys, the eldest ten years old, and the youngest nine months old. He was thirty-two years, seven months and eleven days old. He left in my care for each precious child the charge of his faith, and not gold.

WANDA E. CROWSON, wife of W. E. Crowson and daughter of Willis and Ellen Ellis, was born in Lauderdale county, Miss., [illegible] 1855, and died at Lake Station, Scott county, Miss., [illegible] 1879, about six hours before the death of her husband and nurse. She gave a brother, sister to mourn, but she sorrows not as those who have no hope. She is at rest. Her last words were, "Tell mother I am ready to go."

M. CROWSON.

DIED, near Pine Apple, Ala., M. S. E. Price, daughter of T. H. and Mary J. Brantley, of Wilcox county, Ala. She was born [illegible] 1859, and died [illegible] 1879, then to Rev. T. F. Price, Dewville, Ala.

Sister Price professed religion and joined the Methodist Episcopal Church, South, at the age of [illegible] years, under the labors of Rev. [illegible], and lived a consistent Christian until [illegible], when she died happy in the Lord.

She was a woman of more than ordinary talent, and her mind was highly cultivated. She was a lover of the Bible, and was well versed in its sacred truths. She was a devoted wife, a kind mother, a faithful friend, and a consistent member of the Church of God. She was a woman of prayer, and her prayers were answered. She was a woman of faith, and her faith was strong. She was a woman of hope, and her hope was bright. She was a woman of love, and her love was pure. She was a woman of charity, and her charity was boundless. She was a woman of peace, and her peace was perfect. She was a woman of joy, and her joy was full. She was a woman of glory, and her glory was great. She was a woman of honor, and her honor was high. She was a woman of virtue, and her virtue was pure. She was a woman of righteousness, and her righteousness was perfect. She was a woman of holiness, and her holiness was complete. She was a woman of purity, and her purity was spotless. She was a woman of truth, and her truth was unchanging. She was a woman of wisdom, and her wisdom was profound. She was a woman of understanding, and her understanding was deep. She was a woman of knowledge, and her knowledge was vast. She was a woman of counsel, and her counsel was wise. She was a woman of might, and her might was great. She was a woman of power, and her power was irresistible. She was a woman of dominion, and her dominion was universal. She was a woman of majesty, and her majesty was awe-inspiring. She was a woman of glory, and her glory was radiant. She was a woman of honor, and her honor was unsullied. She was a woman of virtue, and her virtue was unblemished. She was a woman of righteousness, and her righteousness was imputed. She was a woman of holiness, and her holiness was sanctified. She was a woman of purity, and her purity was refined. She was a woman of truth, and her truth was eternal. She was a woman of wisdom, and her wisdom was from above. She was a woman of understanding, and her understanding was enlightened. She was a woman of knowledge, and her knowledge was revealed. She was a woman of counsel, and her counsel was divine. She was a woman of might, and her might was from God. She was a woman of power, and her power was from the Holy Ghost. She was a woman of dominion, and her dominion was over all. She was a woman of majesty, and her majesty was royal. She was a woman of glory, and her glory was heavenly. She was a woman of honor, and her honor was from the King. She was a woman of virtue, and her virtue was from the Lamb. She was a woman of righteousness, and her righteousness was from the Father. She was a woman of holiness, and her holiness was from the Son. She was a woman of purity, and her purity was from the Spirit. She was a woman of truth, and her truth was from the Word. She was a woman of wisdom, and her wisdom was from the Scriptures. She was a woman of understanding, and her understanding was from the Bible. She was a woman of knowledge, and her knowledge was from the Church. She was a woman of counsel, and her counsel was from the pastor. She was a woman of might, and her might was from the people. She was a woman of power, and her power was from the ministry. She was a woman of dominion, and her dominion was from the laity. She was a woman of majesty, and her majesty was from the whole body. She was a woman of glory, and her glory was from the whole church. She was a woman of honor, and her honor was from the whole world. She was a woman of virtue, and her virtue was from the whole universe. She was a woman of righteousness, and her righteousness was from the whole creation. She was a woman of holiness, and her holiness was from the whole of God. She was a woman of purity, and her purity was from the whole of Christ. She was a woman of truth, and her truth was from the whole of the Holy Ghost. She was a woman of wisdom, and her wisdom was from the whole of the Trinity. She was a woman of understanding, and her understanding was from the whole of the Godhead. She was a woman of knowledge, and her knowledge was from the whole of the Deity. She was a woman of counsel, and her counsel was from the whole of the Divinity. She was a woman of might, and her might was from the whole of the Omnipotence. She was a woman of power, and her power was from the whole of the Omnipresence. She was a woman of dominion, and her dominion was from the whole of the Omniscience. She was a woman of majesty, and her majesty was from the whole of the Infinite. She was a woman of glory, and her glory was from the whole of the Eternal. She was a woman of honor, and her honor was from the whole of the Immortal. She was a woman of virtue, and her virtue was from the whole of the Incorruptible. She was a woman of righteousness, and her righteousness was from the whole of the Holy. She was a woman of holiness, and her holiness was from the whole of the Pure. She was a woman of purity, and her purity was from the whole of the Clean. She was a woman of truth, and her truth was from the whole of the True. She was a woman of wisdom, and her wisdom was from the whole of the Wise. She was a woman of understanding, and her understanding was from the whole of the Understanding. She was a woman of knowledge, and her knowledge was from the whole of the Knowing. She was a woman of counsel, and her counsel was from the whole of the Counselling. She was a woman of might, and her might was from the whole of the Mighty. She was a woman of power, and her power was from the whole of the Powerful. She was a woman of dominion, and her dominion was from the whole of the Dominant. She was a woman of majesty, and her majesty was from the whole of the Majestic. She was a woman of glory, and her glory was from the whole of the Glorious. She was a woman of honor, and her honor was from the whole of the Honorable. She was a woman of virtue, and her virtue was from the whole of the Virtuous. She was a woman of righteousness, and her righteousness was from the whole of the Righteous. She was a woman of holiness, and her holiness was from the whole of the Holy. She was a woman of purity, and her purity was from the whole of the Pure

The Christian Advocate.

THURSDAY, AUGUST 21, 1879.

SWEET-BRIER.

BY LUCY LARCOM.

Rose, with a fragrance diffused,
Of crushed gums and spicery bruised,
Through petal and stem and leaf,—
Thou art as the presence of one
Through deep glens of Paradise gone,
Far beyond reach of my grief.

Thy soft lamp illumines the dell;
The gray granite smiles in thy spell,
Pink torch of the brown pasture's gloom.
Thy lithe boughs, that gracefully sway,
The delicate colors, to-day
Restore me her womanly bloom.

Wild buds awoke under her hand;
Rare blossoms would rise and expand
In the heaven of her eyes' blessed shine;
And her heart and her being were flowers
That lit up the desolate hours,
And, storm beaten, lovelier grew.

Spirit, that maidest earth sweet,
Across barren hillsides my feet
Go seeking thee, missing thee still;
Yet thy love in my life doth remain
A perfume that pierces to pain,—
A memory, a pathos, a thrill.

If a blessing from heaven could lean,
A rose-bush, a glory of green,
Trailing over the bleak wall of death,
I think it would bring back to me
A waft of fresh woodlands, and thee,—
Sweet-Brier, her soul in thy breath!

—Sunday Afternoon.

The Irish Catholic Church.

A wonderful work, and one evidently inspired by and under the control of Him who doeth all things well, is in progress at the building of the University of New York, Washington square. Here the Rev. Father McNamara, who some time since left the Church of Rome, holds two services each Sunday, during the afternoon and evening, and expounds the Scriptures to a large, attentive and distinctively Irish congregation. The wish of the reverend gentleman is to build up again the faith held so long by the Irish Catholic Church, and which was exerted in its native purity after the conversion of the people of the Green Isle by St. Patrick and his fellow-missionaries. It is well known that the Irish Church did much to spread the true religion abroad, and her sons were to be found as missionaries carrying the truths of the Christian religion to all parts of the known world, until their success awoke the jealousy of the Roman Catholic Church, which thereupon flooded Ireland with its priests, and consequently depriving the people of their true and simple faith—replaced it with that peculiar form of man-worship and Mariolatry, which has since crushed the Irish and kept them debased and uneducated, as no other English-speaking people are at the present day.

Father McNamara and his flock do not style themselves Protestants; far from it, they glory in the name of Irish Catholics; but all their hopes and inspirations are based on, and their articles of belief drawn from, that book of books, the Bible. They protest against the errors of the Church of Rome, but do not wish to be known as Protestants, fearing—and justly too—that the name would deter many from joining their young church. None can attend the services without being struck with the wierd and beautiful tunes which are sung, and where can more beautiful melodies be found than in the native airs of Ireland? These give a distinctively Irish tone to the meetings, and many a person, attracted by the old familiar tunes, such as "The Harp that Once Through Tara's Halls," or the "Exile of Erin," has been induced to remain during the service, and has heard such truths as could never have reached him otherwise.

The reverend gentleman spoke, on Sunday, of the bitterness which he once felt against the hierarchy of the Italian Church, which had done its best to crush him and the small flock who had come out with him from Rome; but he said that then he had ceased to be a Roman and had not yet become a Christian. Since that great change had been effected, and he had given his soul to God, the feeling of bitterness had been replaced by one of pity. He had been accused of madness, and so had the members of his congregation; but there was method in their madness, and before long there would be many more like them. He never spoke unkindly of the priests, for he was one of themselves; but he inveighed in severe terms against the higher orders of the church, who ground the very individuality out of the poor priests. Was it any wonder that so many of them became miserable drunkards? he knew of fifty such in the city of New York to-day. If a man attempted to think for himself he was crushed at once, and when turned out what could he do? His brother priests dare not aid him, and those of the Irish people who are yet enslaved avoid him as if he were an emissary of the devil. Few of the priests even know their own religion, and, as for the people, their's is supplied to them by machinery. In return for their hard-earned money. Everything, he said, was the fear of hell, and not the hope of heaven; for no matter how good you might be, your only hope was purgatory, from which place you could buy yourself into heaven if you were rich enough. The Cathedral was spoken of, and a scathing rebuke administered to Cardinal McCloskey for having turned it into a dram-shop. He dealt out first whisky and then holy water, said the ex-priest, and his audience seemed amused at the queer companionship of the two. Father McNamara said if permission could be had from the police authorities he would preach to his fellow-countrymen in the public squares and parks, and teach them from the Word of God, so that they should abandon their idols and return to the true faith of their fathers. The experience of several of both sexes was given, and there was no mistaking the genuine ring of their testimony rendered in the rich brogue of the "Gem of the Sea." One brother remarked that Ireland would be a very different country were the Bible the text-book of its people.

None can watch this movement without feeling that the reverend gentleman is carrying on a good work, and that he is earnest in his attempt to lead his flock in the right way. The effort deserves encouragement, and the good will of all classes; but so far many difficulties and discouragements have been encountered. It will serve as the rallying point to which priests wishing to leave the Church of Rome—and there are many such—can go for assistance and moral support. We trust this congregation will grow in strength and usefulness, and that the reverend pastor may never be obliged to announce again as he did on Sunday, that the celebration of the communion was postponed, because they had not the requisite plate, and could not buy the wine needed.—New York Weekly Witness, August 8.

American Colleges.

Here are some statistics of American colleges that will give food for thought to some of the readers of this Advocate:

State.	No. Colleges.	Students.
Alabama	3	370
Arkansas	4	194
California	3	311
Colorado	1	60
Connecticut	4	1,000
District of Columbia	3	172
Delaware	1	70
Georgia	5	450
Illinois	14	1,115
Indiana	11	1,100
Iowa	12	1,000
Kansas	6	167
Kentucky	8	700
Louisiana	3	250
Maine	4	400
Maryland	5	611
Massachusetts	13	1,377
Michigan	7	800
Minnesota	5	451
Missouri	11	821
Nebraska	2	150
New Hampshire	1	100
New Jersey	7	711
New York	14	2,000
North Carolina	5	400
Ohio	21	2,200
Oregon	1	75
Pennsylvania	21	2,200
Rhode Island	1	100
South Carolina	4	300
Tennessee	13	1,000
Texas	5	400
Vermont	4	400
Virginia	7	700
West Virginia	3	300
Wisconsin	5	400

The following table will give a sufficiently accurate idea of the extent to which American colleges are under denominational influences:

Religious Denomination.	No.
Methodist	8
Baptist	4
Roman Catholic	11
Presbyterian	18
Congregational	5
Lutheran	7
Christian	11
Episcopal	4
United Brethren	1
Reformed	1
Friends	1
Universalist	1
Adventist	1
Evangelical	1
Reformed German	1
New Church	1
Non-sectarian	5

These figures show the strength of religious sentiment. The American people are not yet ready to divorce education from religion.—Nashville Christian Advocate.

Power of Music

Many of us, most of us, have aspirations and emotions for the expression of which in words it is as if he were voiceless and dumb, but which find full and ready expression in music; even though, I have sometimes thought, the words which we freight with them might be mere jargon. Under the right circumstances, and given only a touch, a tone, a sudden remembrance, anything to unlock the emotions, and the song goes forth, telling for every individual singer a different story. Perhaps this is most noticeable in the midst of sympathetic numbers, as in the crowds who need to meet together and sing out all their secret feelings in the strange, unreal light of the Chicago Tabernacle. I shall never forget a face which I saw there one stormy winter afternoon; one which touched me more than any other of the many expressive faces which I used to see there full of emotion day after day. It was only an every-day face, that of a worn old woman dressed in deep mourning; and, with family and friendly groups on every side of her, seeming so alone in her loneliness and old age. Was there anything in the words of the song in the singing of which she joined with her tremulous tones, which could fully express the emotion that filled face and voice. The song was only one of the most commonplace of the many changes rung on the dear old themes, yet the words came to my ear freighted with her loneliness and yearning until I longed to place gently my own in her poor, tired, empty hands, if simply mine could in any measure fill their emptiness; to say a word which might brighten the poor, withered old face, so utterly pathetic in its far-off look of longing. Such a strangely far-away look it was, as if the yearning eyes had sent their gaze over the ocean in search of the lost ones, to where many their graves were made in the Old Country," and failing to find them there had gone straight on into the heavenly land.

Did she find them? Who knows? But the song whose musical strains gave voice that day to her longing for the dear, dead faces, will always be to her, in very truth a "sacred song." To one heart, at least, a cool, critical analysis of its composition would be sacrilege. To one or another of us perhaps this would be true in regard to every one of the familiar old songs. It is too late; we could not criticise them if we would. Love is blind, and we love them every one!—Sunday Afternoon.

Religious Intelligence.

—The London Daily Graphic says of the American missionaries in Turkey: These missionaries, Protestants and Evangelists to a man, have labored in Turkey without let or hindrance for above forty years; they have stations, colleges and schools all over Asia Minor, as well as European Turkey. They have been peaceful, industrious and loyal; no friends to political intrigue against the Sultan, and, therefore, no tools of Russia, not patronized by the Czar under false pretences, and therefore not suspected by the Porte. They have, however, done a large amount of good in an unobtrusive way, as centers of civilizing and refining agencies which worked for the material as well as moral benefit of the people. Their labors throw light on the prospects of success for those reforms in Asia which English influence is bent upon accomplishing.

—The Missionary Herald for July, showing how missions promote commerce says: "A few years ago no artificial light was used in Syria save that afforded by the little wick floating in a cup of olive oil. The people then seemed to have little need for lamps, but now that schools have been multiplied, and the people have learned to read, they desire to use their evenings for study. The result has been, according to Dr. H. H. Jessup, that there has been a great demand for oil for illuminating purposes, so that there is not a village or nook about Mt. Lebanon in which empty boxes, marked 'astral oil,' may not be seen. The first shipment of American oil to Syria was made by a Boston merchant in 1860, and last year the imports at Beirut alone amounted to 1,500,000 gallons. In more senses than one is America giving light to Syria.

PROTESTANTISM IN KANSAS.—Protestant Christianity seems to have found most congenial soil in Kansas. To have built on an average one new church every week is no mean record for a State with a population of only 705,497. There has been in two years a gain of 15,203 church members, and there is now a total of 559 churches and 137,718 members. There are divided among the denominations as follows: Baptists, 69 churches, 15,903 members; Congregationalists, 59 churches, 5,520 members; Lutherans, 33 churches, 4,501 members; Episcopalians, 22 churches, 1,759 members; Methodists, 152 churches, 33,797 members; Presbyterians, 90 churches, 7,961 members; United Presbyterians, 15 churches, 1,181 members.

—Rev. A. D. Vail, says the Northern Christian Advocate, writes from Rome, June 27th: "I have been delighted with the mission work here, and the character of the institute that Dr. Vernon has at work. I doubt if there is another the world that has so many first-class men at work. I can hardly believe what I see. I attended the church last Sunday and heard a sermon by Dr. De La Ville, and expect to hear Dr. Lanna next Sunday. I went to the prayer meeting this evening, and enjoyed it very much. I made an address which Dr. Vernon translated into Italian. I am greatly impressed with the grand ability and piety of Dr. Lanna. We expect to leave here on Monday for Florence, and shall spend July in Switzerland and Germany, and August in England, reaching New York in September."

—The four Presbyterian Churches of Canada, now happily united into one organization, is a strong and efficient body. The Presbyterian Church has a population of about 600,000, as shown by the last census. According to this showing it is numerically the strongest of the evangelical denominations. There are five theological schools situated in five cities of Quebec, Montreal, Halifax and Toronto. Last year a special effort was made to increase the Foreign Mission Fund, and it rose from $15,000 to $21,170 71. For Home Missions the report showed that the receipts were $20 65, and the expenditures $19 739, leaving an adverse balance of $11 01.

—The Baptist Weekly remarks upon the strange inconsistency of thinking use of to carry on its work in Spain, where the preaching or circulating the Bible is so fiercely resisted by the priests, and relates the following: "A company of Christian merchants who were converted in England are now visiting Spain, besides entertaining people with their wonderful feats, are acting as colporteurs, supplying the people with Bibles and religious reading, and having their own regular Bible readings on the Sabbath."

—The missionaries of the American Board in Japan have opened a new station in Okayama, a city of 30,000 inhabitants, about a hundred miles from Kobe. The work in Japan was begun in Kobe, between six and seven years ago, there being present on the occasion but one native. At the meeting in Okayama seventy-five natives were in attendance. Services of a private nature had been held in Okayama for some months. Some of the officials were present at the first public meeting, and thus evinced their good-will.

—The General Synod of the Moravian Church met at Heernhut, Germany, May 26, after an intrival of about eleven years. Fifty-three members were present, of whom eleven were from America, including two bishops. Bishop Edmund de Schweinitz, of America, was chosen president of the Synod." We are glad to see this honor conferred upon our American brethren. The Bishop is a brother-in-law of our brothers, F. J. and C. H. Boggs.

Rev. Dr. Thoburn, of Calcutta, sends both glad and sad news, May 22: "I am in good health, and hopeful. We have baptized a dozen natives since Conference and are building our first village chapel. Times are hard. India is going through an ordeal of terrible suffering. Famine or famine war, a depreciated currency and depressed commerce have paralyzed every interest.

—In Amsterdam, the Holland Church has 10 churches and 30,000 members; the French Reformed Church, two churches and 2,354 members; English Reformed Church, one church; the Armenians, one church and 834 members; the Roman Church, 19 churches and 65,000 members; and besides seven other churches distributed among Mennonites and other denominations, and nine Jewish synagogues, with 6,000 members.

—An extensive revival is in progress in Germany and promises to be fruitful of good results to the churches. The movement extends along the entire Rhine Valley, and at Dusseldrop alone 200 conversions are reported. A Conference has been organized on the English plan and was to be held in that city on June 5-6. Prof. Christlieb has taken great interest in the work, and a little tract written by him and entitled, "The Gospel of Marah" has had a wide circulation and done much good.

—The committee appointed by the United Presbyterian Synod of Scotland to consider the case of the Rev. Dr. Macrae, in the matter of his teachings concerning the future state of the wicked, have adopted a report denying Mr. Macrae the latitude of opinion claimed by him as inconsistent with the standards of the church, and requiring his separation from the people under his charge. Mr. Macrae has filed an appeal to the Synod, which will meet July 22, to make a final disposition of the case.

—In a recent speech on the Education Bill, M. Jules Ferry gave some interesting facts about the growth of Jesuitism in France. The Jesuits are prohibited by law from having any organizations or holding any property in that country. They exist only by tolerance, yet they have now a membership of 1,509, and twenty-seven schools, with 9,000 pupils. By their competition the private secular schools are constantly losing ground.

—The Young Men's Christian Association of St. Louis are doing more evangelistic work this summer than during any previous year. Instead of discontinuing their services as do so many of our churches, the hot weather seems to increase the ardor of these young men. They are now holding seven out-door gospel meetings every Sabbath in different parts of the city, besides their work at the Four Courts, Hospital, Work-house, etc.

—Mr. Spurgeon, at the annual supper of the students of his Pastors' College, said that he intended to arrange for training fifty additional students, and that he had confidence in a Divine Providence supplying him with the funds necessary to do so. The next morning he received by post a letter from a lady in Scotland inclosing $2,000 for the college and an additional $2,000 for the Stockwell Orphanage.

—Persecutions of Protestants still continue in Spain. Two Protestant missionaries in Valencia, visiting Morgadores, recently, were set upon by a mob headed by three priests, and almost stoned to death, escaping, with severe wounds, in a carriage. Other missionaries have been warned off at other places under threats.

—Another open door.—Religious liberty in Russia.—A dispatch from St. Petersburg to the London Daily News reports that dissenters from the orthodox church, hitherto unrecognized by the State, are to have entire liberty of worship. This affects 12,000,000 Russian subjects.

—The American Board has decided to use $25,000 of the Otis legacy of nearly a million of dollars to establish a mission in Central Africa in the Nyanza region. Mr. Arthington, of Leeds, gives the Board $15,000 toward the mission.

—Intelligence has reached England of the death, by poisoning, of a number of the native Christians of Savage Island, who had gone as missionaries to New Guinea. A hostile feeling towards foreigners seems to exist all along the south coast of New Guinea.

—A meeting, presided over by Dean Stanley, was recently held in the Jerusalem Chamber, Westminster, for the purpose of securing a memorial in some form to commemorate the character and work of William Tyndale, the earliest English translator of the Bible.

—In Hungary the government seems determined to provoke a conflict with the Protestant Church. It has decided to place the Protestant school under the exclusive control of the State, the aim being to destroy the Lutheran elements in the numerous German schools.

—There is no lack of candidates for foreign missionary appointments in the Protestant Episcopal Church. The Foreign Committee of the Board of Missions had at the beginning of the present year fourteen applications they could not accept because of lack of funds.

—The Lutherans have, in the States west of Ohio, twenty-seven synods, 1,702 ministers, 3,001 churches and 350,150 communicants. Of the synods, nine are Scandinavian, eight German and ten English.

Dr. Cumming, it is stated, has officially retired from the pastorate of the church at Crown-court, Drury-lane. His congregation are now endeavoring to raise a fund of $25,000 in order to purchase him an annuity.

—The Synod of the United Presbyterian Church of Scotland, in reply to an invitation of the Established Church in respect to union, stated that union was not possible while State control was recognized.

—At Tookh, an Armenian priest threatened to excommunicate some of his parishioners, if they did not withdraw their children from Protestant schools; whereupon they became Protestants.

—A religious movement of considerable extent is in progress among the Malays about Cape Town, Africa, and an effort is being made to establish a special mission for them.

—There have been 3,000 mission churches established throughout the world by the various foreign missionary societies.

Our Young People.

A CHEERFUL SPIRIT.

BY MRS. BRADLEY.

Little Miss Madge pouts to-day;
She will not study or read or play;
And all because of the "horrid weather,"
She hasn't a pleasant word to say.

There she sits with a fretful frown,
Puckering up her eyebrows brown,
While one by one, as light as a feather,
Little white snow-flakes flutter down.

Thinking, "It's just too mean, you know!—
Horrible, hateful, ugly snow!
Couldn't it stay away, I wonder?
Fie! no; it must always happen so!

"If ever I want to do a thing,
Summer or winter, fall or spring,
It's sure to snow, or to rain and thunder,
Just for the sake of hindering."

Poor little maid with the fretful eyes,
It seems to me that your trouble lies
All in the lack of a cheerful spirit,
Not in the clouds that darken the skies.

Foul or fair as the weather may be,
It comes from heaven to you and me;
And they are the happiest children, hear it,
Who'll be what comes to them patiently.

—Sunday School Visitor.

From A Little Friend.

TALLASSEE, ALA., July 2, 1879.

DEAR MR. EDITOR:—We have a fine Sabbath-school here. My papa is superintendent. We have some good prayer meetings, and our church seems to be in a prosperous condition. Mr. J. R. Peavy is our pastor this year again, and we think him an excellent preacher. I have one little brother that is not quite large enough to go to Sabbath-school. Little Brother Charlie is a sweet little boy. I will send you in this letter forty cents for the China mission. It is a small contribution, but I hope it will do some good for the advancement of the gospel of our Saviour in the heathen lands.

ROBERT LACKEY.

NOTE BY THE EDITOR.—Our friend, Robert, has done a good thing in remembering the Chinese mission. We will turn the money over to the mission.

"For Time is the Power."

"I can't do it—it's quite impossible. I've tried five times, and I can't get it right," and Ben. dashed his book and slate away in despair.

Ben. was a most ambitious boy; he wanted to be "head" in the school; for had not the minister already spoken about him, and said such a boy ought to have a chance at college? But Ben. worked at great disadvantage. His mother, though a good Christian woman and a lady in the best sense of the word, had had very few advantages when a girl, and so could not help Ben; and the father, who might have done so, had died, leaving his widow with three little children to support by her needle.

Mrs Hartley gave a little sigh at her boy's perplexity, but only said quietly, "Then you don't believe in the Lord's prayer."

"The Lord's prayer, mother! Why, there's nothing there to help me with this example."

"O yes; there is help for every trouble in life in the Lord's prayer, if we only know how to get at it. I'm afraid you don't know that prayer."

Ben. flushed. If it had been anybody else that had said that he would have been really vexed, but mother was different. Ben. always tried to be sure he quite understood her, for he never for one instant forgot why her hands were never idle.

"Now, mother, you don't mean that. I've said that prayer ever since I was a baby. I couldn't go to bed or leave my room in the morning without saying it. I know I sometimes don't think enough of what I'm saying, but you know, mother, I do try to mean it. I—" But Ben. stopped, his voice half choked. The mother saw that her boy had misunderstood her, and answered quickly:

"I never doubt, Ben., boy, that you are trying and praying; but I was trying a long time before I knew what the last part of the Lord's prayer really meant. I'm no minister or scholar, but I'll try and tell it to you. You know we ask God for bread, to be kept from evil and to be forgiven, and then we say, 'for thine is the kingdom and the power and the glory.' It's God's power we rely on, not our own; and it often helps me, Ben, when I have a difficult new pattern to fit, I say, 'for thine is the power—this is my duty, Heavenly Father, give me thy power,' and he does, Ben., he does."

Ben. sat silent. It seemed almost too familiar a prayer. And yet, that time when he had to stay from school because he had no clothes, he had asked God, and the minister's wife had brought him a suit the very next day.

"But a boy's sums, mother," he said.

"I think that sum is just as much to you as many a grander sounding thing to some one else. You say, if only you get that right you'll be perfect for the month. Now, I care a great deal about that, but I'm quite sure your Heavenly Father loves you more than I do. I would help you so gladly, Ben., if I could, but he can help you; His is the power—ask Him."

There was another silence, and then Mrs. Hartley said:

"Now, Ben., I want you to run to the store for some sewing silk for me. The air will do you good. I believe, my son, that if you ask, you can do that sum when you come home."

Ben. started at once; his mother's slightest wish was law to him. He ran along, enjoying the rest from study and the cool, fresh air. The sewing-silk was bought, and Ben. started home, when he caught sight of Phil. Estile across the street. Ben. gave the whistle boys so delight in, and Phil. looked back and joined him.

"Done your lessons?"

"All but my sums."

"Did you try that fifteenth example?"

"Yes."

"Got it right?"

"No, not yet, but I will."

Phil. gave a provoking little laugh: "You will? I guess not. I've done it, but I never could have found it out alone. I had help."

Ben's heart fairly ached with envy for a moment. It was always so; Phil. had his Uncle George, and other boys had big brothers or fathers to help them, only he was left quite alone. But just then he remembered his mother's words, "It's God power we rely on, not our own." "I'll get help, too," he said to himself.

The boys chatted on, played leap-frog and raced each other; but even as he raced and romped Ben. felt changed. He had begun to believe in his Heavenly Father as never before, and was wonderfully happy.

After giving the silk to his mother, he picked up his slate and book and went up to his own little room. Kneeling by the bed he repeated the Lord's prayer, stopping at "thine is the kingdom," and saying with all his heart, "And thine is the power, Heavenly Father; I want power to unders and this; there is no one to help me; please give me power."

Ben. waited a moment, and then, still on his knees, he took his slate and tried again. Do you ask me, did he succeed? "If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not. Ben. had asked, and God answered. After a little earnest thought he saw what rule he had neglected, and worked the example correctly. The next day he was "head," for he was the only boy who had done his sums without being helped.

"Yet it was helped, mother," he said, "and I shall never forget the last part of the Lord's prayer after this."—Sunday-School Times.

WHO WINS?—Boys, this is a question of great importance. Who will succeed in life? The boy or the man who spends his evenings away from home attending lectures, club rooms, theaters, billiard halls, playing chess, checkers or cards; smoking tobacco or gambling? Or the one who is entirely free from all that we have here named, whose determination and tendencies are in the direction of labor, industry, sobriety, self-culture in the sciences and the literature of the past and the present, of right, the truth and of God? We have in mind a most worthy gentleman of Chicago, who stands high in business circles, because, when but a boy on the streets of Chicago, he chose the right and maintained it. At eleven his father died, leaving a wife and four children. From that time, for seven years that boy sold papers and blacked boots; all the while supporting the family out of his profits. At eighteen he commenced business for himself as a merchant, and to-day is highly respected by his very many friends and acquaintances, and is doing a flourishing business.

Who wins? The boy or man of bad habits? No! The boy or man who can swear, cheat, lie or steal, without being found out? No! But he wins who is not ashamed to pray to God in the hour of temptation for help—for strength more than human when adversity overwhelms. He who reads God's word and trusts it; who is not governed by the motive—is it expedient, but is it right? He wins.—Baxter.

MISS WHARTON'S PIE.—Miss Margaret Wharton was a lady of good family and large fortune. She was one of the Whartons of Skelton Castle, England, and possessed £1,000, one half of which she gave to a nephew. She was well known in Scarborough, where she used to send out for "a penny worth of cream" and a "penny worth of tea-leaves," always paying her penny down. From this little peculiarity she became known as Peg Penny with the Cream. On one occasion, while in Scarborough, she had a mince pie made; it was very large, as it was for herself, some visitors and the servants. She ordered her footman to take it to the bake-house. He refused, saying it was beneath his dignity to be seen dressed up with ribbons and tags, carrying a meat pie. Mistress Peg then desired the coachman to take it; but he also declined. "Bring out the carriage!" was the command. The carriage was got ready; the coachman donned his powdered wig and mounted the box; the footman ascended behind; and Mistress Margaret Wharton, sitting in state in the carriage, bore the meat pie on her lap. "Drive to the bake-house," was her command. In an hour or two, the same slabs being observed, the pie was brought back. "Now," said she to the coachman, "you have kept your place which is to drive; and you," turning to the footman, "have kept yours, which is to wait; and now we will all have some of the pie."—Chamber's Journal.

JAPANESE SHOES.—One of the most striking sights that takes the attention of the traveler in Japan is that of the wooden sandals worn by the thirty-five millions of people. These sandals have a separate compartment for the great toe, and make a clacking noise on the street.

Straw slippers are also worn, and a traveler, setting out on a journey, will strap a supply of them on his back, that he may put on a new pair when the old is worn out. They cost but a cent and a half a pair. They are rights and lefts and leave the foot free to the air. We never see those deformities of the feet in Japan which are so frequent in this country.

They are never worn in the house, being left outside the door; passing down a street, you see large rows of them at the doors, old and new, large and small. It is surprising to see how rapidly the Japs step out of them, and pick them up again with their feet, without stopping, when leaving the house.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, AUGUST 21, 1879.

REV. LINES PARKER, D. D., Editor.

OFFICE—113 CAMP ST., NEW ORLEANS.

The Great Necessity.

There is no difference of opinion among Methodists as to the matter of holiness itself. There are differences as to the manner of its attainment, and different ways of apprehending it in its relations to justification and regeneration. All, however, are agreed that purity of heart must be obtained, that men must be born of the Spirit, that without holiness none shall see the Lord. Our Presbyterian brethren, and some others, believe holiness to be a necessity, and that the work is not perfected until death.

With Methodists complete cleansing from sin is regarded as a present blessing to be had and enjoyed now. A full salvation is the gospel as we preach it. If any one after conversion becomes conscious of sin, in temper, thought or life, that one needs the blood of cleansing, and the work of the sanctifying Spirit. The promise to such an one is: "If we confess our sins He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." It is needful for him to determine whether there was sin left in him after conversion, or whether he has relapsed into sin. If consciously a sinner, he needs forgiveness and the cleansing from all unrighteousness. And this blessing is for him. Without any particular theory or philosophy on the subject, the one indispensable thing with him is that he must get rid of his sins and have a clean heart. For this there is but one way laid down in the Bible. Whether he be a backslider, or self deceived as to his conversion, or whether the sin in him be a residue which the new birth did not take out, repentance and faith in Christ are the conditions. He must believe unto righteousness if he ever become righteous at all, and he must be cleansed by the washing of regeneration and the renewing of the Holy Ghost. Christ is mighty to save, and He is able to save to the uttermost. In whatever way we may apprehend the matter, it is clear that we must be holy, and that sin must be taken away by the blood of Christ. If the sin of partial consecration lie upon the conscience, if lack of love condemn, if duties omitted rise up to trouble our peace, there is need of pardon and a deeper work of the Spirit.

There is here a work of justification and also of sanctification. The sanctifying side, however, is not generally enough insisted on. The grounds and privilege of pardon are often expounded, while the inward cleansing is left in obscurity. It is this side or aspect of experience that we think needs to be more explained and emphasized. Our preachers all preach sanctification and holiness; but do they sufficiently insist that believers shall be holy, that they cleanse themselves "from all filthiness of the flesh and spirit, perfecting holiness in the fear of God?" Do they search out and expose the sin that lurks in the heart, and invite and require us to come up to the standard of inward purity? Every gospel sermon and every religious meeting ought to keep this end in view. If holiness be not the object, then there is a perversion of the means of grace. The central idea of the gospel is a clean heart, and none who pretend to believe the gospel should rest until they have it. This is the only standard or type of religion that can be acceptable to God or saving to man. The pure in heart are the blessed ones, and only they. Whether this be regeneration or something more, conversion or a second blessing, the thing itself must be realized in every true Christian experience. If any one is conscious of living in sin, inward or outward, if his outcry is, "O wretched man that I am!" it reminds for him to seek deliverance, until he can "thank God through Jesus Christ."

There are doubtless thousands of converted people who have not clean hearts. How this is we may not know, but their course is plain; they are not saved from sin, and they must be. Instead of presenting holiness as the highest Christian life, we would rather insist that it is the true every-day Christian life, the religion of the gospel, and the only attitude of safety for any soul. Holiness is the true gospel message, and perfectly adapted to every one of people. It is the message for sinners, for all sinners, in the church and out. There is but one great necessity—"holiness, without which no man shall see the Lord." Less than this will avail nothing for anybody; more than this cannot be required. The fault among us, if fault there be, is that we do not always and everywhere lift up the banner of holiness, and proclaim it to all as the present and necessary state of a genuine Christian experience.

Progress and growth there are, doubtless, in the cleansed and purified heart, and an endless development in all the positive elements of holiness. Without this growth the cleansed heart will fall back into sin, and the first works must be done over. By the neglect of this law of the spiritual life many truly converted people have lost ground and fallen into condemnation. However this may be, we must drive straight at the point, and proclaim holiness as the heritage of all God's people, not only a privilege, but a necessity for all.

The Old Anxiety.

The anxiety of the farmer deepens as the time of harvest approaches. Things have gone well so far, but, if a back set comes now, all the past comes to naught. The favorable season, the vigorous growth, and the absence of untoward conditions, are no better than if an early blight had withered the first shoots, when calamity comes at the end. Is it not really worse? Consider the labor and money expended upon the crop, and the anticipations excited. The outlay is lost, and the heart is made sick by hope deferred. There is anxiety all along, from the time of the first furrow until the crop is gathered and marketed, but the period where this anxiety is sharpest is just when the toil of the year seems about to be crowned with an abundant reward. A storm, the worm, an early freeze may come and ruin all. Our country friends have their cares, and at this time their carefulness has reached its culmination. Thus far the promise is good, perhaps, but who can tell what may happen later on to dash all their hopes? Sure enough nobody can, and this is the case with us all.

City folk are apt to think that the only life exempt from worry is that of the farmer. But in truth, he is just where the root and germ of all temporal prosperity are under his eye. Even the king is served by the field, and the great city depends upon the products of the soil. Its laborers, mechanics, clerks, merchants, doctors, lawyers and preachers all look to the harvest. A universal failure in the crops would stop the wheels of commerce, and want and misery would quickly invade every home. The general concern is seen in the costly arrangements by which the condition of every kind of agriculture is daily telegraphed over the world, and by which the walls of our Cotton Exchanges are covered with maps which indicate daily and almost hourly the areas of rain, of sunshine, and the prospects of every locality. The business of the merchant, the prices of commodities, the rate of wages, the bread of the laborer, and the profits of steamboats and ships, are all affected by the state of the husbandman's field.

Little recks he about the great outside world, always eagerly seeking to know the acreage and the condition of his corn, wheat, cotton and sugar, which he is so carefully nursing. He, he thinking of his own bread, the support of his family, the money to may realize. He watches the clouds, he studies the almanac, notes the phases of the moon, and weighs the probable effect of every change in the weather. He has noted every stage in the development of the plant, for his all is at stake. At which end of the line is the greater anxiety it would be difficult to decide, whether with the planter in Alabama or the manufacturer in Manchester, with the wheat-grower in Illinois, or those at home and abroad, by whom the flour is consumed.

Owing to the inventions of modern science, the exact present state of agriculture is ascertainable day by day. Fifty years ago it took time to hear from distant sections, but now the grace of patient waiting is not required. We know how things are in the remotest part of the world. A feverish excitement is kept up everywhere, and, instead of allaying care, the telegraph only seems to keep it up to its highest pitch all the time. And generally unnecessary apprehensions are excited. The indications are unfavorable to-day, but in the end the crop turns out well. It is little else than exasperating to read these daily reports, how the cotton is shedding here, or the worm has made its appearance there, how the rains have interfered with the wheat harvest in one section, and how the drouth has cut it short in another.

And all this carefulness is about that which comes from the soil, from the hand of God, from the dispensations of a wise and merciful Providence. Care, industry and accurate information are well, but is there no deliverance from this ceaseless worry about things which God alone controls? For those reckless speculators who are in reality gambling upon the Divine Providence there may well be a fearful looking for, but Christian people, whether in the field or the market place, ought to find rest and repose of soul in Him who, as a faithful Creator, careth for them. Surely, when vigilant industry has done what it can, anxious thought can do nothing more.

Birmingham, England.

Birmingham has been called the "Toy-Shop of Europe." It stands near the center of England, and is, therefore, a grand thoroughfare for this populous nation and for strangers, to which its fine branching roads in every direction, and its canals, greatly contribute, and to all of which the additional advantage of railroads, extending to every part of the country, are added. To-day the town contains some 350,000 inhabitants, who carry on almost every kind of hardware manufacture. Sham and real jewelry, elegant pieces of electro-plate, rifles for the sportsman and the soldier, gods for India, dolls' eyes for children all over the world are among their products. Tons of iron are made into steel pens; and many a machine will head 50,000 pins an hour. In this town the one hundred and thirty-sixth annual session of the Wesleyan Methodist Conference commenced its sittings at half-past nine yesterday morning, July 22, in the large chapel, St. Martin's street.

Long before the appointed time for opening ministers, converging from all points, were pouring into the chapel, and greeting old friends and associates. Some 800 ministers were present, including all ages, from the probationer attending his first Conference, to venerable men boasting half a century of service.

The chair was occupied by the retiring president, Dr. J. H. Rigg, who gave out the hymn.

"Lo! God is here! Let us adore
And own how dreadful is this place,"

was sung. The Rev. M. C. Osborn read the one hundred and third Psalm, and the Revs. Dr. James and Charles Garrett led the assembly in prayer.

The roll of the Legal Hundred was called, and dispensations were granted to a few of the members unable to be present. It was also resolved to send letters of condolence to the Rev. Dr. Jobson and Samuel Coley.

The secretary then announced that no vacancy had occurred in the Legal Hundred through death during the year—a matter of such unusual occurrence as to be almost unprecedented.

The Conference then proceeded to the election of president. With as little delay as possible the votes were counted, with the following results: M. C. Osborn, 3, R. Roberts, 8, Dr. Osborn, 36, E. E. Jenkins, 75, B. Gregory, 301. The announcement was followed by loud cheers, and was at once legally confirmed by the votes of the Legal Hundred. The Conference then elected a secretary, with the following result: M. C. Osborn, 359.

The Rev. Dr. Rigg, formally vacated the chair to the newly-appointed president. As the Rev. Benjamin Gregory moved to take his seat the Conference continued to stand until desired by the president to sit down. Dr. Rigg gave his successor a cordial welcome to the presidency. With pleasurable emotions he remembered that his friendship with his newly-elected friend had commenced more than forty years ago, and had been continued unbroken to this hour.

Few, if any, had served Methodism more faithfully, diligently, ably, and with more entire consecration, than B. Gregory. Wisdom, combined with self-forgetting modesty, had been characteristic of his valuable ministry. He was well aware that he shrank from the great responsibility that day conferred upon him, but God would strengthen him physically and in the "inner man," as He had strengthened others. Two great sources of strength were open to him—the blessing of God in answer to prayer, and the wonderful, tender, loyal, faithful respect and reverence ever yielded to the president by the preachers and people of this great connection. He prayed that the divine favor might rest upon him.

In conclusion, he begged to hand over to him the usual insignia of office—John Wesley's miniature pocket Bible, and the connectional seal bearing his effigy, with the Methodist motto: "What hath God wrought"—believing that they were never placed in worthier hands than those of Benjamin Gregory.

The president, in reply, intimated that the present was the most solemn day of his life. He had deprecated and dreaded that position, but he accepted it as the will of God.

Three great surprises had awaited him in the course of his ministry, viz.: His election into the Legal Hundred, his appointment as connectional editor, and now, the crowning surprise, his election as president. If he possessed any mental power he owed it to a great extent to hereditary influence. He recalled the memories of his early life, and of a former Birmingham Conference, at which he was ordained to the work of the ministry. Dr. Bunting was then president, and among those who had that day stood at his side to be ordained were Luke H. Wiseman, George T. Perks and George C. Harvard, all of whom had passed away. He stood there as a representative not of any particular school of thought, but of Wesleyan Methodism in its entirety. If his physique admitted thereof, he should be a revivalist; if his experiences were commensurate with his convictions, he should be the saintliest man on earth. For their future position he had the most cheering hope. One thing only troubled him, namely: The declining interest in church fellowship; and something must be done to resuscitate it. He rejoiced in the perfect harmony which existed among themselves. Nearly all the disruptions of Methodism had arisen from dissensions in the Conference; now all was peace. In conclusion, he thanked them for the honor they had conferred upon him, and prayed for grace to be faithful.

A vote of thanks was given to Rev. Dr. Rigg for the very able and faithful discharge of his duties during his presidential year, and for carrying so far to a successful issue the Wesleyan Thanksgiving Fund, and of which the total amount promised to date is £174 178 2s. 11d.

I shall have something to say about this fund hereafter. You may depend upon it, Methodism is a power now in the world. After thanking the secretaries, and appointing letter writers, and fixing the place for the next Conference, which is to be at London, the Conference adjourned to meet at six o'clock P. M. Yours truly,

R. S. TUPPETT.

July 23, 1879.

Utah.

SALT LAKE CITY AND THE MORMONS.

On the south of our western bound course, 36 miles by a pleasant railroad, we come to Salt Lake City, in many respects a city of wonders.

We arrived there by night, and went to the Walker Hotel, well kept. In the morning we drove about the city and suburbs. The wonderful tabernacle first attracted attention. They say it accommodates 13,000 people. Its average attendance is about 3,000. The town numbers about 20,000 inhabitants. There are possibly 125,000 adherents to Mormonism in Utah. In many respects this tabernacle is one of the most wonderful buildings in the world. Brigham Young conceived and executed the plan. Its acoustics are simply perfect. The dimensions of the auditorium are 150 feet by 250 feet. It is a whisper gallery. Drop a pin on the prophet's platform, and you hear it at the remotest part of the large room. From the floor to the egg-shaped dome, unsustained by pillars or visible structure, is 70 feet. It has 20 doors, through which, it is claimed, 12,000 people can pass in a minute and a half. Three pulpits in a descending order suggest the different priestly orders. The chief of the apostles occupies the topmost stand. I stood in it, and looked at the empty seats. Here Brigham Young dispensed his wisdom and commands. The organ is a wonder. It is worked by four blowers. It stands 58 feet high. One of the pipes measures 30 feet in length. Brigham crawled through one of them, which will give some idea of its circumference, as he was no diminutive gentleman.

I expected to see more poverty among them. Some of their residences are almost palatial. Brigham Young was reported as worth millions, although it is said of some of his faded wives that to support themselves they were compelled to take in washing. Brigham had the happy faculty of preserving peace and harmony among his numerous wives, almost numberless, but I enjoyed the honor of being housed in the same residence and fed at the same table. At one time, in addition to the other members of his immense household, one of his daughters says she remembers when 16 babies sat around their father's board. The children of the first wife may call their father by that name, but the offspring of subsequent marriage must say brother to their own father. They bear no love for the dead. Their cemeteries are neglected. In fact, this is a modern Sodom. Unbridled lust, under the sanction of religious liberty, has completely demoralized men and women, girls and boys. There is a boldness about their pretty maidens that savors of the impure morals of the people. The men are often shrewd and money-making, but there is a brutishness, the result of their sin, on their faces which is unmistakable in their identification. It is a system of ecclesiastical extortion. One-tenth of all the earnings of poor, industrious farmers or merchants must go into the coffers of the church. Brigham Young, in his day, managed that fund, and it is well understood that he actually defrauded the church out of millions of dollars. Since his death his sons, in order to quiet voices of dissatisfaction and distrust in his financial administration, paid over to the church treasury $750,000. Where did Brigham make all the money which paid for his many harems, if he did not secure it by dishonest methods? He was a terror to the territory. When he died Mormonism lost its back bone.

It is astonishing how the women cling to and support this vile practice of polygamy. When Wells was released from a 48 hours' imprisonment for contempt of court (he has only eight wives) there was a great demonstration on the streets, women and children by thousands, with flying banners, with the inscription: "We believe in polygamy." Polygamy, we often hear, is on the wane. There are various opinions expressed by intelligent persons. But the general belief is that it is not decreasing, but rather becoming stronger, and offering greater resistance every year. The Mormons claim an annual accession of from 800 to 1,000 above each year's total. Their missionaries are in almost every country, even in our Southern States. A large number of Mormons, approximating 1,000, are now on their way to Utah.

The Evangelical Churches have not been inactive in their efforts to reclaim this people. There are three Protestant Churches here, each with fine, costly church edifices. The Methodist Episcopal Church has a membership of seventy. The Episcopal Church is doing good work with its free day school, in addition to its religious services. Bishop Tuttle resides here. The Presbyterians are at work. The pastor of the Methodist Church informed me that the native Mormons never attend the Protestant churches. Their additions are from among those Gentiles who, induced by business or otherwise, make Salt Lake City their home.

The law on Mormonism is such as to make its evasion a very simple thing. Before a polygamist can be indicted for that crime the actual service of marriage must be proved. But this is a manifest impossibility, unless some Mormon, who is sworn to secrecy, breaks his oath.

The Endowment House, a building inclosed and protected from prying eyes, a short distance from the tabernacle, is the place of polygamous marriages. There President Taylor meets the parties. They are secretly admitted. No visible or available records can witness against the parties. They go out into the world man and wife. But the law cannot reach them. It can prove nothing. The law will have to be greatly altered before Mormonism can be crushed by it. Some people are quite sanguine that the Christian influences at work in the town and territory, though quiet and slow, and almost imperceptible now, are gradually leavening the Mormon mind. I do not believe it. They are completely dyed in the wool. They tell those who are bold enough to attempt to teach them that they are the teachers of men, they are God's elect, that it is blasphemy for Gentiles to call into question any of the practices of Mormonism. Their motto is: "Holiness to the Lord," and the "All seeing Eye" is emblazoned on it. Everything is done in the name of holy religion. Some claim themselves to be such subjects of God, that, although they cannot easily make the sacrifice, yet, for conscience' sake, they will take another wife. They are taught to believe that, in proportion to these sacrifices, they will be exalted in their heavenly estate. There are degrees of heavenly bliss, and the highest degree is the cost of sacrifice in marrying many women.

This seems to the outside world a huge burlesque, and the average Mormon doubtless looks at it in the same light as he winks at the law which does not enforce obedience to it.

It is well understood that the policy of the Mormons is simply evasion of the law. Mr. Emory is the territorial governor. The United States army, encamped three miles from the city, in the beautiful barracks of Camp Douglas, is suggestive of the policy of the country toward the Mormons. It will come to martial law at last. As it now is in Salt Lake City, all the city officials are polygamous Mormons, "from the lowest scavenger to the mayor." To admit this territory into the union of States would be a sad and ruinous mistake. To pardon and liberate Reynolds, would be the most ridiculous piece of sentiment committed in any administration toward this people, depraved, insubordinate and lawless.

S. HALSEY WEDLEIN.

Education.

BY REV. J. LEWIS, JR., D. D.

SECOND PAPER.

Mr. Editor: In our first paper we took the position that it is better for a young man to be educated at a college under the patronage of the church than at one under the patronage of the State. We assumed that the age at which young men begin college is a critical juncture in their life-history. If they are converted it must be by the divine blessing upon special effort made to secure this result. The question is: At which institution is it more likely that this effort will be put forth, at one the professors of which are chosen without special reference to their religious character, one in which the religious instruction of the student is not made the official duty of the preceptor, one which is patronized by all the enemies of Christianity, *because* it is not a religious school, one where any attempt to bring the young men to Christ is liable to be resented as an impertinence, or, on the other hand, at one consecrated to God, where the officers *are* all chosen with special reference to their religious character, where it *is* made their official duty to labor for the conversion of every student, one patronized exclusively by the friends of Christianity because it *is* a religious school, one, in short, founded in prayer, and baptized in the name of Christ, and conducted upon the principle that the education of an immortal being must have respect to his eternal happiness? The bare statement of the question ought to be sufficient to satisfy any candid mind. And it might be stated much more forcibly if we were free to enlarge upon any of the points presented. Even those whose duty it is to labor for the salvation of young people—pastors, guardians, parents are sometimes shamefully remiss. And a father who sends his son away from home unconverted, at the age of greatest religious susceptibility, to be exposed to all the temptations incident to college life, without the strong assurance that the instructors of the young man will "watch for his soul as those who must give account," entertains certainly very loose notions of parental responsibility.

We quote the following paragraphs from a timely editorial in the Wesleyan Christian Advocate, concerning "penitents and the church":

"If we are not mistaken, a large number of our younger pastors have utterly mistaken the policy of the church on this subject since the New Orleans General Conference, that met in April, 1866. They mistake, as we suppose, in two points, and they are vitally important. First, in supposing that our church allows no sort of probationary membership; secondly, in supposing that the 'conditions of membership' are different now from what they were fifty years ago.

We have a probation not arbitrarily limited by alluvian dates, but a probation, nevertheless—a probation that may be terminated within an hour, or that may last more than six months or twelve months. The present plan throws heavy responsibility upon the pastor, and this is right—this is, as we see the matter, according to the apostolic plan. Let our pastors study most carefully the nature of our present probationary system.

But while the church should open her doors to penitents, real penitents, not simply to persons who don't want to be damned, but who are not willing to be saved from their sins—who want religion only to avoid punishment but who are unwilling to give up their sins—the church should see to it that all received into her fold "continue to evidence their desire of salvation." We have no right to keep real penitents out; we have as little right to keep utterly impenitent persons in. We have no right to say to an applicant, You must be good enough for heaven before we let you in; we have no right to say to those who are not at all trying to become good enough—who live in sin and love sin—who live just as people do who are out of the church—who are not trying to be religious; you can stay in. We do a fearful wrong to the church and to the cause of Christ, and to the souls we delude into fatal repose, when we leave new members satisfied with simply getting into the church. We should teach them till they understand it, that church-membership and religion are not convertible terms.

If we keep out all penitents we will keep some souls out of heaven; if we ask in and keep in utterly impenitent persons—if we fill the church with unconverted people, who are not even seeking conversion, we will ruin the church.

HEALTH OF THE CITY.—We are still enabled gratefully to record the fact that New Orleans and its environments, including the towns on the river and sea shore, are enjoying the best of health. In the more than thirty summers that we have passed in this city we have known no healthier season than the present. Not only is there no yellow fever, but there is little sickness of any kind. The rains which had been prevailing for three weeks ceased on Friday last, and we are now having bright weather, and very cool for the month of August.

—A Baltimore dispatch announces that Rev. Thomas B. Sargent, D. D., died there on the fourteenth of August Dr. Sargent was, we believe, about seventy-five years of age. He had been in infirm health for several years. We last saw him at Atlanta during the General Conference, in May, 1878. He appeared then in comfortable health, but feeble. His eye was still bright, his voice clear and sweet, and his spirits seemed buoyant. His is, and will be, one of the loved and venerated names of American Methodism. He was a man of popular address, eloquent in preaching, and a Christian gentleman of courtly bearing and polish. But we have not space to write of him now.

—A few days ago we were at a quarterly meeting in a section of country where the cotton and sugar cultures come together and intermingle. The cotton people had had rather too much rain, the sugar-cane growers not enough. Here were dear neighbors with conflicting interests, some deprecating, others wishing for more rain. We were glad that the matter was in wiser hands than ours. In His providential dispensations God has a great many interests and ends in view, and what He does is always best.

—The Northern Methodists are not only discussing the expediency of electing a colored Bishop, but also of electing missionary bishops for Germany, China, India and Africa. The aspirations and hopes of some of the brethren would be blighted by such novel proceedings, and there will be plenty of opposition.

—Rev. T. J. Hough, pastor of our church at Natchitoches, has lately been recuperating from a long and serious illness by holding a very successful meeting at Vidalia, La., and raising the funds to build a church there. Evidently, with him, "labor is rest."

—Rev. S. H. Werlein, pastor of Louisiana Avenue Methodist Episcopal Church, South, and Rev. J. M. Beard, pastor of our church in Algiers, Fifth District of New Orleans, have returned to their posts after a few weeks of rest and travel.

—Rev. Dr. Mathews, pastor of St. Charles Avenue Church, of this city, left for a brief trip of two or three weeks on Tuesday, August 19. He expects to visit Wheeling, and attend the great camp meeting at Moundville, W. Va.

—Bishop Kenner started on his Western tour on Monday, August 11. He will return from California in time to hold the Louisiana Conference, December 10.

—Our latest dispatches from Memphis indicate a decline in the fever there. This may be owing to lack of subjects, but we hope that stricken city has seen the worst.

An Element of Strength.

The wide awake and inclusive editor of the Richmond Christian Advocate says:

In Georgia Methodism is a unit. They have one college. They cherish it. Every year the chief men in the church come to its annual festival. Their sons are taught in its halls. It is a Methodist institution in a Methodist town. They take pride in its success.

Another element of strength in the Methodism of the Gulf States is their concentration on their press. If there is any such thing as Conference prejudice or narrowness, it is drowned out by the overflowing and noble desire for the success of Methodism. The bad policy of each Conference attempting to print a paper in its own bounds would not be countenanced. The two Georgia and the Florida Conferences unite on the Wesleyan Advocate. The five Texas Conferences support the Galveston Advocate. The Memphis Advocate has the patronage of several Conferences, and so of the New Orleans and St. Louis papers. If we erect the Ohio a dozen Conferences should behind the great Western Advocate and the vast Northwest champion, the superb Chicago Advocate. What true statesmanship and noble devotion to a great cause! The whole field furnishes superior writers for each journal, while the large list of subscribers gives the means to the publishers of making a choice and powerful organ. They are too wise and too true to divide their patronage, and so bring to a weakly birth, and keep in puny life, a half dozen little papers, the exponents more of local vanity than denominational unity and strength.

Self-respect, concentration of resources, and minimum of Conference bigotry, have made Methodism, in the sugar and cotton States, a growing and giant power.

"Is it proper for a Methodist preacher to sell the books of our publication on the Sabbath day? Is it proper for Bible colporteurs to open out their books after service on the Sabbath and sell them? Is it sinful to do so?"

The above questions are submitted to us by a respected brother, who is as competent to decide them as we are. All buying and selling on the Sabbath should be avoided as far as possible. To justify it, the case must be one of extreme necessity. Because the books sold are religious, is it therefore right to sell them on Sunday? If right to sell them, would it not also be right to manufacture them on the Sabbath, and thus keep the presses agoing all the time? The Sabbath congregation affords facilities for the supplying of the people with the books, but they can be supplied on other days, and, we think, they should be. Where so much laxness and indifference prevail in regard to the sanctity of the Sabbath, it is needful that we avoid even the appearance of evil.

The gymnasium at Vanderbilt University is to be forty by eighty feet in the clear. The building for the department of civil engineering is to be three stories, with a basement, affording rooms for lectures, for models and for drawing designs. The new Wesley Hall is to be a very commodious and handsome edifice. The Nashville Daily American says:

A spacious building is to be erected on that eligible site which, from the first laying off of the grounds, was reserved for it. It will have two fronts—one nearly, and looking to the present Wesley Hall, and the other opening on the fine and boundless view on St. Cloud hill. Its capacity will be for a hundred or more students. Ground will be broken soon after the session opens for the new hall. The old will stand and do its good work until its successor is ready for occupation, then Litton mansion, that has stood there sixty years, will disappear.

A DONATION.—I have received from a brother in Kentucky a draft for $6 000, of which $1 000 is to be appropriated to the erection of a church in Soochow, China, and $1 500 to the erection of the boarding-school so much needed in the same place. The $500 is added to avoid the possibility of dent at the completion of the two buildings, and any surplus is to be applied to the uses of these enterprises as occasion may require. May the blessing of the Lord be upon the donor and attend his offering.

How many there are in our church who might do like liberal things and find a blessing in the doing! To many it would be a source of incalculable gain to their souls thus to make an offering to the Lord. May he put it into their hearts to do such things for his name. Our missions need this sort of liberality, as well as the constant flow of smaller remittances. Bring your gifts to the Lord's treasury.

A. W. WILSON.

The venerable Dr. Lovick Pierce has been very ill of late. The Wesleyan Christian Advocate, of August 9, quotes from the Sparta Times and Planter as follows:

Dr. L. Pierce, the venerable old soldier of the cross, whose name has been familiar to three generations, is at this writing, twenty third ultimo, extremely low. For six days his pulse has been in the neighborhood of thirty beats to the minute. His death would not be unexpected at any moment. He is extremely weak—talks but little, but is conscious. A day or two ago he said to the bishop that he was not able to make a dying statement, but that he might say to the church and his friends that he died just outside of heaven.

The Wesleyan Methodist will be issued in Nashville during the prevalence of yellow fever in Memphis. In the time of trouble its agents and patrons should be more hearty and prompt than ever in its support.

The new British Wesleyan Thanksgiving Fund up to July 1, had reached the great sum of £164 269—or over $825,000.

Books and Periodicals.

MANUALS FOR TEACHERS. No. 2. The Cultivation of the Memory. Philadelphia: Eldridge & Brother.

This volume treats of the memory under the following heads: What Memory Is; Attention; Association; Memory in Connection With Special Subjects of Instruction; Cultivating the Memory in Youth. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans. Price 30 cents.

SUNDAY EVENING TALKS WITH THE LITTLE FOLKS. By Uncle John. Edited by W. H. H. Cunningham, D. D. Nashville, Tenn.: Southern Methodist Publishing House, 1879.

These are capital talks for the very little folks, and will be greatly enjoyed by the young people generally. They are well adapted to do good, to entertain, to instruct, and to lead the children to Christ. Uncle John is well known as a favorite contributor to the Sunday-School Visiter. We do not know who he is, but he is a clever writer, and knows how to reach the little folks. The work is a beautiful illustrated 12mo of 301 pages, and contains a likeness of the author. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans. Price, 60 cents; bound in paper, 40 cents.

—"Facts About Tobacco" is the title of a pamphlet compiled by Prof. Edward P. Thwing, and published by the Religious Newspaper Agency, New York. The author thoroughly exposes the evils of the use of the weed. It is good reading for young men, and may reform some old people.

—National Repository for September has the following articles: Cincinnati, Past and Present, Illustrated; The Inland Provinces of Brazil, Illustrated; The Message of the Winds; Duty; The British in South Africa; A Classic of the Middle Ages; In An Old Egyptian Library; first paper; Wesley and Chalmers; Loved With An Everlasting Love; My Land of Beulah; Editorial Miscellany.

—The Magazine of Art for August abounds in beautiful engravings. Among the articles are: Our Living Artists; Fortunes Lost and Won Over Works of Art; An Artist's Trip to the Bahamas; Treasure-Houses of Art; New Forms of Panegyric; Pictures of the Year; Mr. Seymour Haden on Etching.

—Scribner's Monthly for September has a fine table of contents. Among the more important articles are Sandy Hook, Illustrated; The University of Rome, Illustrated; Brazil, 4; An American Home on the Amazons, Illustrated; Signs and Symbols, Illustrated; My Lord Fairfax, of Virginia; English Spelling and Spelling Reform, 1; The Art Schools of Philadelphia; Topics of the Time are handled by Dr. Holland in his usual fresh and vigorous way.

—St. Nicholas for September is bright and beautiful, full of spirited illustrations and capital articles. The following are the titles of some of the many interesting articles: The Chase of Dixon's Ale in After Sword Fish; Ou Wheels; Pirates of the Chinese Coast; Notes on Oil Well; The Story of a Prima.

—Sunday Afternoon for September has: Cross; Popular Literature for the Young; A Bit of New England; The Public Schools and National Culture; The Hebrew Hereafter; A Poetical Leaven; Labor as a Social Reformer; Sketches in Southern California, and other articles. The articles in this magazine are always choice and edifying. Its religious tone is good, its literary quality unequaled. It is announced that the name will be changed in October, and hereafter issued under the title of "Good Company."

—Frank Leslie's Sunday Magazine for September is lavishly illustrated, and packed with entertaining and instructive articles. In the Home Pulpit Dr. Deems' sermon is on Secret Discipleship."

LITTELL'S LIVING AGE.—The numbers of the Living Age for the weeks ending August 9 do respectively, contain the following articles: Wordsworth by Matthew Arnold, and the Mirabeaus, Macmillan; Food and Feeding, by Sir Henry Thompson, and Moose Hunting in Canada, Nineteenth Century; The Last Jewish Revolt, and Choral and other Narcotics, Contemporary; The Evangelical Movement, its Parentage, Progress and Issue, by Mr. Gladstone, British Quarterly; The Birth, Life and Death of a Storm, Popular Science Review; How to Popularize Wordsworth, The Journey of Ostrovsky towards the Tsar's, The Influence of India on China and the Lesson of Prince Napoleon's Funeral, Spectator; Egyptian Exiles, Saturday Review; The Changes of War, Natal Mercury; and in the way of Fiction, The Ghost of Mercie's Tower, The Grey, and Inglelow's "Sarah de Berenger," and Sarah Tytler's "The Bride's Pass," and the usual amount of Poetry.

Episcopal Appointments for 1879.

CONFERENCE	PLACE	BISHOP	TIME
Western	Cottonwood Grove	Kenner	Aug 20
Denver	Denver	Kinsley	Aug 27
Western Virginia	Christiansburg	McTyeire	Sept 3
Illinois	Kingston	Wightman	Sept 4
Missouri	Lexington	Wightman	Sept 10
Indian Mission	Fort Gibson	Pierce	Sept 10
Memphis	Wesley Chapel	Keener	Sept 10
Kentucky	Richmond	Doggett	Sept 17
S. W. Mexican	Monterey	Wightman	Sept 17
Holston	Kingsport	Kavanaugh	Sept 24
St. Louis	St. Patrick's Place	Pierce	Sept 24
Columbia	White Sulphur	Keener	Sept 24
Louisville	Madison'll	Doggett	Oct 1
Tennessee	Murfreesboro	Paine	Oct 1
Pacific	Sacramento	Keener	Oct 8
West Texas	Gonzales	McTyeire	Oct 15
Holston	Abingdon	Pierce	Oct 15
Los Angeles	Los Angeles	Keener	Oct 22
German Mission	Houston	McTyeire	Oct 23
N. W. Texas	Fort Worth	McTyeire	Oct 29
North Texas	Sherman	McTyeire	Nov 5
Arkansas	Hazark	Pierce	Nov 12
Virginia	Norfolk	Wightman	Nov 19
Memphis	Mayfield	Kavanaugh	Nov 19
N. Georgia	Augusta	Doggett	Nov 26
White River	Forest City	Pierce	Nov 26
N. Alabama	Tuscumbia	Paine	Nov 26
N. Carolina	Salem	Wightman	Dec 3
N. Mississippi	Water Valley	Kavanaugh	Dec 3
East Texas	Palestine	McTyeire	Dec 3
S. Georgia	Perry	Doggett	Dec 10
Texas	Austin	McTyeire	Dec 10
Little Rock	Camden	Pierce	Dec 10
Louisiana	Baton Rouge	Keener	Dec 10
Florida	Tallahassee	Doggett	Dec 17
S. Carolina	Spartanburg	Wightman	Dec 17
Mississippi	Jackson	Kavanaugh	Dec 17
Alabama	Tuskegee	Paine	Dec 17
Baltimore	Mount Hope	Keener	Mar 5

Bishop McTyeire has charge of the Mission in China.

Bishop Kenner has charge of the Missions in Brazil and Mexico.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next—five months—on receipt of fifty cents in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that with but slight effort on the part of our patrons, thousands of persons could be induced to take advantage of this liberal offer, many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $8 the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $ gallon, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15-$18. Equal in looks and usefulness to French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To this all praise is due. This popular hotel is undergoing a thorough renovation, and when completed will certainly seldom be found at fault in the matter of first-class living, having recently reduced its rates to $3 and $3 50 per day.

OUR SCHOOLS.

HIWASSEE COLLEGE, East Tennessee, makes its fall opening August 31st. Circulars this week. All its faculty work now personally. President Bunn and Prof. Graves, of this city, are among the gifted men to say that Hiwassee College presents a fine opportunity to parents of all who seek sound learning, good health, moderate charges and the best moral influences for their children or wards.—Nashville Christian Advocate.

Clarke College, Williamsburg, Brooklaven, Mississippi, enrolls 160 pupils from Misses Lathrop & Wilkins, the energetic, scholarly and great-hearted Rev. H. F. Johnson, President of College, Brookhaven, Miss.

WINDMILLS.—See advertisement of the Kewaunee Manufacturing Company on the seventh page and send for circulars. 32

GREAT CHURCH LIGHT.—This light is very powerful and well spoken of by the best of our churches, dwellings and banks. See advertisement and send for circulars.

JOSEPH GILLOTT'S STEEL PENS are advertised in another column. They are so well known, and so universally the favorite of the American people, that it is only necessary to say that the name is a guarantee of their excellence.

PASSAIC CHEMICAL COMPANY.—Their Carolina Disinfectant, manufactured by the above company, is considered to be the best now before the public. It is highly recommended by J. M. Verdery, the proprietor of the Howard Association, in a letter to the Passaic Chemical Company, which letter should be read by everybody. T. L. Lyons and Frederickson & Hatton are the agents in whom you can get a supply. We suggest to every one to get the article.

PIANOS.—If any of our readers want a reliable piano, at a much lower price than they can buy the same grade of instrument elsewhere, they should read carefully the testimonials given by Messrs. Lynch & Gomien, of 1321 Broadway, New York, near Thirty-Fifth street, from well-known parties, and then write Messrs. Lynch & Gomien for their terms, after which a piece to their record, and experience in the piano trade. Their instruments are the result of many years' experience, study and improvement, and are constructed in the most thorough manner, of well-seasoned and well-prepared materials. They are remarkable for their durability, retaining their tone and standing long and well in tune. Messrs. Lynch & Gomien are southern men, their ghost standing in New York; and we feel satisfied they will deal fairly with all parties. Don't forget to write them for particulars, and they will answer cheerfully and promptly.

BEST SIX CORD SPOOL COTTON.—Messrs. John Clark, Jr., & Co.'s six-cord spool cotton was the first to be introduced in the United States (as spool cotton), the first consignment of which arrived at the port of New York in the year 1818. Since that date it has held a leading position above all other six-cord threads, and is conceded by many to be superior to any three-cord thread ever manufactured. Many attempts have been made to imitate it, but without success, as the secret of its manufacture is known only to the Messrs. Clark, and is carefully guarded. The late Mr. John Clark, Jr., the founder of the firm of which we speak, who went to Paisley, Scotland, in 1816, to improve the skill of his fellow-countrymen in the manufacture of sewing thread, was the first to introduce the system of paying premiums to the operatives for the production of the best work, which system has been followed by the present firm to the present day. The result is that the Messrs. Clark have in their employ the most skilful operatives in the trade, who, by long practice, have become perfect masters of their art. The Messrs. Clark, Jr., & Co. exhibited through the sale of their six-cord spool cotton in all parts of the world. At the Centennial Exhibition at Philadelphia in 1876 they obtained a ship unit for excellence in color, quality and finish, which was the highest award granted to spool cotton, and in addition to which they have been awarded medals at London, Paris and Vienna. Messrs. Thomas Prentiss & Co., 23 and 25 Mercer street, New York City, are the sole agents in this country, from whom, doubtless, the trade can obtain their goods. See advertisement.

CHICAGO, ST. LOUIS, AND NEW ORLEANS RAILROAD.—In our reports to the Eastern cities we have traveled over nearly all the lines of railroad connecting the South with the commercial cities of the Eastern and Northern, and we do not just now recall to mind any one that we have more enjoyed than a recent trip on the Chicago, St. Louis and New Orleans Railroad. We have observed the character and efficiency of the officers and employees of this line with great pleasure. In the last two and a half years the track has been rebuilt, a distance of four hundred miles, with steel and iron rails, and the equipments are in keeping with the rest. The finest cars in the country, namely, Water Valley and Silver Palace cars, have been placed on this road, and are ordered to be placed on every train. The latter has been the subject of much favorable comment, and the day is not far distant when the Pullman Palace Car Company will be ordered to be placed on every train. When the improvement now in progress is completed, the Chicago, St. Louis and New Orleans Railroad will be one of the finest roads in the country, and will be the favorite route between the North and the South. We shall watch its progress with interest, and shall be pleased to note any other improvements that may be made. All trains stop at Canton, Miss., where connection is made with the Mississippi Central Railroad for Memphis, Tennessee, Kentucky, Virginia, and all points North and East. Through tickets can be procured at the office of the company in this city, No. 112 Camp street, corner of Common.

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N. O.

F. E. GUEDRY, Agent.

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Howes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | *Business Suits, $12 to $25*

6 Shirts for $9 | *Collars $1.50 per Doz.*

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices in our

WHOLESALE DEPARTMENT.

BUSINESS NOTICES.

Indigestion, Dyspepsia and every form of disorder arising from the food and all forms of general debility are relieved by taking Mensman's Peptonized Beef Tonic, the only preparation of the kind containing the entire nutritive principles of beef, in a more assimilated and like the extracts of beef, not containing chemical stimulants, but containing, as it does, all the nutritious properties of beef, in its unchanged condition, whether as a restorative in cases of prostration from exhausting diseases, or as a nutritive in ordinary cases of debility resulting from pulmonary complaints, etc. Wells, Richardson & Co., Proprietors, N. Y. Sold by druggists.

TO ALL WHOM IT MAY CONCERN.—Persons residing in Toledo, Ohio, can have F. Wilhelm's Art. Per oxide of Iron and Apple Tonic delivered at their residence free of charge. It has been for years a specific for chills and fevers, but now that the proprietors, Wheelock, Bailey & Co., of Toledo, Ohio, have established the public in the belief that it is a specific for all diseases of the blood, it will not be necessary to say other preparations will be kept in stock for sale.

IMPORTANT TO MOTHERS.—Mrs. Winslow's Soothing Syrup is the only female physician that should be employed in Infant Nursing. It corrects acidity of the stomach, relieves wind colic, regulates the bowels, and by giving rest, health and comfort to mother and child. During the process of teething its value is incalculable. It softens the gums, reduces all inflammation and allays all pain, therefore every mother should have it and use it for her children. Twenty-five cents a bottle.

HOW TO GET SICK.—Expose yourself day and night, eat too much without exercise, work too hard without rest, do over all the things you are told not to do, take all the patent medicines advertised, and then you will know how.

HOW TO GET WELL.—Which is answered in these words: Take Hop Bitters. See other column.

DR. AYER'S LABORATORY, that has done such wonders for the sick, now proposes to put in practice for the benefit of the afflicted the same principles which, advancing age is so promising in the Physician's Vigor. HIS VIGOR maintained that doctors in their treatment of patients, and thus lay us under obligations to him for the good books as well as health of the community.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of belles, who use it daily, to be the only preparation that does not conceal the skin, but imparts to it a beautiful transparency, which can be produced by no other means. Medicated with the purest of drugs, it is a positive remedy for all cutaneous eruptions, and when applied to the face after shaving, allays all irritation, and leaves the skin soft and smooth. Sold by druggists.

A YOUNG LADY OF MUSICAL EXPERIENCE, in teaching the English branches, desires a position in some Female College or High School. References can be given. Address ADVOCATE office.

THE BEST BOOK

For Summer Reading.

ALL AROUND THE WORLD;

OR,

THE EAST

BY WAY OF

THE WEST!

By the Rev. Ruth Ellis M. Hargrove.

New, illustrated edition, 442 pages, elegant pasteboard cover, by mail, postage paid, for $1 50.

LATHROP & WILKINS,

112 Camp st., New Orleans.

LYNCH & GOMIEN,

Manufacturers of Pianos,

1321 BROADWAY, cor. 35th Street,

NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

WASHINGTON, D. C., Nov. 21, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen: I am very much pleased with the Piano you made for me. It really is a splendid instrument in every respect, and has proved to all who have seen and heard it, far to the front, as regards style of finish, and beauty of finish. Many good judges of pianos, who have seen, and have played upon the instrument, have spoken highly of it. It has been in constant use in my parlor, and all pronounce it a first-class instrument. We ourselves are charmed with it. I shall, at all times, cheerfully recommend it to my friends who think, wish to purchase.

I am, very truly and respectfully yours,

ELLEN H. B. STURGMAN,

[illegible] Street.

St. James Hotel, [illegible]

Messrs. LYNCH & GOMIEN:

Gentlemen: I am very happy to be able to thank you for the very kind manner in which you have treated me, and now I think the South and Southwest, at least, should be convinced of the superiority of your Piano. I have been traveling for years as a professional musician, and have had the opportunity of testing the merits of many pianos, but I must say that the pianos of Messrs. Lynch & Gomien, of New York, are the best I have ever had the pleasure of playing upon. I shall, with much pleasure, recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WALKER,

Professor of Music St. Mary's Dominican College, St. James, La., October 1, 1878.

[illegible] Hotel,

Dear County, Tex.

Messrs. LYNCH & GOMIEN:

Gentlemen: The two Pianos have safely arrived, and on their first day of being here drew together a crowd of about one hundred and fifty persons, who were delighted beyond measure with the instruments. For many thousand miles they have been carried, over rough roads, and in all sorts of weather, and yet they have not suffered in the least. Their tone is full, round and rich, and yields to the touch with the utmost delicacy. In fact, in every respect they have given perfect satisfaction, and I shall take pleasure in recommending them to my friends. Yours, respectfully,

[illegible]

Director of Music.

NEW ADVERTISEMENTS.

THE GREAT CHURCH LIGHT.

FRINK'S PATENT REFLECTORS

Give the MOST POWERFUL, the SOFTEST, CLEAREST and the BEST light known for Churches, Stores, Show Windows, Parlors, Banks, Offices, Depots, Colleges, Theaters, Depots, etc. Send for circulars. Agents wanted everywhere. Our circulars and terms, without cost, to dispose and the trade.

I. P. FRINK, 37 Pearl St., New York.

JOHN CLARK Jr. & CO'S

CLARK'S TRADE MILE-END MARK SPOOL COTTON

BEST

SIX-CORD

FOR

MACHINE OR HAND USE.

THOMAS RUSSELL & CO.,

SOLE AGENTS.

FOR SALE BY ALL

DRY GOODS AND NOTION DEALERS.

YELLOW FEVER.

Infectious germs of disease in clothing or elsewhere will be effectually destroyed by being sprinkled with or immersed in a solution of

GIRONDIN DISINFECTANT,

which has proved itself to be far ahead of any other Disinfectant, and is officially endorsed as the best and most reliable ever known.

Call at Druggists for pamphlet.

Passaic Chemical Co., New York,

General Agents, U. S.

I. L. LYONS, New Orleans,

Southern Agents.

NEW ORLEANS, Nov. 19, 1878.

The GIRONDIN has been fully tested by the Board of this Association, during the last epidemic, and is DECIDEDLY OUR OPINION that it is the BEST PREPARATION of the kind that has been offered to the public.

I therefore cheerfully recommend its use in all future epidemics, and as the article does not injure the color of goods, it should be kept on every well-regulated household.

J. McMANUS GRIFFE,

President Board of Health and Quarantine.

REMOVAL.—THE LOUISIANA EQUITABLE Life Insurance Company has removed to No. 39 Carondelet street. Former office, corner Carondelet and Gravier streets, for rent.

AND CATTON, Secretary.

J. S. RIVERS,

STATIONER,

Steam Power Printer,

BLANK BOOK MANUFACTURER,

LITHOGRAPHER AND ENGRAVER,

74 CAMP STREET,

NEW ORLEANS.

WANTED EVERYBODY TO KNOW that LADIES CAN PLANT PERMANENT PICTORIAL HAIR by the use of preparation of Professor DIANA, from the Indian Pacific, of no deception. It delights all curious for coloring, dyes, tattoos, suppresses diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by A. DAVIAU & Bro., Druggists, 24 and 26 Rampart and 25 Bienville streets. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at J. C. Pierce & Co. Depot in St. Louis at Richardson & Co.

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts,

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Dental Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth, gives a fine pearl like ornament and revitalizes the gums. Alkaline Rampart Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Cantharis Jelly and Pomade, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. R. J. MAINEGRA, M. D., Druggist, Pharmaceutist and practical Chemist.

Farm, Garden and Household.

How to Raise Ducks.

With all young poultry, the natural mother is the best calculated by nature to take charge of her own offspring, inasmuch as there are many requirements which instinct teaches them, and which are only adapted to both mother and progeny, when both are of the same kind. A hen is not a suitable mother for young ducks. Ducklings are considered by the majority of people as hardy birds and easily reared, and so they are with their natural mother, but when a hen mother it is quite a different thing. A hen is an uneasy, restless creature, first on the move in the daytime; whereas, a duck mother is quiet, and her movements are slow and cautious with her young ones, seldom treading on them, while the hen frequently trumples on her brood, but when of her own kind, they soon learn to keep out of reach of her outspread toes. With the cries of her own offspring she is familiar by instinct, while she is often dead to appeals from the duckling or gosling.

A sitting chucking hen, or one with young, is apt to pick quarrels with the other fowls; and in a more full liberty, will have frequent battles with her neighbors in the great distance of her beat. In a measure, her chicks are somewhat accustomed to these pugnacious proclivities, and from not suffer so much as the gosling does. The duck mother seldom fights, but she is more of the poultry yard generally speaking. She is a quiet, contented sort of a body, and during her seclusion from water with commendable fortitude. As ducks do not like a stagnant pool or stream of running water, they are quite as well without as with it, thrive with only sufficient water to drink. The duck mother sits most assiduously on her brood of either or sexes, and is very careful of their insect foes as the latter always require long watching and petty of hatching.

Nearly a week sooner than hens, or even ducks, we are wise people in our generation, but not from all examples. Geese are even wiser than we, and hens were left to do the hatching and bring up their chickens, and ducks to rear young ducks." Drakes are pretty egg-stealers, generally making a nest on the ground, in a private place, not far from home. It is useless to undertake to keep ducks or ducklings from the range of a large running stream. The water makes them almost oblivious of everything else, and they frequently drop their eggs in the water, and, if not kept up, they will be lost. Ducks are not to be compared with the hen in the matter of eggs, for the latter will lay from 150 to 175 eggs in a season, and the duck from 50 to 75, while the cost of maintaining a duck is about the same as that of a hen. Besides, the duck requires a pond or stream of water, which is an evil with which many have to contend, and which is a great drawback to the profits of duck raising. The flesh of the duck is also inferior to that of the hen, and the latter is more easily reared. The eggs of the duck are also inferior to those

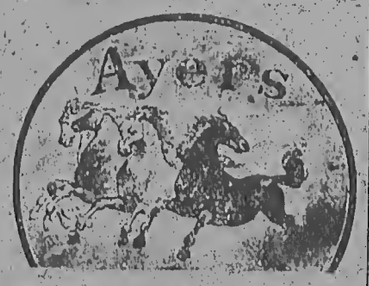
Scientific.

HEARING THE PULSE.—A new instrument, an adaptation of the telephone, called sphygmophone, has been invented, by which the beating of the pulse is transmitted into audible and even loud sounds. The needle of a Pond's sphygmograph is made to traverse a metal or carbon plate, which is connected with the zinc pole of a Leclanche cell. To the metal stem of the sphygmograph is then attached one terminal of a telephone, the other terminal being connected with the opposite pole of the battery. When the whole is ready the phygmograph is brought into use if a tracing were about to be taken, and when the pulsation of the needle from the pulse strokes is secured, the needle, which previously was shoved back, is thrown over, so as to make its point just touch the metal or carbon plate, and to traverse the plate to and fro with each pulsation. In conveying three sounds, one long and two short are given out from the telephone, which sounds correspond with the first, second, and third events of sphygmographic reading. In fact, the pulse talks telephonically, and so loudly, that when two cases are used the sounds can be heard by a large audience.

ELECTRIC PHOTOGRAPHY.—The idea of photographing by the electric light has long been entertained, and many efforts made toward its accomplishment. The trouble has been that so intense a light, emanating from a small point, produced intense and disagreeable black shadows. Mr. Van der Weyde has devised a process which is being used in London and Paris with great success, and it has become quite the fashion in Paris for parties of ladies and gentlemen to resort to photographic studios after dinner or before the opera, for the purpose of sitting for photographs. The light used for the purpose is that of the voltaic arc, the lamp being placed in the large concave reflector, supported by a system of pulleys, levers, and counterweights, so that it may be readily adjusted or moved about. The reflector is made of sample porcelain, lined with paper silvered, which is tinted blue. The carbon points, between which the voltaic arc is formed, are placed almost at a right angle to each other. The light has normally a power equal to about 5,000 to 6,000 candles, but can be made more powerful by increasing the speed of the Gramme machine. The rays of the voltaic arc is twice reflected. A small reflector, placed in front of the lamp, throws the light upon the interior surface of the large reflector, whence it is thrown in any direction, according to the will of the operator. The cartoons are kept out of the direct rays, so as to obtain a maximum effect of current, may be regulated, and flickering and variations in the light avoided. Low figures, like profiles are also obtained, in every way those obtained by sunlight.

STEEL FOR THE EAST RIVER BRIDGE.—The contract for supplying the steel for the two great spans of the great suspension bridge to cross New York and Brooklyn, was, a few days ago, executed between the trustees of the bridge and the Edgemoor Iron Co. The contract is for 6,000 tons of steel wire, and is said to be a series of transverse bolts, set about 6 inches apart. These materials are coming from the Edgemoor Works by means of two steamers, one being placed on each river front, and two by railroad. The manufacture of the steel cables is to be begun at once, and will probably occupy a year. The bridge will be 1,600 feet long, and 135 feet wide, and will cost $15,000,000. Its towers will be 275 feet above the water, and the cables will be 15½ inches in diameter. The bridge will be completed in 1882.

Ayer's



Cathartic Pills

Combine the choicest vegetable products in the market, by a process original with the chemist, by which their curative properties are retained in the highest degree of concentration, and their operation rendered certain and uniform. Being the result of years of careful study and practical investigation, they are offered to the public with the confidence that they will be found the best and most reliable purgative that can be employed for the cure of disease. Every dose makes itself felt, and invariably produces the effect required. They are sugar-coated, so that the most delicate can take them pleasantly, and they are entirely free from calomel or any other dangerous drug. Containing no alcohol, they retain in perpetual preservation the full medicinal virtues of the roots, herbs, barks, and berries from which they are derived, and hence are the most effective remedy that can be employed for the cure of all diseases originating in a disordered state of the digestive organs.

As a Dinner Pill they have no equal.

While gentle in their action, these Pills are the most thorough and searching cathartic that can be employed, and never give pain, unless the bowels are inflamed, and then only in proportion to the existing necessity for their use. They stimulate the appetite and digestive organs, they operate to purify the blood, and impart new vigor and health. A cure for the whole human race.

Prepared by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass.

SOLD BY ALL DRUGGISTS EVERYWHERE.

EDUCATIONAL.

COLLEGIATE INSTITUTE,

AT BATON ROUGE, LA.

THE next session of this school will begin September 24, 1879.

This is a family Boarding School for boys. The healthfulness of its location is unsurpassed. Instruction thorough in all that is necessary to prepare the student for any grade in college, or for any pursuit in life. Discipline parental. Personal care of the principal is given to the health, morals and manners of the pupils.

For circulars with necessary information, apply to W. H. N. MAGRUDER, Baton Rouge, La.

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THE FIFTH SESSION begins September 18, 1879, with the following departments:

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3. **Medical**, with twelve Professors and six Instructors, T. Menees, M. D., Dean. Tuition $65.
4. **Law**, with three Professors, Thomas N. Malone, M. A., Dean of Faculty. Tuition $100.
5. **Pharmacy**, with four Professors, N. T. Lupton, Ph. D., Dean of Faculty. Tuition $50.
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East Mississippi Female College,

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A CHARTERED Southern school for girls, under the auspices of the Methodist Episcopal Church, South. This institution, by the close and [illegible] has taken position among the best schools of the South. Nearly all the pupils have been engaged for the ensuing term. Its moral influence healthy, healthy, thorough, experienced faculty, and excellent reputation are among its peculiar advantages. If you would learn and with the president it will pay you. Spread that want a school on easy terms, send for circulars, &c.

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THIS old and well known Baptist University will furnish the most thorough education for the situation of young men and women. The next session will open on the first Wednesday in October next, with a full corps of able and experienced instructors. Courses of study, [illegible] and thorough. Tuition in advance and payable [illegible]. Expenses for the session of forty weeks, including tuition, board, fuel, lights, washing, &c., $150 to $175. Preparatory Department. Health unsurpassed. Situated fifty miles from Selma, on the Selma and Gulf Railroad. For catalogue and further information address

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MISS MARY J. BALDWIN, Principal.

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TERMS:

[illegible] forty weeks, payable one half on the first day of the session, the remainder on the first day of February. Tuition in Primary, Intermediate, Classical and Ornamental departments, $25, $30 and $40 per session. Board, including washing, fuel, lights, &c., $150. Music, $50. Drawing and painting, $25. Use of Piano, $10. Incidental fee, $2.50. Payment from time of entrance. No deduction except in case of protracted illness. For further information apply to the Principal for circulars.

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A NEW KINDERGARTEN, DAY AND BOARDING SCHOOL FOR YOUNG LADIES, 811 Canal Street. The Institute has been reopened under the auspices of the Misses MOSS. Gen'l W. Seller, after examining the latter system of the Institute, [illegible] Warren Mass. [illegible] and Locust-LeRoy Kindergarten, [illegible] Mrs. Locust-LeRoy [illegible] the Institute [illegible] Parents and guardians [illegible] the Institute [illegible] Circulars [illegible]

Millersburg Female College.

The leading institution in the SOUTH AND WEST.

ELEGANT new buildings; eighteen experienced teachers; everything complete; last year 207 pupils; 60 boarders; 70 expenses for the year. Send at once for catalogue.

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STAUNTON, VIRGINIA.

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Private entrance to right of new window.

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Watches and jewelry carefully repaired. Jewelry at low cash prices.

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New Orleans, La.

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THE ST. JAMES IS CENTRALLY LOCATED, STRICTLY QUIET, CONVENIENT to all the Parks, Fair Grounds and places of interest. Has all the modern conveniences and comforts. Prices very moderate.

First class Restaurant attached. Dinner, thirty-five cents.

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FANCY GOODS BAZAR,

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The assortment comprises the very latest styles in

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HAIR GOODS, of every description, and the most perfect manufactures in Jewelry; Fine Combs, Brushes, Dressing Cases, Specie Purses, Card Cases, Vienna Trimmings, Paris Ornaments, Paris Mourning and Perfumery.

Your attention is particularly directed to my

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Schallinger Artificial Stone Pavement,

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Cow Bells, Horse Bells, Sheep Bells.

Loud, Strong, Durable, Cheap.

When you buy specify "J. Geo. Dodge's Kentucky Bell" and take no other. They are made only in Kentucky by Kentucky boys, who get good wages. For sale by Hardware Dealers everywhere. T. P. BARCLAY, Sole Prop'r, Louisville, Ky.

MENEELYS' BELLS,

For Churches, etc., known to the public since 1826, are made only at "THE MENEELY BELL FOUNDERY," West Troy, N. Y. Catalogues free.

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LADY'S GOLD WATCHES, $30 and upward.

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All guaranteed.

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Plumbers' Material,

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NEW RICH BLOOD!

PARSON'S PURGATIVE PILLS Make New Rich Blood, and will surely cure all diseases of the blood. Price 25 cents per box. Sent by mail on receipt of price. Any person who will take one pill per day for each day in the year, and who will not be benefited, will receive the sum of $365 in return. Sold by druggists, or sent by mail for eight 3-cent stamps.

I. S. JOHNSON & CO., Bangor, Me.

AROMATIC

SALICYLINE

TOOTH WASH FOR THE

TEETH, GUMS & BREATH

Warranted Purely Harmless and Delightful, imparting the most fragrant Perfume to the breath. Combination of Roses and Sweet Marjoram gives a healthy tone to the gums, cures all sores in the mouth, and by the accumulation of its antiseptic qualities, removes all offensive odors of the breath. Cleanses, beautifies and preserves the teeth, supplied to the royal families of Europe and America. It counteracts the tobacco habit, and is almost immediately understood by the most fastidious. Physicians and Dentists of Europe and America. It contains no injurious ingredients, such as used in other preparations now in the market. Price $1.00 per box (containing a large bottle Rose Wash, and box of Rose Powder). Sent to any address on receipt of price. Manufactured by "European Sorcerie Moderne de Paris and London." Address Rose Wash Co., Sole Agents, only Importers' Depot, 207 Chestnut St., New York, U. S. A. For sale by Druggists, Perfumery and Fancy Goods Dealers. now

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TOMBS, MONUMENTS AND GRAVE STONES.

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BLACK GRENADINES IN SILK AND WOOL,

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SAMPLES sent free of charge.

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REYNOLD'S IRON WORKS,

C. W. HOTCHKISS, Superintendent,

Corner South Market and Fulton Streets, New Orleans, La.,

MANUFACTURER OF

Reynold's Revolving Wrought Iron Screw Plantation Cotton Press,

And Reynold's Reversing Gear Power Press.

Over One Thousand of these Presses are now in use, and are acknowledged to be the most perfect Plantation Presses in every particular at present known.

Timp's Patent Hand and Power Elevators,

For use in Stores, Warehouses, Factories, Hotels and Private Dwellings. These Elevators are now in use on the plantations of John S. Wade, Esq., J. W. Godberry, Esq., Wade, Wood and many others, as well as in numerous stores in New Orleans, and have proved themselves valuable in saving time and labor.

Capt. Jos. Menge's New Improved Dredge-Boat,

Which is now in successful operation on the Magnolia Plantation, Concordia Parish, by the Louisiana Land Reclamation Company, of which Col. [illegible] is President, and [illegible] Secretary, is the most perfect machine for the purpose ever invented. Parties desiring information respecting the merits of this Superior Dredge can call on, or address Capt. Jos. Menge, Police Master, Steamboat Wharf, or

Cemetery Tombs, Iron Fronts for Buildings, Columns, Railings, Castings of all kinds, and Iron Works in General.

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

MORESQUE BUILDING,

Corner Camp and Poydras Streets,

Owing to the lateness of the season, and not wishing to carry them over, [illegible] we have made great reductions in the price of all our line.

BEDROOM AND PARLOR SUITS,

FRENCH PLATE MIRRORS,

FANCY AND ORNAMENTAL FURNITURE.

We also have a complete stock of Medium and Common Furniture of the Hall and Library Furniture; Bent Wood Lawn Chairs, Rockers and Settees; Lawn Settees with Awnings; Mosquito and Moss Mattresses; Feather Pillows and Bolsters; Hair Pillows; Spring Beds; Spring Mattresses; Wire Spring Cots; Hair Mattresses; Parlor Suits in Reps, Terry and Plush; Spring Rockers; Easy Chairs; Lounges; Divans; Ottomans; Parlor and Fancy Tables; Bureaus; Wardrobes; Sideboards; Extension Tables; Kitchen Furniture; Tinware; Crockery; Glassware; Lamps; Chandeliers; Gasoliers; Bracket Lamps; Mirrors; Pictures; Cornices; Curtain Poles; Window Shades; Curtain and Table Damask; Lace Curtains; Nottingham Lace Curtains; Portiers; Table Covers; Piano Covers; Hall Stands; Hall Racks; Hall Mirrors; Hall Oil Cloths; Stair Carpets; Stair Rods; Stair Oil Cloths; Carpets; Rugs; Mats; Oil Cloths; Linoleums; Cocoa Matting; Cocoa Mats; Cocoa Rugs; Cocoa Door Mats; Cocoa Stair Mats; Cocoa Stair Rugs; Cocoa Hall Mats; Cocoa Hall Rugs; Cocoa Hall Runners; Cocoa Hall Carpets; Cocoa Hall Oil Cloths; Cocoa Hall Linoleums; Cocoa Hall Matting

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	22	23
New York, choice	16	17
Coffee, ₩ lb.:		
Rio, fair	—	13¾
Rio, good	—	14½
Rio, prime	—	15
Candles, ₩ lb.:		
Star, best brands	11½	—
Corn Meal, ₩ bbl.:		
Choice	—	2 65
Cheese, ₩ lb.:		
Factory	6	—
N. Y. cream and English dairy	9	9½
Fish:		
Mackerel, extra No. 1, in bbls	—	18 00
Mackerel, extra No. 1, in kits	—	2 00
Sardines, quarter boxes	—	—
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	—
XXX	4 25	4 50
Choice, XXX	4 75	5 00
Choice family	5 25	—
Fruits:		
Dried apples, ₩ lb	3	—
Dried peaches, ₩ lb	2½	—
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	—	1 00
Raisins, ₩ whole box	1 50	175
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	20	23
Coal, in barrels, best	15	16
Linseed, in cases	—	40
Linseed, in barrels	—	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet syrups	—	—
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	4
Ordinary	6¼	6¾
Fair	6¾	7
Prime to choice	7¾	—
Soap, ₩ box:		
XXX Palm	3 30	—
Keller's magnolia	2 00	—
Keller's olive	2 50	—
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 30	1 35
Coarse	90	95
Sugar:		
Good fair	—	—
Prime	7	—
Choice	7½	7¾
Yellow clarified	7¾	7¾
White clarified	—	—
Crushed	9¼	—
Powdered	9¾	—
Spices, ₩ lb:		
Allspice	15½	—
Pepper	13½	14
Cloves	45	—
Cinnamon	—	—
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco:		
Low lugs		@ 3½
Medium	3½	@ 4½
Good to fine	4½	@ 6
Low leaf	5	@ 6
Medium	6	@ 7½
Good	7½	@ 8
Fine	8	@ 9
Selections	9	@ 12

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	48	—
White	50	—
Mixed	46	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Galena	33	35
Bran, choice, ₩ 100 lbs	60	—
Hay, ₩ ton:		
Prime	17 00	18 00
Ordinary	14 00	15 00
Cow Peas:		
Whippoorwill	—	—
Mixed	50	—
Clay	50	—

PROVISIONS.

Bacon, ₩ lb:		
Breakfast	6	7
Shoulders	4½	—
Sides, clear rib	6¾	—
Sides, clear	6	—
Hams, sugar-cured	10	11
Mess Pork, ₩ bbl	9 62½	9 75
Dry Salted Meat:		
Shoulders	4	—
Lard, ₩ lb.:		
Choice, in kegs and pails	7½	7¾
Choice, in tierces and barrels	6¾	6¾

ESCULENTS.

Potatoes, ₩ bbl	2 50	—
Onions, ₩ bbl	2 25	—
Apples, ₩ bbl	1 75	2 50
Cabbages, ₩ crate	8 50	10 00

WOOL.

Burry	9	12
Louisiana, clear	22	24
Lake, clear	24	25

BALING STUFFS.

Bagging:		
India	—	—
Jute	10½	11
Ties, Arrow best, per bundle, 80 lbs cut nickles		2 50
Twine, hemp	12	—

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chicken	4 00	4 50
Young	2 50	3 00
Ducks	2 00	3 00
Geese	4 00	—
Turkeys	12 00	—
Eggs, ₩ dozen:		
Western	15	—
Louisiana	—	—

BRUSH'N STUFF.

How many children and women are slowly and surely dying, or rather being killed, by excessive doctorfing, or the daily use of some drug or drunken stuff called medicine, that no one knows what it is made of, when can easily be cured and saved by Hop Bitters, made of Hops, Buchu, Mandrake, Dandelion, etc., which is so pure, simple and harmless that the most frail woman, weakest invalid or smallest child can trust in them. Will you be saved by them? See other column.—Adv.

"Have you given electricity a trial for your complaint, madam?" asked the minister, as he took tea with the old lady. "Electricity!" said she. "Well, yes, I reckon I has. I was struck by lightning last summer and love out of the window; but I didn't seem to do me no sort of good."

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventative for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully. The common method of using them was to cut a hole over the stomach, thus losing the virtue of the Plaster. Many in every week. They are one of THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison (the reason why they are Capcine is that they stimulate the circulation and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost certain preventative. Ask your physician about them. Benson's Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price, 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, August 18, 1879.

COTTON.

The rather stimulating tenor of the news has made factors more stringent in their pretensions, but thus far the sales have been confined to a few trifling lots, and nothing has transpired to indicate any quotable advance.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	9¾	9¾
Ordinary	9¾	9¾
Good ordinary	9¾	9¾
Low middling	10¼	10
Middling	10¾	10¾
Good middling	11	10¾
Middling fair	11¼	11¼

Sales to-day, 50 bales. Market firm.

Receipts at United States ports, week ending Monday, August 18, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	398	970	2,135
New Orleans	76	59	499
Mobile	6	24	276
Savannah	17	27	1,181
Charleston		35	412
Wilmington	4		128
Norfolk	13	19	321
Baltimore			12
New York	6	17	61
Boston		10	175
Philadelphia			62
Various			210
Total	520	1,219	5,573

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 2-a10,31	10,31 @ 10,33
February	10 3-a10 41	10,41 @ 10,43
March	10,50 @ 10,51	10,51 @ 10,53
April		
May		
June		
July		
August	11 0-a11 01	11,00 @ 11,03
September	11 0-a11 01	11,01
October	10,5-a10,09	10,10 @ 10,13
November	10,29a 10 31	10,25a 0 29
December	10 28 a 10 29	10 24@ 0 25

Sales, 112 700 bales. Market quiet and steady.

A well known liberal clergyman relates that lately talking to some youngsters on the coming vacation, and diverging into the necessity of kindness to animals, he incidentally remarked: "Boys are often cruel to frogs and toads. I remember when a boy of wickedly filling up a toad with fire crackers, and then lighting the fuse match." He was horrified to see this remark received with the liveliest emotions of interest and delight, and utterly prostrated as he passed out at hearing one urchin say to another: "Jings, that's a new note. Won't we have fun blowing up the 'mill paddies down in the meddel?"

An old gentleman of Lumpy's acquaintance was somewhat disgusted on his eightieth birthday, which occurred the other day, to receive from some of the younger members of his family a book of sermons with the agreeably suggestive title, "Go up Higher."—Harvard Lampoon.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS.—The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT, Thirty-two years before the public, and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Rheumatism, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a trial. Price 25c. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at 50c., is warranted superior to any other or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 1 Murray street, New York.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Asthma, Bronchitis, Dyspepsia, Headache, Neuralgia, Catarrh, Rheumatism, and the largest class of diseases to which mankind are subject.

LOSS OF VITALITY, Nervousness, Consumption, and especially the maladies which originate in the blood, and which doom so many to an early grave, yield to the New Treatment.

IN SOUTHERN LATITUDES the effects of the debilitating climate, and especially the depressing reaction which follows the Yellow Fever, are overcome by the use of Compound Oxygen.

STRONGLY ENDORSED by Hon. R. H. L. T. SHEPHERD, Hon. MONTGOMERY BLAIR, LAWRENCE BARRETT, Gov. WEST, of Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on Compound Oxygen, with many testimonials to its most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1112 Girard St., Philada.

DISCOVERY by which hair can be forced to grow on the smoothest spheres. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's preparations are most reasonable, because she progresses on the well-based supposition that the hair germ never dies, while life exists in the person, and that it is only necessary to stimulate the germ to produce sentimentory growth. Three bottles for $5; $1 in accompany the order and balance to be paid when prediction is delivered.

827 Emily Street,
St. Louis, Mo.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is strictly a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WILCKLOCK, FINLAY & CO.

The Most Refreshing Toilet Article.

CASSEBEER'S

QUININE HAIR TONIC.

(EAU DE QUININE)

Will preserve, cultivate, beautify, arrest the fall of and confer a silken softness to the hair, and will not soil the most delicate lawn. Price, $1.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents; sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 57 Fourth avenue and 357 Sixth avenue, New York.

Religious Notices.

DISTRICT CONFERENCES.

MISSISSIPPI CONFERENCE.—*Notice.*—The Brandon District Conference has been changed from Lake to Brandon, and will be held in connection with the Brandon Camp Meeting, September 18-21. The opening sermon will be preached by Rev. C. McDonald, September 18, at eleven A. M. Recording stewards are requested to take or send their Quarterly Conference Journals to the seat of the Conference.

31 WILL H. LEITH, P. E.

CAMP MEETINGS.

THE camp meeting at Douglasville will commence on Friday night before the first Sunday in September, to continue until Wednesday. It will be on the self-sustaining plan. Ministerial brethren are invited, and conveyances furnished from Brewton station, Ala., M. and M. railroad.

33 JOS. C. JOHNSON, P. C.

A CAMP MEETING will begin on Wednesday night, October 1, at Salem, Maplesville circuit, Alabama Conference. All who come, except preachers, will be expected to take care of themselves. (33) W. A. MONTGOMERY.

OUR camp meeting at Mount Zion, Hayneaville circuit, Louisiana Conference, embraces the fourth Sabbath in September, commencing the Thursday before. Preachers are requested to attend. Plenty of people to preach to. A good preachers' tent, and all necessary accommodations. (33) JOHN A. MILLER, P. C.

THE camp meeting at the Little Texas camp ground, Montgomery district, will begin on Friday, August 22, 1879, at seven o'clock P. M. A cordial invitation to all preachers who may desire to attend, with the assurance that they will be cared for.

33 T. F. MANNUM, P. E.

THERE will be a camp meeting at Canton on the S. and N. Railroad of Alabama, commencing on Thursday, August 28, and continuing one week. Ministers of the gospel are invited to attend. (32) W. A. RICE, C. C.

THE camp meeting at Cox's camp ground will begin on Friday night before the second Sunday in September. The camp ground is on the Selma, Rome and Dalton Railroad, thirty-seven miles from Selma. The meeting is to be held on the self sustaining plan. All preachers are invited to attend.

33 L. C. CALHOUN, P. C.

THE Providence Camp Meeting will commence on Thursday, August 28. Hacks will leave Uniontown at three o'clock P. M. on Thursday, Friday and Saturday, for the purpose of conveying ministers to the camp ground. Ministers generally are invited to attend. Ample accommodations will be provided for the public.

32 J. T. ALFORD, Sec. of Association.

THERE will be a camp meeting at China Grove, Pike county, Miss., on China Grove circuit, Mississippi Conference, commencing on Wednesday, September 24, 1879. The meeting will be conducted on the selfsustaining plan. A boarding tent on the ground. Terms reasonable. Ministers of the gospel will be provided for, and are invited and requested to attend.

32 DAVID A. GIVENS, P. C.

THE camp meeting at Sims' Chapel will begin on Thursday night before the second Sunday in September. Dr. Wadsworth will have charge of the meeting.

32 W. HARROVE MORRIS, P. C.

THE camp meeting at Asbury Camp Ground will commence on Friday night before the third Sabbath in September. Ministers are respectfully invited, and will be well cared for. We expect to have our new shed completed. The meeting will be strictly on the self-sustaining plan. (31) ROBT SMILIE, P. C.

THE annual camp meeting at Healing Springs will commence on Thursday before the fourth Sunday in August, at half-past seven P. M., and will continue from six to eight days. Hacks will run between the camp ground and Buckatunna Station, on the Mobile and Ohio railroad. The trustees will have all ministers taken to and from the camp ground free of charge.

Rev. E. Wadsworth, D. D., presiding elder, will have charge of the meeting, and a number of eminent divines from Alabama and Mississippi are to be present.

J. H. JAMES, P. C.

Healing Springs, Alabama. 30

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—FOURTH ROUND.

Littleville, at Island	Sept. 6, 7
Russellville, at Russellville	13, 14
Mount Hope	20, 21
Moulton	27, 28
Athens	Oct. 4, 5
Danville	11, 12
Hartsell	18, 19
Somerville	25, 26
Leighton, at Leighton	Nov. 1, 2
Courtland, at Courtland	8, 9
Tuscumbia, at Tuscumbia	15, 16
Tuscumbia station	22, 23

W. H. KIRK.

FLORENCE DIST.—FOURTH ROUND.

Nolley station, at Pine Grove	Aug. 31, Sept. 1
Thomasville station	Sept. 6, 7
Oakland circuit, at Harvest Hill	13, 14
Tyrone circuit, at New Hope	27, 28
Shoal circuit, at Driscoll's chapel	Oct. 4, 5
Rogersville circuit and Exhibition mission, at Auburn	11, 12
Lexington circuit, at Prom	18, 19
Waterloo circuit, at Palestine	25, 26
Chickasaw circuit	Nov. 1, 2
Burleson mission	6
Frankfort circuit	8, 9
Colbert mission	11
Florence station	15, 16

31 H. ATTIMORE, P. E.

MISSISSIPPI CONFERENCE.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Pinkin's Chapel, at Jackson	Sept 20, 21
Fort Bellevue, at Oliver's church	27, 28
Wilkinson, at Macedonia	Oct. 4, 5
Amite, at Salem	11, 12
Magnolia, at Magnolia	18, 19
Woodville	25, 26
Buhalo	Nov. 1, 2
Bayou Sara, at Bayou Sara	8, 9
Clinton	15, 16
East Baton Rouge, at Bethel	22, 23
Livingston, at Port Vincent	29, 30
Natchez	Dec. 6, 7
St. Helena, at Greenbush	13, 14

JAS. A. MURPHEY, P. E.

BRANDON DIST.—FOURTH ROUND.

Trenton, at Camp Ground	Sept 6, 7
Prairie, at Lodahar	20, 21
Newton	27, 28
Union	Oct. 4, 5
Walnut Grove, at Walnut Grove	11, 12
Leaf River	18, 19
Brandon	Nov. 1, 2
Rankin, at Wesleyanna	8, 9
Franklin	15, 16
Catling	22, 23
Forest, at Morton	29, 30

31 WILL H. LEITH, P. E.

How Sin Grows.—A few years ago a little boy told his first false hood. It was a little solitary thistle seed and no eye but God's saw him as he planted it in the mellow soil of his heart. But it sprang up—O how quickly! and in a little time another seed dropped from it to the ground, each in its turn bearing more and more thistles. And now his heart is overgrown with a bad habit. It is as difficult for him to speak the truth as it is for a gardener to clear his land of the ugly thistle after it has once gained a rooting in the soil.

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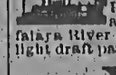

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THURSDAYS—EXCURSION—On arrival of 9 A. M. 3 P. M. and 8 P. M. trains.
FRIDAYS—On arrival of 9 A. M. train.
SATURDAYS—EXCURSION—On arrival of 9 A. M. and 4 P. M. trains.

Returning—Leaves Mandeville:

MONDAYS—7 A. M.
TUESDAYS—7 A. M.
WEDNESDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
THURSDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
FRIDAYS—7 A. M.
SATURDAYS—EXCURSION—7 A. M., 1 P. M., and 5:30 P. M.

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Sunday at 5, 6, 6:35, 7, 7:30, 8, 9, 10, 11, 11:30, 12, 12:30, 1, 1:30, 2, 2:30, 3, 3:30, 4, 4:30, 4:55, 5, 5, 5:30, 6, 6:25, 6:55, 7:0, 7:30, 7:55, 8:15, 8:35, 9, 9:25, 9:45, 10:0.

Last train from the Lake at 11 P. M.

During the week at 6:30, 8 and every hour until after 3, after which hour the above schedule will be used until 9 P. M. Last train from the Lake, at 10 P. M.

T. S. WILLIAMS,
Superintendent.

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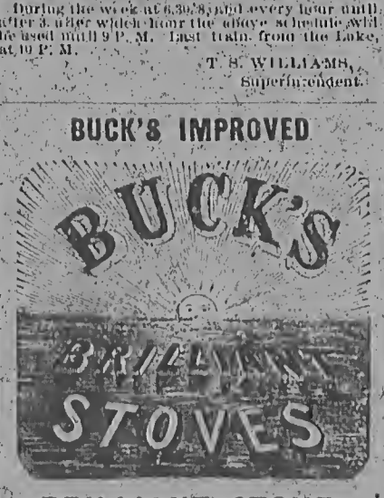

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, AUGUST 28, 1879. NO. 35.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

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ANSWERED.

BY PHŒBE CAREY.

I thought to find some healing e time
For her I loved; she found that shore
That city, whose inhabitants
Are sick and sorrowful no more.

I asked for human love for her;
The Loving knew how best to still
The tolled yearning of a heart,
Which but blindly could do ill.

Such sweet communion had been ours,
I prayed that it might never end;
My prayer is more than answered, now
I have an angel for my friend.

I wished for perfect peace to soothe
The troubled anguish of her breast;
And, numbered with the loved and called,
She entered on untroubled rest.

Life was so fair a thing to her,
I wept and pleaded for its stay;
My wish was granted me, for lo!
She hath eternal life to-day.

NEWS OF THE WEEK.

DOMESTIC.

MOBILE, Aug. 19.—The fever quarantine along the Mobile and Ohio Railroad north of this point has been discontinued, and the line is now open through from St. Louis to New Orleans.

VICKSBURG, Aug. 19.—The State Board of Health established a quarantine station at Commerce, Miss., where downward bound vessels must land for inspection, and the issuance of certificates to passengers. A similar station was established at Fort Adams, Miss., for upward bound boats.

NEW YORK, Aug. 20.—An Atlanta, Ga., special says: A reliable report has been received here to the effect that the various Mormon congregations in Northern Georgia are organizing for immediate exodus to Utah. Against many native Mormons will go. The movement creates some excitement in the country, but the deed will be abandoned for a while.

BILOXI, Miss., Aug. 22.—A terrible storm passed over the Seashore Camp Grounds, Tabernacle and other buildings were blown down. So far as known, only two persons were hurt.

OCEAN GROVE, N. J., Aug. 21.—Twenty-two thousand persons attended services at the Methodist camp meeting yesterday.

PENSACOLA, Aug. 25.—The Pensacola Board of Health has re-established quarantine against freight and passengers from New Orleans.

MEMPHIS, Aug. 25.—Thirty-four cases in all were reported to the Board of Health to-day—20 whites and 14 colored. Among the names reported this afternoon are Mrs. Dr. S. H. Collins, William Richardi, O. B. Wilkie, and A. C. Hepburn. The fever has apparently taken a fresh start, especially in the northern portion of the city and the Bend.

No additional deaths have been reported since noon. Squire Hoegel and family are down with fever, one mile south of Camp Mathes. Dave Cockroll, is also prostrated with the disease, five miles east of this city, on Poplar street boulevard. Dr. C. D. Bradford has been sent to White's Station, Tenn., to isolate the case of the negro sick with fever at that point. The thermometer to-day ranged from 63 to 81.

MEMPHIS, Aug. 24.—The Teutonia Relief Association, representing the German societies of Memphis, have appealed to their countrymen throughout the United States for help. All remittances should be sent to A. Goldschmidt, President, or Jno. C. Eichberg, Secretary.

FOREIGN.

LONDON, Aug. 20.—The Paris correspondent of the Telegraph announces that M. de Lesseps has sent to Central America several expert engineers to examine plans for the Panama Canal, and ascertain the probable expense of building it.

CITY OF MEXICO, Aug. 11, via Havana.—The State of Vera Cruz is in a feverish condition of revolutionary excitement, and Government troops are rapidly concentrating. In Vera Cruz city the Spanish element is accused of instigating disorders, the cause of their dissatisfaction being the laws against smuggling. It is alleged that Diaz is having a bill of impeachment prepared against Senor Valtell, President of the Supreme Court and Vice President of the Republic. A majority of the Cabinet had resolved that the constitutional amendment against the re-election of the President should be repealed in order to save the country from anarchy. A movement for the repeal of this amendment has already been made in the legislatures of Michoacan, Puebla and Morelos. Opposition papers say the Cabinet is paving the road to a dictatorship. President Diaz continues to declare his unwillingness to serve another term.

LONDON, Aug. 22.—The Times, in its leader this morning, announces that the authorities have decided that the evidence taken before the court-martial in Africa does not justify the conviction of Lieut. Carey. The findings of the court are accordingly quashed, and Carey retains his rank. He will be released from arrest to-day. The sentence of the court was dismissal from the service.

LONDON, Aug. 23.—The London Missionary Society has received a telegram from Aden, announcing that Dr. Mullens, formerly foreign secretary of that society, died of peritonitis on July 10. Doctor Mullens had gone, at his own urgent request, to assist in establishing a mission on Lake Tanganyika.

The Times publishes a dispatch from Newcastle, South Africa, dated August 3, which says: One tribe Zulus who have not yet felt the brunt of war, are massing towards Slobane. A detachment of the corps of British troops, which was under orders to return home, is being hurried against them.

QUEBEC, Aug. 24.—The Irish section of the ship laborers society has reduced the rates of wages to the same figures as the French section.

DUBLIN, Aug. 25.—The correspondent of the Freeman's Journal reports that destitution amounting almost to a famine prevails in Western Ireland.

LONDON, Aug. 25.—The Standard's Paris dispatch states that Prince Jerome Napoleon has purchased L'Ordre. It will hereafter advocate autocratic Republicanism and repudiate hereditary imperialism.

The Calcutta correspondent of the Times reports that starvation and misery still prevails in Cashmere.

LONDON, Aug. 25.—Mr. Scott, the well-known agricultural authority, in his annual letter, reviewing the crops, estimates that the outcome of the grain crops will be one-third less than the average, and that the deficiency will entail a loss of £25,000,000, and that 16,000,000 or 17,000,000 quarters of wheat will be required from abroad. He also estimates that the deficiency in the potato crops will cause a loss of £15,000,000 and the deficiency in beans, peas and rye a loss of £3,000,000.

RAILROAD SALE.—Mr. Henry J. Leovy returned yesterday from New York, where he has been representing the interests of the Morgan Railroad and Steamship Company in connection with the purchase of the line of road from New Orleans to Donaldsonville. A representative of the Picayune called on Mr. Leovy and learned the following particulars of the transaction: In May, 1878, by order of the United States Circuit Court for Louisiana the railroad and franchises belonging to the New Orleans, Mobile and Texas Railroad Company were sold by the United States Marshal, and bought by the holders of the first mortgage bonds. Finding themselves unable, or being unwilling, to extend the road from Donaldsonville, they have for several months offered it for sale. Last month the Morgan Company made an offer for it which was accepted. Some details remain to be perfected, but it is understood that the Morgan Company are now the owners of not only the road to Donaldsonville and Bayou Goula, but also the rights of way and franchises beyond Bayou Goula and beyond Vermillionville.

They now have the choice of routes to Alexandria, and it is believed that they will prefer that from Vermillionville, and build a road to Alexandria at an early day to connect with the road to be built to Marshall or Shreveport. The road to Donaldsonville will be put in first class condition and its southern terminus extended to the Morgan depot at Algiers.

The road to Vermillionville will be completed before the 1st of December. New Orleans Picayune Aug. 26.

FIELD NOTES.

ALABAMA.

LITTLESVILLE, Ala., Aug. 13.—We have just closed a four days' meeting at Ebenezer, resulting in two conversions and two accessions to our church, and the church revived. Crops very much cut off by drought, though we think there will be corn enough for home consumption; the season since July 19 cotton shedding since the rains commenced.

J. M. COLEMAN.

LAFAYETTE DIST., Ala., Aug. 15.—During my last tour on the district we had four quarterly meetings; some twenty or thirty professed faith in Christ, and several joined the church. Are raising means to pay off an old district parsonage debt of seven years' standing; expect to succeed. I think we have more Methodist Sunday-schools this year than have ever been in this district heretofore. The general outlook of the church is decidedly hopeful. A decided forward movement in finances will make this one of our best districts. Some are seeking holiness of heart.

JOHN B. STEVENSON.

LANGSTON, Ala., Aug. 15.—The results or fruits of a protracted meeting here, which closed last night, is twenty conversions and fifteen accessions. The people throughout the country are interested seriously. A sweeping revival is being prayed for and expected. The health of the country tolerably good. The country is in a hopeful condition, spiritually and temporally.

JAMES COX.

Tennessee Valley circuit, North Alabama Conference.

BAY'S MILLS, Ala., Aug. 13.—Our crop interest has been much injured; first five weeks drought, since by numerous and heavy rains. Have just closed a good meeting at a new appointment in the bounds of Maplesville circuit, served by Bro. W. A. Montgomery, of the Alabama Conference. I think about twelve professed to have found peace. Six accessions to the church; membership powerfully revived. Bros. Montgomery and L. C. Calhoun joined me on Monday.

E. A. MIKELL.

TUSCUMBIA, Ala., Aug. 11.—I have been spending my spare time, for six weeks, with the brethren in protracted meeting. The result has been very gratifying. Bro. Thos. F. Davis, of Russellville circuit, has enjoyed a great work of grace in his charge. He will, no doubt, send you some account. Is doing well on the work. Several engagements await me for the summer and fall. My own charge I regard in a prosperous condition.

Z. A. PARKER.

PLEASANT SITE, Ala., Aug. 17.—Our third quarterly meeting was held, August 15 and 16, with good results, and now we are protracting. The C. P., Baptist and Methodist Churches are represented in the meeting. We had a good time to-day. The health of the country is good. Crops are coming out since the rain set in.

C. C. ONEAL.

LOUINA, Ala., Aug. 17.—We have had three meetings in the Louina charge, and have received twenty-four into the church, and thirty professed to have found Christ in the pardon of all sin. Crops were never more hopeful. Rain plenty. Bro. B. F. Larrabee, of LaFayette, has been up, and did some good preaching for us.

R. D. EVANS.

HARTSELL, Ala., Aug. 18.—I have just returned from a visit to the third Quarterly Conference of the Danville circuit, North Alabama Conference. The presiding elder, Rev. W. R. Kirk, from some cause was not present, but the pastor, Rev. Wilson Williams, presided to the satisfaction of all present. The love-feast was a time of refreshing from the presence of the Lord. Some twelve or fifteen persons were shouting the praises of God at one time. The meeting is being protracted. The late rains have greatly increased the calculations of the farmers with regard to their crops.

O. P. REED.

MISSISSIPPI.

CHUNKY STATION, Miss., Aug. 14.—Corn crops good; excessive rains now, making too much weed and cotton shedding. Four Sabbath-schools, all doing well; condition of the church gradually improving; thirteen children baptized; accessions by letter, eleven; by experience, 2; collections ordered by the Conference attended to. Hope to get our assessment. Health of the country good.

THOS. Y. AUSTIONG.

Shady Grove mission.

PHILADELPHIA, Miss., Aug. 15.—We had two glorious revivals on the Philadelphia circuit within the last three weeks. Sixteen accessions to the church, and all the members revived. This is the fourth revival in six weeks, with an increase of forty-five members. We have, I believe, about forty subscribers to the ADVOCATE. It should be double that number.

J. C. HUGGINS.

CORINTH, Miss., Aug. 19.—A glorious revival of religion, in this city, between the last of July and middle of August. Services were held at the Cumberland Presbyterian Church, and conducted by a minister of that church. Between twenty and thirty professions of faith, and a number of reclamations. Eight persons united with our church last Sunday, and as many with the Cumberland Presbyterian and Old Presbyterian. Crops were never better. Health good, and our people are hopeful.

JOHN PANCROFT.

PEARLATCHIE, Miss., Aug. 19.—I have just closed a very interesting meeting at New Providence, in the bounds of my mission (Prairie), which resulted in eight or ten conversions and nine accessions to the church, and the church revived and built up. I also organized a church at Ludlow, Scott county, Miss. Think the prospect very flattering for a good church there. Have received twenty members in all to date. Finances tolerably well up. Crops ordinary.

A. D. MILLER.

LOUISIANA.

WEBSTER CIRCUIT, La., Aug. 3.—I have just closed a protracted meeting of seven days' length, at Bush Pool Church, on this (Webster) circuit; had a glorious revival. The Holy Spirit was manifest in His to my offices. Penitents flocked to the altar. Several converted, five added to the church, and believers were strengthened. Have received fifteen members altogether on the circuit. Corn crops short. Cotton prospects good. Finances short. Health tolerably good.

R. S. COLLIER, P. C.

BOSCOMB CIRCUIT, La., Aug. 10.—Rev. John L. Williams has just closed a protracted meeting at Summerfield, and glorious Herd Church, which resulted in the addition of ten members to the church, and many conversions. God seemed to be present in saving power. Eternity can only reveal the good accomplished; and still the work goes on. Corn is a failure. Cotton prospect fine. God is with us.

W. F. STEVENS.

GREENSBURG, La., Aug. 11.—Our meeting at this place was successful. There were sixteen additions to the church and several bright conversions. The meeting continued nine days. Brother R. T. Davis and our beloved presiding elder, Rev. A. A. Godfrey, remained with us to the close of the meeting, preaching with great power and earnestness. We have just closed a very interesting meeting at Davis Chapel. Three additions, and the church greatly blessed.

J. S. PARKER, P. C.

NATCHITOCHES CIRCUIT, La., Aug. 12.—The spiritual condition of the church on my work is now tolerably good, and improving. Revivals good, many conversions and accessions to the church. The prayer meeting work is building up. The weekly prayer meeting of my neighborhood is doing finely.

H. M. BLOCKER.

MISCELLANEOUS.

ALBANY, Ore., Aug. 6.—Having some interesting meetings at various points. The weather has been very hot for Oregon for a few days. The rust has injured almost totally ruined the spring wheat; millions of bushels short. Sad, pitiable state of things for those in debt. Will future Oregon millions of dollars, and arrest to some extent the tide of immigration. Read the ADVOCATE with keen relish. I now take a few days of rest on the seashore.

T. H. WHITE.

DOWNEY, LOS ANGELES CO., CAL., Aug. 8.—Our College opened the sixth instant with very flattering prospects. Students are coming in rapidly, notwithstanding the hard times. Rev. C. B. Riddeck, D. D., is president, and his good record in the East will, we believe, brighten in the West. He has to contend with many difficulties, but he manages them with a masterly hand. A gracious revival meeting in our church here has just closed. Ten have already joined our church, and others will. The writer rejoices that his two eldest daughters are among the ingatherings of this meeting. This intelligence will make glad the hearts of many of your readers in the East. We have encouraging news from many of our churches.

S. M. ADAMS.

Jack Hargrave.

From earliest boyhood something of the marvelous has always been associated with the life of the frontier scout or trapper.

Their courage, at times reckless, and kindness have been interwoven in many a thrilling story, and, though much of the fiction life of the "yellow-backed novel" is highly colored, there is truth in much that we read of the adventures of these brave, strong men.

Jack Hargrave has a large, honest, blue eye, set in a pleasant and smooth round forehead. His skin is reddened by exposure, which harmonizes with the light, heavy, half beard moustache, which covers a strong but kind mouth.

During the campaign of Generals Sherman and Crook, against the Sioux in the Black Hills and Big Horn range, from 150 to 250 miles from the railroad point, where the Black Hills are first seen, Hargrave and another scout were the guides of the United States army. You can see the honest, brave man written on his face, and at first glance I was drawn to him, not suspecting the individuality and history of the man.

After Custer was killed by Sitting Bull's warriors, Hargrave led the army of Crook to the canyon where lay the unburied bodies of three hundred brave Americans. Nine-tenths of them were scalped. The body of the brave, handsome Custer lay, his hand firmly clinching his sword, and his hair, long and graceful, was still gore. He was not scalped. The Indians left him as they killed him. They admired Custer. One of Sitting Bull's Indian soldiers told Hargrave how reluctant he was to kill Custer. But this gold soldier would not be captured. After he had shot away his last cartridge he drew his sword and defied them all. He repulsed every effort to seize him alive, and thus really invited the bullet which killed him. "Long Hair," said Sitting Bull, "was a brave warrior." The soldiers dug a long trench and wrapped their dead comrades in their blankets, and sadly turned the soil upon them. Custer's body was subsequently removed.

To my curious inquiries about Indian habits, the kind trapper made willing answers.

The chief is elected at a convention of all the braves, assembled in a brush temple on the evening of the first new moon in May, providing the place has been vacated by death or otherwise. The duties of the chief are to maintain order and peace in the tribe, to negotiate treaties with nations, to declare war, to lead in battle. He receives no salary, and in the distribution of booty enjoys no special preference. Disobedience to the chief causes the forfeiture of all the culprit's horses, which are turned over to his squaw or wife. The riches of the Indians consist of horses. Money has no value. Whisky is mighty; sugar and tobacco are great luxuries.

The Indian will sell anything for whisky and horses. A poor warrior will give his daughter for a pony. A chief's daughter costs three horses.

The bark of the native, wild cotton tree supplies horse feed during the winter months.

The Indians are great gamblers. They use the game, common among our little folks, of placing a little piece of ivory or bone in either hand, and guessing in which hand the piece is. In their enthusiasm they risk and often lose all they possess, even their wives. Horse-racing is a favorite pastime. Sometimes they run twenty miles in trial of speed.

The women are noddings. They are seen, but they have learned silence. They do what they are bidden, unquestioning, unmurmuring. What of woman's rights here? They are despised as slaves. The warrior will take his squaw hunting. She rides a horse and leads another. He kills an antelope, but does not deign to notice it after dead. The woman manages all the rest, carrying the game to the camp, preparing food, dressing hides, and attending to all household economy. She is the hostler, curling altogether for her lord's beast. He smokes his pipe, takes a hunt, goes to battle, attends councils of war. He is king.

Polygamy is a common practice among them. They usually have one wife for every two horses; sometimes an equal number of wives and horses.

Their tents are conical-shaped. The skins, impervious to water, are used as covering. The men dress in animal skins. The women now make cloth gowns for dresses. They are well armed. Winchester rifles, shooting fourteen times, and other of the best made arms, are numerous. These are secured through traders.

It should be an offence, against the government to sell Indians fire-arms, as it only emboldens them to hold out opposition to advancement. Hargrave states that the missions among the different tribes are feeble and almost fruitless. He has met Roman Catholic and Methodist missionaries. It is doubtful whether they will ever be Christianized. The few may be, but the most of them, in addition to their natural depravity, have no confidence in the white man. They do not understand their white brethren. They have eyes, but cannot see; ears, but they hear not.

S. H. WERLEIN.

Rev. John C. Burruss.—A Fragment.

BY MRS. MARY B. MCGEHEE.

John Crenshaw Burruss, the son of Charles Burruss and Mary Crenshaw, was born in Caroline county, Va., October 7, 1786. His parents were nominal members of the Church of England, and he was baptized by a clergyman of that church, but I am under the impression that he was never confirmed. I have often heard him speak of the neglect of the flock by these strange shepherds, many of whom were eager to return to England—of their indulgence in card-playing and such amusements, and of the general irreligion of the people, until the advent of Asbury and those godly men of the new sect, called Methodists. These Methodists preached in dwelling houses, and wherever a house was opened to them, and a great religious awakening followed upon their ministrations. John C. Burruss, then twenty-four years old, gay, worldly, living in pleasure, and utterly godless, was convicted—whether under the preaching of the Methodists, or by some other means, I do not know—but in his distress he sought the advice and the prayers of the only deeply pious woman whom he knew, and she was a Methodist. He made a visit to the family without mentioning his religious convictions, and his presence in the house produced some perplexity in the mind of the daughter who always led the service. While the family were on their knees, at the hour of family prayer, his sorrow was turned into joy; he knew that God, for Christ's sake, had pardoned his sins, and he rejoiced aloud. With the ardor and enthusiasm which always characterized him, he mounted his horse the very next morning and rode ten or twelve miles through a snow-storm to the nearest Methodist society, and had his name recorded among that despised and then persecuted people. His family were grieved and astonished beyond measure, but his zeal, tenderness and ardor, his love for God, his evident peace and joy, the new life which animated him, overcame all indifference, and changed opposition into sympathy.

He very soon had the pleasure to see his widowed mother and his two younger sisters received into the same communion with himself, and within a few years his elder sister and his brothers. Six months after he professed conversion he received license as an exhorter, and at the end of twelve months was admitted into the Conference on trial. His first circuit was Gloucester, Va., if I remember rightly. There he was, indeed, like a flame of fire. Light and warmth followed his presence everywhere. His winning address and gracious manners gave him access to the community, and his preaching was universally attractive. Endowed by nature with a fine face, and with that best gift of the orator, a good voice of great flexibility and compass, and of marvelous sweetness, the young evangelist, with the grace of Whitefield and the earnestness of John the Baptist, called sinners to repentance, and told them of that Saviour whose dying love and perfect atonement had won him, from the ways of sin and folly, to himself. Forty years after the events I am now relating had occurred the writer met with persons at the different springs in Virginia who, upon hearing the name of Burruss, inquired if the writer knew anything of the Rev. John C. Burruss.

In 1810 Mr. Burruss removed from Lynchburg, Va., to the vicinity of Huntsville, Ala. A large emigration from Virginia that year and the following formed a colony of friends and relations, such as constituted a community of intelligent and mostly religious people. Among them may be named the widowed Mrs. LeVert and her sons and daughters. Men of honor and of superior culture, and women of grace and goodness. Of the sons, Rev. Eugene LeVert, of the Alabama Conference, is, I believe, to this writing, 1879, the sole survivor. The families of Booth, Caldness, O'Fallenden also, settled in this neighborhood. The venerable Rev. Alexander Sale, uncle to Rev. Jesse Butler, brothers-in-law of Mr. Burruss, were also pioneers of religion, virtue and patriotism about this time. They settled in Lawrence county, near the village of Courtland, and in that vicinity the families of John Pickstaxter and of Richard Norment, also brothers-in-law of Mr. Burruss, found homes. The country was lovely to the eye; the tall grass waved beneath the forest trees in unbroken verdure. Deer might often be seen leaping through the glades. The grass was gemmed with myriads of wild flowers, such as the bonella, the gay butterfly weed, varieties of milk weed, marigold, lady's slipper, cucurbita, sunflower, wild honeysuckle and others. From Huntsville Mr. Burruss removed to the neighborhood of Courtland, where his brothers-in-law, the Rev. A. Sale and J. Butler, had settled. Preaching, prayer meetings and class meetings were held from house to house.

But, lovely as was this new home, there was one objection to it—the want of water. During the summer all the springs failed, and water was hauled some miles for domestic purposes. The following year found Mr. Burruss located in Franklin county, and within a quarter of a mile of the village of Russellville. Here was a place of hills and valleys, of brooks and springs of water. Here he erected a large dwelling house of hewn logs, pointed or filled in with stone, burned lime from the rocks around him for building purposes, built chimneys of neatly hewn stone, and had floors of planed plank, the first floors of any other sort than of split puncheons or rough sawn plank, since they had left their Virginia home. Here Mr. Burruss opened a school for girls, taught by Mr. John F. LeVert, and one for boys, taught by Dr. Samuel A. Cartwright. In the courthouse of the village of Russellville I remember to have heard Mr. Burruss, the then youthful Benjamin M. Drake, the earnest Thomas Stringfield, and Mr. Lambuth, the father of our missionary, preach.

NOTE BY THE EDITOR.—The above unfinished sketch of Mr. Burruss was found among the papers of Mrs. McGehee after her death. We are indebted to her daughter, Mrs. Mary L. M. Snowden, for the interesting fragment. It was evidently Mrs. McGehee's purpose to furnish a complete biographical sketch of her father, but her sudden and unexpected death, in 1873, left it as above. After his sojourn in Russellville, Mr. Burruss lived in Mississippi, and moved in Caddo parish, La., in 1848, where he died in 1864.

Death of Kwe Ta Ta.

A private letter to the editor from our brother, Jr. Y. J. Allen, contains several points we judge to be appropriate to these columns. Bro. Allen says: I should tell you of the death of Kwe Ta (Ta) Ta r, our chief Bible woman. She was one of the first fruits of our China mission, having joined the church October 7, 1855, in the forty-seventh year of her age. Her names stands third on the record, the first and second names being those of our late native preacher and his wife, Lien Ya-koh and Lien Mei-lya. James and Mary Lew, who were received in January, 1851, about two and a half years after the arrival of Jenkins and Taylor, the pioneers of our missions. Mrs. Kwe (Quay), or old lady Kwe, as the Chinese called her, in respect to her age and virtues, was the first convert received into the church by brother, now Dr. Cunningham, of Nashville, and to the last, notwithstanding his long absence, seemed to cherish the strongest possible attachment to him and his family. When I was leaving last year she charged me particularly to *gaou-soung Kung Sien Sang* (that is, remember her to Dr. Cunningham), and when I returned she was exceedingly delighted to learn that I had met him and was the bearer of a hearty reciprocal *remembrance*. I know the doctor's heart will soften when he hears of her death, for while she lived and so faithfully served the church he had helped to plant, he could not feel otherwise than strongly attached to the China mission, and must in her death mourn our loss as in some sense personal to himself.

I cannot in this brief letter attempt any details of her interesting life. Suffice it to say the gospel was the power of God unto salvation to her. It found her a heathen devotee, serving day and night the idols of her country, and made of her a very daughter of Pharaoh, who never ceased, to her latest breath, to speak of the Saviour to her country women, and commend to them the salvation she had found in Christ. She was widely known and sincerely respected in mission circles, and her type of Christian piety will long endure to impress the young women whom she was indefatigable in trying to lead forward in the work to which she had so earnestly devoted the last years of her life. She died at Nanking, some sixteen miles from Shanghai, while she had gone in her capacity of bible woman; and just before her death, which was rather sudden, she spoke of her approaching departure with joy akin to rapture, for said she, I have had a vision of the "happy land," and I am going there. I know that my Redeemer lives now, and tells me so. This was her strong fortress, and she died happy in that consciousness. Her life and death, triumphant as they were, constitute one of the strongest possible pleas for the gospel in China, and when such women are multiplied here, and the homes and families of this idolatrous nation through them become accessible to the gospel, the progress of Christianity will be rapid and enduring.

Woman's work for women has in China a vast and hopeful field, and every year the outlook in this direction extends and brightens. Confucianism still says, Mold the country and dictates its manners, but women mould its character and keep it idolatrous. Confucius ignored the heart and exalted the intellect. Women are all heart, have no sympathy with Confucianism, mix it with them. Christianity is what they need, and when it gets access to their hearts they will keep it. To check Confucianism and exalt the women of this nation is reserved for Christianity. Here there is work for your strongest men and your most devoted women.—*Western Christian Advocate.*

Vanderbilt University.

The next session of Vanderbilt University begins September 1, 1879. The opening sermon will be preached the day before, Sunday, August 31. We are happy to state that it is to be preached by that eminent divine, the Rev. Dr. Wadsworth, presiding elder of the Mobile district. The doctor has troops of friends in Nashville, who will be glad to see and hear their old pastor. A large attendance of students is expected the next session. Nashville is very healthful, and bids fair to remain so. The law department opens at the same time with the academic and biblical. Its prospects are good. The philosophical lectures begin at the same time. The medical department (which has the prospects, and also the dental, open October 1. The lectures in philosophy and criticism also begin October 1. Candidates for the biblical department must bring their license and recommendation. For particulars see the Register, which will be sent to all applicants.

THOS. O. SUMMERS.

The Christian Advocate.

THURSDAY, AUGUST 28, 1879.

For the New Orleans Christian Advocate.

THE REPENTANT SINNER TO THE SAVIOUR.

BY TRANSIENT.

With a prayer-lifted hand with a tear-streaming eye,
Do I turn me, to Thee, O Thou Saviour divine!
All comfort, all good, and all blessings are Thine.

All light for Thy own through the mazes of life,
All support in temptations and Christianly strife,
And all hope ever-abiding, all peace ever rife.

And Heaven, more than fancy and thought have e'er told,
Ever new, everlasting—eye scarce will unfold
Even the blush of its bliss ere the cycles grow old.

And they tell me no soul but is welcome to Thee,
And bright in Thy Scripture the lesson I see—
But oh, no! Shall receive me, a sinner like me?

Me—the sallow votary of sin and the world!
Me—an arm where the wicked their flag have unfurled!
Me—a voice where their challenge to God they have hurled!

As Thou hadest the soul be as loveliness rare,
And the all-leaf of corruption as infancy fair,
And the blister of death as the life-breathing air,

Will Thou bid them be true these wild footsteps of mine?
These passions be fires to furnish Thy shrine?
This will be the shining reflection of Thine!

To me—reft of the earth—will Thou open the skies,
In the light of Thy presence with angels to rise,
The ineffable joys of Heaven my prize?

O all-gracious, all kindly, all merciful Three!
Will Thou own me, Thy ransomed, Thy penitent now?
Low, low at the foot of Thy cross do I bow.

All Thy tasks are but joys that I gladly embrace;
All Thy strokes are but signs where Thy mercy I trace;
All the earth is my home in the cheer of Thy grace.

Reform Needed.

Mr Editor: In the ministry of the Methodist Episcopal Church, South, and especially in the Louisiana Conference, we need living witnesses of the power of Jesus' blood to cleanse from all sin, and who will boldly tell what the Lord has done for them. When we are admitted into full connection we solemnly assert that "we expect to be made perfect in love in this life," and, not only so, but that we are groaning after it. Now, dear brethren, if we are intelligently groaning to be made perfect in love in this life, surely you would not have stood groaning before the gracious Redeemer all this time, in full expectation, without realizing perfect love. Now, above others, a minister is a witness for Jesus. The Lord wants you, brother, to testify in no uncertain words what He has done for you in the redemption of your soul. Now we have numbers of ministers in our connection who have been in regular work for ten, fifteen and twenty years, in giving in their testimony for Christ in experience never testify to perfect love, but simply to pardon of sins. Mr Watson, in his Institutes of Christianity, chapter 29 page 611, says: That a distinction exists between a regenerate state, and a state of entire and perfect holiness, will be generally allowed. He says, further, on page 614, same chapter: Not only the time, but the manner also, of our sanctification, has been matter of controversy, some contending that all attainable degrees of it are acquired by the process of gradual mortification and acquisition of holy habits, others alledging it to be instantaneous, and the fruit of an act of faith in the divine promises. That the regeneration which accompanies justification is a large approach to this state of perfected holiness, and that all dying to sin, and all growing in grace, advances us nearer this point of entire sanctity, is obvious; that on these points there can be no reasonable dispute. But they are not all inconsistent with a more instantaneous work, when the depth of our natural depravity being more painfully felt we plead in faith the accomplishment of the promises of God. The great question to be settled is whether the deliverance sighed after be held out to us in the promises as a present blessing. And, from what has been already said, there appears no ground to doubt this, since no small violence would be offered to the passages of Scripture already quoted, as well as to many others by the opposite opinion. All the promises of God which are not expressly, or from their order referred to future time, are objects of present trust, and, their fulfillment now is made conditional only upon our faith. They cannot, therefore, be pleaded in our prayers with an entire reliance upon the truth of God in vain. The general promise that we shall receive "all things whatsoever we ask in prayer believing," comprehends, of course, "all things" suited to our case, which God has engaged to bestow; and, if entire renewal of our nature be included in the number without any limitation of time, except in that in which we ask it in faith, then to this faith shall the promises of entire sanctification be given, which, in the nature of the case, supposes an instantaneous work immediately following upon our entire unwavering faith.

Now, according to our own vows, and also Mr. Watson's Institutes of Christianity, which all these dear brethren study and indorse, they are living willingly, and consequently at ease in Zion, below their privileges in the gospel of Christ. Hence there is failure in the work of the professed traveling ministry. I say professed, because it is well known that on account of a lack of perfect faith in God's promises many of our brethren engage in some worldly business for support, and are regular ministers only in name, and hence they cannot go anywhere the Bishop, in his godly judgment, may see fit to send them. Another result of their failure to seek entire holiness is in their social mingling (it is not pastoral visiting.) They tell yarns and anecdotes, and altogether fail to impress the world that they are embassadors for Christ, and that they are come in Christ's stead. Was the Master holy? Then it is enough for the servant that he be as his Lord. Let us pray for a reform in the ministry.

Truly yours,

PHILIP ALLEN.

"Under a Juniper Tree."

The prophet of Gilead stood alone on Mount Carmel—yet not alone, for God was with him. Ahab and his court, and the priests and the chief men, were against him, while the multitude was ready to float with the strongest current. In this contest with the priests of Baal God vindicated his honor, showed his pre-eminence, and saved his prophet's life. It doubtless seemed to Elijah a glorious triumph of his cause. For people, schooled to believe they must not think for themselves in matters of religion, like the weather-cock that turns with the wind, declared in favor of Elijah's God. After years of labor, and prayer, and waiting, the old prophet now rejoices in the hope of the speedy reformation of Israel. But the grand display of divine power upon Mount Carmel did not lead the opposers of God to repentance. Ahab had *sold* himself to do evil, and the covetous hands of Jezebel, his queen, were reeking with the blood of Naboth. Instead of being brought to repentance, the proud and relentless Jezebel was enraged to desperation. She utters a threat, and Elijah flies for his life. The man who stood undaunted before a multitude that had sought for three years to deliver him to death, who challenged eight hundred and fifty haughty priests to controvert their religion, who showed himself to the king, seeking his life, could not stand before the fierceness of this woman's resentment. How strange, how sad. In the darkness of the night the man of God, weary and dispirited, throws himself under a juniper tree, and exclaims: "It is enough; let me die."

In like manner, there are times in the history of many who are zealous for the Lord of hosts when they weary in well-doing, and repine that the wheels of reformation move not, unless it be backward. In a fit of despondency, one says: "I can do no more. This is the hour of Satan and the power of darkness. Oh, that I had the wings of a dove; for then would I fly away and be at rest. I have had enough of life with its vain hopes and bitter disappointments. Let me die in a solitary place, away from the follies and crimes and miseries of my people."

So prayed the greatest of the prophets, and so many who work and suffer for Christ, in seasons of trial and despair, would shun the dark and dread realities of life. We point those we love to the Saviour of sinners. But, through the pride of their countenance, they will not seek God, for God is not in all their thoughts. They are filled with all unrighteousness. We could wish that our "head were waters and our eyes a fountain of tears." "For there is none that seeketh after God. They are all gone out of the way. There is no fear of God before their eyes." Our prayers and tears and warnings will avail them nothing; for, like Ahab, they are "sold under sin."

How the Christian's heart sinks when he sees the stream of sin and folly rise and swell, and sweep in its devastating course over the fairest fields of virtue and purity and godliness, and lash with its filth and scum the strongholds of Immanuel's kingdom, till they seem to be deserted and giving way. The murky and chilling vapor closes in upon his own soul, and damps down its very flame to smoke.

But it is not always thus. "What doest thou here, Elijah?" And he said: "I have been very jealous for the Lord of hosts; for the children of Israel have *forsaken thy covenant, thrown down thine altars*, and *slain thy prophets*, and I, *I only*, am left, and they seek my life." And here the Lord taught the great prophet one lesson that all need to learn. The Lord caused him to stand upon a mountain, and, as he passed by, a great wind rent the mountains. Then followed an earthquake and fire. But the Lord was not in the wind, or earthquake, or fire. "After the fire a *still small voice* said to Elijah again: "What doest thou here?" The silent, working forces of God's Spirit are not in tempests and commotions and fires. These are emblems of His wrath.

The manifestations of God's glory and power are occasional and exceptional. The still small voice of redeeming love is the ordinary and effectual means of reforming and saving men. And the Saviour's dying love can be successfully presented only by those whose hearts are burdened and breaking with the weight of perishing souls. Christ himself conquered only when His soul was sorrowful, even to death, and the Roman spear cleft His side. This is the power that will draw men to God, and subdue their stubborn wills.

Under a juniper tree! Make it a blessing! It will give you greater spiritual power. No man is truly eloquent whose heart has not been mellowed by sorrow. Stay in the wilderness of despair no longer than you learn this lesson. Elijah had more power with God after he heard the still, small voice in his lonely cave, than when fire from heaven consumed the burnt sacrifice upon Mount Carmel.

H. M. MOSS.

Port Gibson Collegiate Academy, and Other Things.

Mr. Editor: The past week has been one of unusual interest with us at Port Gibson. One District Conference, two Quarterly Conferences, and commencement occasion, all within seven days. Our District Conference convened here on the third instant. The attendance was good, but not so large as expected. Leaving it to others to furnish you with general statistics, I will merely add the much-used phrase: "Reports generally good, and outlook encouraging." The Fayette Quarterly Conference held an adjourned session here on the fifth instant, when Aleck, son of Dr. W. H. Watkins, was licensed to preach. On the Monday following was held the third Quarterly Conference of this station. During this time the examination and commencement exercises of the Port Gibson Collegiate Academy were going on. This was up to similar occasions I have witnessed. The examination was highly satisfactory, while the essays, recitations and compositions would have done credit to any rostrum. The address delivered by the Rev. C. B. Galloway excelled in appropriateness, elegance and eloquence, while the commencement sermon by the Rev. W. L. C. Hunnicutt was full of thought and wholesome instruction. The pupils enjoyed greatly the ice-cream festival given by lamp-light amid the beautiful grove surrounding the college, which re-echoed with innocent merriment and string music discoursed by the home brass band. The college buildings are brick, commodious, comfortable, and well situated. After close observation, for six months or more, I have come to the conclusion that a better, regulated and a more comfortable school, especially for boarders, will be hard to find. Port Gibson, the town in which the college is situated, is surrounded by a rich farming country, with a population of refined and intelligent people. The cars run regularly from the river at Grand Gulf to our town, and from Natchez to Martin, from which our town can be reached by stage in an eight or ten-mile drive.

The Ladies' Aid Society of our church have just made the last payment on the parsonage, making a total cost of $2500 for house and grounds, besides what they have spent in putting the whole in good repair. Our ladies truly deserve much credit for thus furnishing the church with one of the most comfortable parsonages in the Conference.

Upon the return of the pastor, after an absence of six weeks, on account of ill health, he was surprised by a pound party, during which the company was refreshed with ice-cream, etc., and the pantry was replenished with provisions.

SIGMA.

Port Gibson, Miss., July 12, 1879.

Comments on a Report.

Mr. Editor: Will I be allowed to criticize, in a Christian spirit, the report of the last District Conference held at Marianna, Fla.?

Bro. C. B. Anderson reports as follows: "Some pastors report spiritual condition good, and everything else bad; others report everything bad, at a low ebb, while others report medium. The support of the ministry up to date has been very meager, viz.: Calhoun circuit, $68 60; Greenwood circuit, $90; Holmes' Valley circuit, $24 40; Geneva circuit, $11 40; Big Creek circuit, $14.12; Gordon circuit, $30; Cerro Gordo mission, $8 65; Chipolo mission —; Freeport station, $63; Marianna station, $125; district paid presiding elder, $39 64; total, $374 81."

The report shows that this district has been established nearly fifty years, and yet the average pay to the pastors the present year is only $33 51, and $39 64 to the presiding elder.

I sometimes think such reports ought not to be published, but we are, however, commanded to let our *light shine*." Are we not in danger of denying Christ by refusing or neglecting to provide for his ministers? "I was an hungered, and ye gave Me no meat; I was naked, and ye clothed Me not," etc. We may be guilty of denying Christ without cutting off a soldier's ear, or waiting for the cock to crow.

The report is a bad one for the Marianna district. Ten faithful pastors, and one of our best presiding elders, have been compelled to live on $374.81 for more than six months, and yet we are told in this report that the district is alive upon the subject of building parsonages. The church feels much interest throughout her entire borders upon the parsonage question, and doubtless will be glad to know how the district can build parsonages with its finances in such a condition. What use is a parsonage to a Methodist preacher, with nothing to put in it except children? What use would we have for a flour barrel with no flour in it? Perhaps they have young men as pastors on the Marianna district, or the brethren may be engaged in the timber business, and may be waiting for a good chance to sell before they pay the Lord what they owe him.

There is, perhaps, one saving clause in Bro. Anderson's report. He says: "At the closing of the Conference several were soundly converted, and the entire church was made shouting happy." We may expect good fruits from such results.

Mr. Editor, come to our District Conference at Troy next summer, and our pastor, Bro. S. A. Pilley, will, no doubt, show you our nice new parsonage now in process of completion.

LAYMAN.

Troy, Ala., August 11, 1879.

Obituaries.

God, with His own hand, has this year plucked a cluster of choice souls from the vine in this part of his vineyard, Freeport, Fla.

Mrs. Eliza Davis, consort of C. W. Davis, was born June 26, 1833, and died March 18, 1879, of consumption. It was my privilege to visit this good woman frequently. I always found Christ and the New Testament her daily companion. When I first met her she was in bed, around which I stood when she breathed her last. The morning she died, nearly unable to speak she uttered my name. I was immediately sent for, but arrived to hear her speak no more, but I witness a scene I can never forget. Her only son placed his arms around the neck of his dying mother and said: "My dear mother, I'll meet you in that better world." His mother looked up, as it to beckon him on. Her pulse ceased to beat, breath nearly stopped, when her weeping husband said to me, "Bro. A., pray God to receive her spirit." While we were kneeling in prayer around the throne of God on earth her spirit winged its flight to its eternal destiny, to bow around His throne on high, where they cry: "Holy, holy, holy." It seemed that the very air was full of angelic music.

Miss Rebecca White was born August 15, 1816 was married to James A. Gholston June 8, 1837 and died July 7, 1879, with paralysis of the throat and tongue. She was a true follower of Christ for half a century. She suffered great pain, but patiently bore it all, as one who believed that "in every condition, in sickness, in health," God's grace was sufficient for her. She left several children who are journeying toward the great city. She lived a Christian and died triumphing, going down to old age she would, like a ripe sheaf, be borne in the bosom of her great Shepherd.

Mrs. Ann Scoggin died in February, 1879, with pneumonia, in the age of thirty years. She leaves a husband and infant three. Her illness being of a short duration, and living in the country, I failed to see her before her death. Friends say that she died in faith, triumphing in the hope of the glory of God. Precious are the death of His saints.

Mrs. Emma Evans, wife of James Evans, and daughter of Capt. N. and Mrs. Sarah Baker, of this place, was born July 1, 1854, and died March 25, 1879, with consumption. She leaves a husband and two children. She was a consistent and devoted member of the church only three years, and lived consistently to the hour of her departure. I visited her very often, and always found her longing for suffering, which were great, with patience and godly fear. She was just in the bloom of womanhood, and clung to life. She wanted to live. But God said: "Come to me," and she went without a murmur. She listened to her arms are and her devoted mother's neck, and said: "My dear mamma, it is hard for me to leave my little children, but, if God will it, all is right." And, while human arms were around the mother's neck her spirit, in Heavenly arms, was tenderly embraced, and made to rest upon the bosom of her God.

Miss Willis, twenty-two years of age, died on Sunday, April 20 1879. This young lady being absent for some time on account of bad health, had returned to this community but a few days previous to her death. Her departure was a sudden one. In the spring time of life God took her to himself. "The maid is not dead, but sleepeth."

Mrs. Henrietta Reeves died May 14, 1879, leaving husband and five children. She was a faithful Christian twenty-five years prior to her death. She beautifully exemplified the spirit of Christ in loving all good Christian people. She was ever hopeful in her disappointments, and sweetly patient in all her affliction. Manifesting a mother's tenderness, she desired to live only to train her children for God. She was a loving, faithful wife, a good and careful mother, and a true and generous friend. Her memory will be as "ointment poured forth" upon her husband and his dear motherless children. A life of such genuine, earnest piety will be followed by heavenly fruition.

Mrs. Fanny McClellan went from earth to heaven March 2, 1879. She died of consumption after a protracted and painful illness. She leaves a husband and seven children. Her sufferings were indescribable. They were fought. I have made her a good woman. Her suffering been needed for the purpose. She was good before. Without affliction. But God chose to try her. She "came up through great affliction. She was one of the purest, noblest Christian women I have ever known. I visited her nearly every day for two months, and always received at her bedside spiritual strength. Her affliction was a savor of life to my soul. I always wished for the hour to come for me to visit her. On one occasion near midnight while the rain was falling in torrents, she sent for me. I hastened to her side. As I entered her room I saw signs of great pain, but a face all aglow with heavenly light. She said: "They think here that I am afraid to die, *but I am not*. I only sent for you to talk with you and to tell you that I am not afraid to die. All things in Christ are ready now." She said: "I may die to night, and I may not, just as God wills. If it be His will for me to die, I'm willing, or, if He wills for me to suffer longer, I'm willing to do it without a murmur, or, if it be His will for me to die to-night, I am willing." Her desire to please God was as perfect as I ever knew. She would frequently say: "Thy will, and not mine, be done." Oftimes, while singing and praying with this dying saint, she would get shouting happy, and with a weak voice which sounded like music in the distance, she would give praise to God. After an affectionate farewell her soul took its exit for the Paradise of God.

William Thomas, son of Thomas B. and Bell McCullough, died in Pensacola, March 13, 1879, where his mother had carried him for medical treatment. Another tie is loosed from earth, and a new hope is born in heaven. Another treasure is taken away and placed on high to allure stricken ones thither.

J. B. ANDERSON.

Stuart Ashby Jones, aged six-teen years and eleven months, son of the late Rev. Richard and Mrs. Asenath Foster Jones, died at Lake Charles, La., on July 28. Very often, when so young a person as Ashby is taken from this life, there is not much to recount which would prove of real benefit to the world, or remain as a lasting bequest to the young, especially to those with whom there has been constant association and friendship. It is a pleasure to say, that in this dear boy's life, there is so much of goodness, purity and truth, that it is more than a pleasure, it is a duty, to help others by showing what religion can do for the young. Though always a pleasant, kind-hearted boy, truthful, obliging and courteous, the finest traits of Ashby's character were not developed until religion had become a part of his daily life. He was converted at the seashore camp-meeting held in 1878. He joined the Methodist Church as soon as he returned home to New Orleans, and from that time until God took him home to Himself, he was a faithful, earnest Bible-reading young Christian, never ashamed of his religion, but living it, in the midst of a busy life, in a city full of temptations; he was a constant attendant at Sunday-school, church and prayer meetings, in one loved the hymns and songs of the church more than he. Though full of life and energy, and one of the brightest and merriest of boys, enjoying boyish amusements as heartily as possible, he allowed nothing to interfere with the performance of his religious duties, and where pri-ylege or duty were involved, there was no indecision. I think his life certainly proved to his young friends that religion can be a happy, cheerful, joyous thing. Three months before his death, he left New Orleans to go into the piney woods of Lake Charles, and here he felt, among perfect strangers, the need of a pure, blameless Christ as his life was in keeping all as upright, earnest, diligent disciples, serving the Lord; and what wonder when he sickened, that nearly every one who had met him, and even those who scarcely knew him at all, watched anxiously every fluctuation of the disease, and prattled hope to nurse, himself and doctor, for him so many good friends are expected to do, and when he died, many came to do him honor and weep over the dear young stranger who had made them love him, for ages his own beautiful life. During his pain-full illness he was quiet and calm, never a fear of death, but perfect trust in Christ. He wanted to live, because he was young and life was pleasant and for the love him, but he said God's will was best, and he could give up all for Christ's sake. And died with these words on his lips: "I give up for Christ's sake." Though in losing Ashby, for those who loved him, life has been robbed of much that is sweet and precious, that our hearts are full of sadness, we can but realize in part, that his dear young feet will never be worn or tired with life's journey, and his warm, loving heart will never know a sorrow, while it is freed with mingles its happy songs of praise with those of his dear father and mother, to the Saviour who lived and redeemed him, in the land where trials and partings are unknown.

"AUNT NELLIE."

Sister Mary Gibbs was born in Dallas co. Ala., December 19, 1821 and died at her home in Sabine parish, La., June 14, 1879. Sister Gibbs professed faith in Christ, and joined the Methodist Church at Pea Ridge Church, Alabama years ago, when quite young, she was married, May 16, 1841, to J. M. Gibbs, who still survives her. They moved to Louisiana the same year they were married, settled near this place (Pleasant Hill), where they have lived and prospered ever since. Their names appear with the few who organized the first Methodist Church among this community. Sister Gibbs has ever lived and practiced the religion she professed when young; she loved the church, "attended upon its ordinances and supported its institutions."

During the last years of her life she suffered as but few are called upon to suffer in this life. About four years ago cancer or lupus appeared on her face which reminded her, and those about her, of a terrible, that the end was near. She was ready to meet it, no special preparation was necessary in her case, to speaking to me of her early conversion, she said she had never doubted it, she had no doubts or fears as to the future as it had always been the one great object of her life to live a consistent Christian. said that God had been very good to her in permitting her to live to see all her children saved) able to care for themselves, regretted that some of them had never professed religion, but he was glad that God would, ere long, call them out by them. She was not entirely without hope of at least a partial recovery, until about six months before her death. At one time she told me that nothing could relieve her suffering but death, and that she was contented to suffer and to await the pleasure of the Lord.

It was my privilege to visit her frequently during the last several months of her illness. She never murmured or complained, but often, while singing and praying with her, she would rejoice and praise God. He was the preacher's friend, and her home a preacher's home. While exhorting her children to meet her in heaven, she told them to always open their doors to the ministers of the gospel.

J. B. CASEY.

Mrs. Eliza M. White, (nee Kenny,) relict of Benjamin R. White, was born in South Carolina, May 17, 1804. When very young her parents removed to Williamson county, Tenn. She professed religion in her girlhood, and was a consistent, exemplary Christian. She was married to Benjamin R. White, August 8, 1822. They lived happily together nearly fifty-two years, and were the parents of nine children, all of whom survive save one Rev. Joseph E. White. I say that my mother was a model Christian is sufficient, but for the encouragement of mothers I would specify. She "looked well to the household," she admonished, fed faithfully to their wants, spiritually and temporally; she raised her children in the nurture and admonition of the Lord," always arranging for them to attend Sunday-school, and every other means of grace possible; she defended them immorally in any of their forms, and held up truth, virtue and holiness as watch-words for her children. Often have I witnessed the commingling of her prayers and tears in our behalf, and while she lived I felt there is one that holds me up daily before the throne. She gave us all to the church, and best of her sons in the ministry. Rev. J. E. White, for many years a member of the Tennessee Conference; Rev. T. B. White, of the Columbia Conference, and Revs. R. F. and H. C. White, of the Louisiana Conference. Mother's home was always a home for the ministers.

She was naturally of a brilliant mind, but after my father's death, which occurred on the thirtieth of December, 1873, she was not the same mentally. She seemed to wish to depart, if it were the Master's will, as she had nothing now to live for. Often she did not know her own children. When interrogated concerning the dealings of God with her heart, or when the Scriptures were read in her hearing, or hymns sung, she would be perfectly rational and would often shout the praises of God aloud. Her last hours were calm, peaceful and bright. She seemed to know her time for departure was at hand. One remarked, at her bedside, as she was launching out on the chilly tide, "Grandma will soon meet grandpa and Uncle Jim." She smilingly assented, and gently fell asleep. Thus our dear mother passed away on the fourth of September, 1878, at the residence of her youngest daughter, Mrs. M. M. Hayes, in Opelousas, La. Peace only rest, our darling mother, and may we all meet "beyond the river."

MARY A. DAVIS.

Mrs Fanny A. Boswell, wife of Mr. Willi m H. Boswell and daughter of Mr. Burrell J. and Mrs. C. E. Fort, died near Summerfield, Ala., August 2, 1879, in the forty-ninth year of her age, after a painful illness.

The deceased was born near Marion Junction, Dallas county, Ala., February 14, 1831. Besides her surviving husband, she has left three sons and one daughter. She connected herself with the Cumberland Church in 1852, and removing to Selma, Ala., joined the Methodist Episcopal Church, South, in 1867, of which she was a consistent and faithful member when she died. She loved and enjoyed the service of the sanctuary, and often regretted that the distance of her residence deprived her to a great extent of this privilege.

She was a true and loving wife, a kind and devoted mother, and table, genial and pleasant toward all who entered her household, esteemed and beloved by all who knew her.

During her last illness she expressed strong and abiding faith in her Saviour, manifested her resignation, and assured her willingness to do that were the will of God. She left solemn injunctions, and her dying counsel to her children to live in the service of God and so live and die, that they might be united again, an unbroken family, in heaven.

A. D. & M. Coy.

Mr. Matthew Bowman was born October 26, A. D. 1801, in Sumter district, S. C., and died July 15, A. D. 1879, in Salt Sabine county, Texas. Some of my first recollections are of this good man, and they are pleasing recollections. He lived for a number of years in East Feliciana parish, where he remove to Morehouse parish just prior to the war. About five or six years ago he removed to San Saba county, Texas, where he ended his earthly pilgrimage.

Uncle Matt Bowman possessed some singularities traits of character, and they brightened every circle about him. He believed in the moral law as a man's rule of conduct, and exhibited that faith by his works. I never knew a man of stricter integrity in dealings with others. He was twice married, and his family bears testimony to the genuineness of his social relations and duties. He lived to the age of seventy-nine years, but in the strength was labor and sorrow. Reduced from all ease to poverty, his old age was spent in labor for a support. There were sorrows, too, for he was almost totally blind during the last eighteen months. But he was a professed Christian hope in my recollection, and the gracious aid of the Lord enabled him to hold fast until the end. His last hours were cheered and brightened by the presence and ministrations of his pastor, to whom he said that he had no doubts about his ever entering the saints' rest. A day or two before, he requested his daughter to write for the undersigned to prepare a notice of my death for the Advocate, so that my friends may know I died in the faith; not that he can write any epitaph for me only the blood of Jesus cleanseth from all sin. Oh, blessed religion, how it abides with us in the darkness of death! May all his acquaintances who read this imperfect sketch imitate his virtues.

W. CARTER.

Sister Eliza G. Brown, wife of Thos. Brown, and daughter of Wm. and Sarah Waugham, died, in Washington county, Ala., July 14, 1879. The subject of this memoir was born in Macon county, Ga., September 5, 1847. She moved with her father to Henry county, Ala., in early life, and lived there until the year 1865, when her father moved to Washington county, Ala. In April, 1871, she was joined in wedlock to Thos. Brown, with whom she lived in peace and comfort until God in His wisdom saw fit to call her to her reward on high. Sister Brown connected herself to the Methodist Episcopal Church, South, in the year 1870, and ever remained faithful to her vow as a member of the church of God. Sister Brown has been in failing health for several years, and was a great sufferer. Amid all other infirmities I have told she endured not. Those who stood by her dying bed witnessed to me that she rested sweetly and quietly to sleep in the arms of Him in whom she had trusted.

In the death of Sister Brown we feel that we have sustained an irreparable loss. In every relation of life she characterized the true Christian. As a child she was obedient, and always thought she could best honor her parents by living a devoted Christian. As a wife she was kind and affectionate, ever doing what she thought would comply with the wishes of her husband. We miss her in all of her relations.

W. E. F.

Resolutions adopted by the Sabbath-school of the East Selma Methodist Church, South, Alabama.

Whereas, God in the dispensation of His providence has deemed it best to call from our midst our esteemed Sister Robert Keaton,

Be it resolved, That in the decease of Mrs. Rachel Keaton our Sabbath-school has lost one of its most efficient, valued and active members, the church one of its zealous supporters, and the community at large one of its most exemplary Christian workers and kindest friends, whose memory as such will be treasured by all who had the privilege of knowing her.

Be it resolved, That as sincere sympathy as we can offer we tender to the bereaved husband, the sorrowing children and relatives a copy hereof to be published in the New Orleans Christian Advocate with request for publication.

M. S. C., Committee.
For Committee.

Sister Julia Ann O'Donnel, daughter of Thomas and Margaret Algy, departed this life at seven o'clock, July 31, 1879. Her sufferings were intense, yet she bore them with Christian patience. She was born in Jackson parish, La., in the year 1861, and was married to Mr. Patrick O'Donnel December 31, 1878.

Sister O'Donnel was a member of our church since an early date in her life, and ever since lived an exemplary Christian life. Her last words were to her mother and husband, asking them to go home with her to Jesus. May God comfort the hearts of the bereaved ones.

JAS. M. JAMES.

After a long and painful illness of several months, during which time she manifested all the patience of the true believer in Jesus Christ, Sister Lucy Morgan took her departure for the "House not made with hands, eternal in the heavens," in Clinton, La., August 1, 1879, aged sixty-nine years, eight months and fifteen days. The fight fought, the race run, the faith kept; the crown won. Patience had its perfect work.

PASTOR.

Willie B. Mellon, son of Prof. S. S. Mellon, died at Mt. Sterling, Ala., August 15, 1879, at five o'clock, about two months and he was converted and joined the church, at that time he was in good health. His death was a victory over the last enemy. He was not quite fifteen years of age, but was a youth of excellent mind, and well educated.

W. B. WILEY.

Robbie Nicola McVoy, son of Rev. A. D. and Anna D. McVoy, died at Smithfield, Ala., July 2, aged seven months and twenty days. Robbie was a little, sweet child. He came and stayed on earth while he went to heaven.

L. L. LOVELESS.

Lowry Wist, youngest son of William P. and Annie Beard, aged one year and eleven months, died near Cedar Mound, Denton county, Texas, June 14, 1879. God loved him best, and took him to His fold. Boys,

The Christian Advocate.

THURSDAY, AUGUST 28, 1879.

LOOKING ONWARD.

BY ANNIE LAURIE.

All life's brightness comes not in the sunshine,
Or its sweetness all in summer flowers;
Deepest joy is not in outward seeming,
Truest rest is not in empty hours.

If the shadows deepen just before us,
Not a cloud but is with silver lined,
Though we cannot see the waiting blessing,
While our downcast eyes with tears are blind.

Hours, for which we wait with anxious longing,
Come and go,—nor bring the peace we sought,
And we almost murmur in our weakness
That our asking has been all for naught.

Seeming to forget the tender kindness
Of the Hand that leads along the way,
Turning all our sighing into singing,
Changing all our darkness into day.

God, who notes the growing of the lilies,
And who even marks the sparrow's fall,
Will not leave His chosen in the darkness,
Nor will fail to hear their faintest call.

For He knows the path His children journey,
No unmeaning sorrow will He send,
Known to Him is every weary footstep,
Wise, from the beginning, see the end.

If we will but trust His loving kindness,
If we do but clasp His outstretched hand,
Safe through life—its sunshine and its shadow—
He will lead us to the better land.

—Chicago Advance.

Advancement in Religion.

BY WAYLAND HOYT, D. D.

Concerning advancement in religion, I have learned three lessons from the story of the Magi seeking the infant Christ. First, God is true to His own Word. His word is something you can rest on, as men may stand on granite.

It is in one of what are called the minor prophets that the prediction of the birth of Christ is to be found. The prophetic word was uttered seven hundred years before the birth took place. God did not forget that word. Christ was born in Bethlehem. More than that—the mightiest earthly power was laid under tribute, that this word might be kept to the last letter. Mary, the Virgin, was at Nazareth, a village of Galilee; but she was brought to Bethlehem in Judea, and there the Lord was born. And how? Cæsar Augustus was a link in the chain of that fulfillment. He issued a decree of universal taxing. This decree compelled the visit of Mary thither. Even Augustus, on the world's topmost throne, must lend his aid, though all unwittingly, to the accurate keeping of the Divine promise. God's word is a sure word.

Now it is right to reason from a certainty of the Divine word here to the certainty of it in other places. When God says that "unto the upright there ariseth light in the darkness," when we are told that "he that is willing to do His will shall know of the doctrine," we may be certain that behind such utterances as well there is the unchangeable veracity of God. If we but yield our hearts and lives to such divine direction, we must get on into the shining. He who so carefully kept that word concerning the birth of Jesus, will keep also His other words.

This is the second lesson: Advancement in religion is not altogether dependent upon external advantages. We would say that the likeliest man in all Judea to find the Lord would be Herod, the king. He need take no long journey as the Magi must. He was in Jerusalem, and Bethlehem was but six miles distant. Before him were the Scriptures, pointing, through all their prophecy, to this great advent. Besides, he could consult learned doctors of the law, who knew concerning what they spake. Herod held all possible advantage in his grasp, and yet Herod did not find Jesus. The Magi found him. External advantages are not needful to advancement in religion. People often think they are. How many times they say: "If I were but a person of more leisure; if only I were not driven quite so much by work; if I were not tangled in such perplexities or burdened with such duties. If I were a minister; if I had an hour now and then for retirement and meditation; then I might get on into the shining. But it is impossible to expect one like me to do it. From Monday morning to Saturday night I am driven as balls are from a cannon. I have hardly time to pray—scarcely time to think. Everything is against me. Other men can be religious. I cannot." But Herod held all these advantages in his hand, and did not find the Lord. The Magi found him. It is not on what we call external advantage that advancement in religion hangs.

This is the third lesson: On what then does progress into the shining depend? Here is the answer: "Unto the upright there ariseth light in the darkness." This uprightness includes two things: resolute setting of one's soul toward the light, and resolute using of all the light vouchsafed. That is to say, we need absolute and utter self-surrender to the light we have. See these Magi. They came from the East, five months' journey from Jerusalem, following the shining in the sky, hoping it to be the augury of the Messiah. They saw that light, and yielded themselves to it. And, though the radiance passed out of the heavens for a time, still did they surrender themselves to its memory, and went on whither it had seemed to point. Through all that five months' journey, over desert places and along rough and rocky ways, they followed the gleaming, surrendering to it, and using the light they had. From Jerusalem they went forth to Bethlehem, and then again the light shone out; and this added light they used, utterly determined and utterly sincere, with faces set toward the tip-ting of the promised Christ. "Unto the upright there ariseth light in the darkness." To those who, following the light they have, thus go on in using it; the dimer light shall pass into a brighter, and that into a light more radiant still, until at last they, with the Magi, fall before the very presence of the Lord.—Standard.

Essentials in Christianity.

And when all is said, what a diminutive notion these Boston saints must have, of the ideal of Christian manhood. The typical Christian in their estimation is a man who does not smoke nor drink wine, nor go to the theater nor dance, nor play at cards. When they have found a man who does none of these things they have found their model. Not only is their "consecration" wholly a negative thing, it is limited to the pettiest negations. Just think of it brethren! You can keep this solemn five-fold pledge of yours with all fidelity, and yet break every one of the ten commandments. Very likely some of you *are* breaking a good share of them every day you live. "We do desire and will consecrate ourselves by putting away *every conscious evil* within us," you say. And then you go on to particularize the evils that you will put away, and the only ones that your minds rest upon are those five mentioned above, to not one of which, probably, you are or ever were addicted. These are other people's sins, not yours. When you had written down this catalogue, and mailed all these circulars, did you not go up to the temple and stand and pray thus with yourselves: "Lord, we thank thee that we are not as other men are." In all sincerity, brethren, if you had really wanted to consecrate yourselves, "by putting away every conscious evil," do you not suppose that you would have found some sins of your own to put away, far more heinous than any of these.

Have you no other gods before Jehovah? Your money, your family, your ambitions—do you not exalt them above Him? Some sectarians put their sects before Jehovah. Men whom they cannot deny to be workers with God they will not suffer to work for their sect. Is there no "conscious evil" of this sort for you to put away?

Do you not sometimes steal? Cheating is stealing. Do you not sometimes kill? Hatred is murder. And many a man who has been as rigid as you are in the keeping of your five commandments, has been so hard and merciless in his treatment of his work people, that they or their children have died by slow starvation. Are there no sins of extortion for you to repent of? In your heart are there not lurking demons of impure desire? Do you never bear false witness against your neighbors, never speak unfair and censorious words, for example, about those who dance, or smoke or play cards? Do not envy and jealousy and wrath and uncharitableness still find a home in your hearts? If all or any of these things are true of you, then it would seem that you have business on hand so urgent that it might well detain you from preaching a crusade against cards and dancing. Solemnly, now, are not the sins that you are inclined to a great deal worse than these you mention, which you have no mind to?—Sunday Afternoon.

A Strange Funeral Sermon.

The deceased had long been renowned throughout that part of the country for his wickedness. His intellectual abilities were of no mean order; his property was considerable, and he had belonged to a highly respectable family—advantages which he used most assiduously in the service of his master. By the practice of every kind of dissipation he had achieved an evil notoriety, and gloried in being considered the most fascinating and dangerous *roué* in the country. This being so, his associates resolved upon giving him a *funeral* worthy of his reputation.

As one means of insuring this, they invited one of the most eminent Presbyterian ministers in the region to deliver the funeral discourse. To the surprise of many, after some little hesitation, he consented. On the day and at the hour appointed the country church was crowded to overflowing by an assembly composed of the relatives, friends and companions of the deceased, together with a mixed multitude drawn from far and near by curiosity to hear what such a minister could find to say of such a man.

Punctual to the moment the tall form of Rev. Dr. ascended the pulpit, and the service began. There was first the reading of the Scriptures; then followed a prayer, subdued and tender, for the family and relatives of the deceased. But the announcement of the text fell like a clap of thunder upon the assembly. It was from Luke xvi, 23: "And in hell he lifted up his eyes, being in torment." The sermon was a most pungent and powerful exhibition of the character, course and end of a wicked man. It held the assembly spell-bound to the very last word; but there was in it not a single direct allusion to the person whose obsequies they had come there to celebrate.

In silence and in deep solemnity the congregation dispersed after the sermon was finished. Some were indignant, but the attempt to excite odium against the preacher was a failure. It was generally thought that in what he had done he was governed by a sense of duty. He was said to have stated afterward that when he was invited to preach on that occasion he had determined to decline, but, in answer to prayer, received a message, which he believed to be from God: "Go and preach the preaching that I bid thee."—Presbyterian.

Two old Texas rangers, who had just helped bury a neighbor, were talking about religion, and one asked the other how pious he thought it was possible for a man to get in this world if he was in real earnest. "Waal," said the other, reflectively, "I think of a man gets so he can swop steers or trade horses without lyin', 'at he'd better pull out for the better land afore he has a relapse."

Religious Intelligence.

—Our New Zealand exchanges states that a very damaging admission concerning Spiritism comes from Melbourne. Mrs. Hardinge Britten has been giving a series of lectures there, which were evidently intended to be a much greater success than they have turned out to be. At the end of the last Mrs. Britten, naturally desirous of accounting for her failure, told her audience that it had been brought about "because of spills in the Spiritualist camp, and that there were those who believed in the doctrine, and rejoice in the uprooting of old institutions, and made use of the new creed as an excuse to relieve them from all restraint and indulgence in licentiousness." The Spiritists are annoyed and shocked at this unexpected revelation finding its way through one of themselves to materialist outsiders; yet, do as they may to explain and arrest it, it will travel a long way in the direction of confirming certain suspicions previously in existence, that the inner circles of Spiritism were none the sweetest.—New York Christian Advocate.

—Sir Moses Montefiore, in pursuance of his plan to restore the Jews to Palestine, has ordered the land in front of the Judah Touah houses in Palestine to be prepared for cultivation. "The rocks will be removed, terraces built along, as it used to be in the time of King Solomon, and divided into twenty-two partitions, so that every inmate may cultivate the necessary vegetables for himself and family. Sir Moses has also caused a very large cistern to be constructed in the center of the field, which will secure a full supply of water for all of them. There will be a beautiful veranda in front of all the houses, so as to protect the inmates from the glare of the sun. The veranda was sent direct from London. He has also had a new entrance made in the center of the boundary wall, built a lodge for a watchman and had a large bell affixed to one of the houses to give the alarm in case of emergency." A German paper is authority for the statement that the Rothschilds hold, among other securities for a loan of two thousand million francs to the Sultan, a mortgage upon the entire land of Palestine.

—According to a recent number of the Baptist Missionary Magazine, the foreign work of the B. M. Union is divided into Asiatic Missions and European Missions. To the former there are, in Burmah, eleven stations with 83 missionaries, 443 native preachers, 440 churches and 20,811 members. There have been 1,309 baptisms during the past year. There are, in Assam, seven stations, 11 missionaries, 45 native preachers, 15 churches and 1,207 members, with 171 baptisms. There are in India, among the Telegoos, seven stations, 19 missionaries, 32 native preachers, 11 churches and 15,064 members, with 1,601 baptisms. Of these baptisms, 9,601 have been at the Ongolestation alone. There are in China four stations, 19 missionaries, 43 native preachers, 28 churches, 1,328 members, with 101 baptisms; while there are in Japan, 2 stations, 6 missionaries, 2 native preachers, 2 churches, 96 members, with 28 baptisms. All the Asiatic Missions have 31 stations, 141 missionaries, 548 native preachers, 594 churches, 35,466 members, with 12,300 baptisms. In Europe there are stations in Sweden, France, Spain, Germany and Greece, with 136 native preachers, 409 churches and 1,209 members. There have been 2,689 baptisms.

—*The Council of the Reformed Episcopal Church in Canada* opened its sessions at Ottawa July 30, Bishop Lafane presiding. The Council was called to consider, among other things, the expediency of electing a bishop. The following resolution, adopted August 1, seems to have disposed of that matter, and of the rumors relative to the separation of this church from the American branch and its union with the English body of the same name: "*Resolved*, That we are satisfied to remain in our present position with regard to the General Council, and under the Presbytery of our present beloved Bishop W. R. Nicholson, D. D.; and that we deprecate any separation from the Reformed Episcopal Church as it was originally organized by the late Bishop Cummins." The annual convention of the clergy and lay delegates will be held in the future at Montreal.

—According to the recently issued year book of the Texas Baptist Publishing House, the first Baptist Church in Texas was formed in 1836. Now the white Baptists number about 70,000, and the colored about 50,000. There are also schools under the care of the Baptists, the number having been increased by three or four within as many years. The State Convention is conducting missionary work among the Germans in the State, with good success. Similar work is also done among the wild Indians on the frontier. There is a Sunday-School Society, whose agent has established seventy schools within a year. There is also a Freedmen's State Convention, which is a missionary organization, but which has also for its object the founding of a "State University," for which a considerable sum of money has already been raised.

—The Irish Wesleyan Conference held its session recently in Belfast, where Methodism is said to be strong er than in any other part of Ireland. It consisted of two hundred and forty members, ministerial and lay, and was presided over by Rev. Dr. R. H. Rigg, the president of the British Conference. The session was considered the most important Conference ever held in Ireland, being the first session after the union with the Primitive Wesleyans, and the largest ever held. Seven young men, who had completed their four years' probation, were accepted for ordination, and twenty-nine were continued on trial. Seven ministers volunteered, and were accepted for foreign mission work. The returns of membership showed a total of 25,478.

—The Irish Wesleyan Chapel Committee report that during the last year the Committee sanctioned an expenditure of £2,379 on new erections and repairs. The amount of properly acquired was six chapels, four ministers' residences and two school-rooms. The amount of debt paid off was £1,850, and the amount now remaining, £8,803. The number of separate trusts now reported is 511, being an increase of 128 on the returns of last year. Of this increase 117 belonged to the last Primitive Conference, including 105 chapels, 18 ministers' residences and 11 schools. The remaining 11 trusts were new property acquired during the year either by erection or purchase. There were 408 chapels, providing 80,240 sittings and preaching-rooms, not church property, providing 2,480 sitting, so that Irish Methodism now furnish chapel accommodation for 80,720 hearers.

—The United Presbyterian Church of this country has extensive and successful missions in Egypt. The chief missionary agency is education. The various schools have had an unusually prosperous season in the year just closed. In the training institution there has been a monthly average of 118 pupils. The Moslems and Copts, so long deterred by religious convictions from sending their children to the schools, are now surrendering their prejudices and allowing their children to get a good education. In the congregational schools in Upper Egypt, in which last year there were 670 pupils, there are now 926, and the sale of educational books advanced from 938 to 2,025.

—In the discussion of the Irish Conference of the question of the numerical returns for the year, it was stated the net loss in numbers was only apparent, arising in a great measure from the loose way in which the late Primitive body (now happily united with the Conference) had made their former reports. No members had been lost by the union of the two bodies, and the elements of success are more numerous now than ever. The figures show the loss of 313 by emigration, 466 by death and 1,152 by correction of former reports. Against this apparent decrease of 1,931 there were returned 719 on trial.

—Some of the missionaries of the Society for the Propagation of the Gospel are meeting with great success in British Guiana. The Hindu coolies are beginning to come. Last September the coolies, of their own accord, held a public meeting to discuss the question as to which was the true religion. With but one dissenting voice, the assembly voted to accept the Christian religion. They then sent for a teacher, and one was given. The coolies say that they will build a church and support it themselves. There is also a similar movement among the 20,000 Hindus in Trinidad.

—The matter of church attendance is attracting considerable attention in England. A visit to fifteen churches belonging to the Establishment in the east of London disclosed the fact that edifices, with a seating capacity of 11,478, there were present exactly 905 persons. On the other hand, a recent count in eleven Nonconformist Churches of the same size and situation showed the presence of 5,500 worshipers.

—The Universalists have now a total of 737 churches and 710 ministers in this country. During the past year the denomination made some important gains, and met with some losses. Forty-six churches, 2,570 members, 45 Sunday-schools, 20 church buildings and $70,000 increase in the value of church property are reckoned among the gains; and 11 ministers and one college among its losses, while its benevolent contributions have fallen off $400,000.

—Senator John B. Gordon is a member of a Presbyterian Church near Atlanta, which last Sunday admitted a colored woman to the communion table. The Senator and Congressman Candler were among the members who took the communion at the same time. The Atlanta report says that the matter caused some talk, but was generally approved.

—Mr. Spurgeon's congregation has 80 colporteurs engaged in the work of the church, resulting in visits every month to about 75,000 families. During the past year 162,000 tracts were distributed gratuitously, and over $11,000 was realized from the sale of 927,000 separate publications. The total number of visits for the year was 926,200.

—The Scotch Evangelist, Dr. Somerville, is laboring among English-speaking people in Paris, and has his son to assist him. He is encouraged by the results already reached, and intends to hold meetings in many other cities on the continent by and by.

—Seven of the chief Missionary and Bible Societies of London received this year a total income of $1,879,605, which, notwithstanding the hard times, is an increase of $675,000 over the receipts of the same societies in 1869.

—The Archbishop of Canterbury and the Bishop of London have recommended to their clergy to use the "prayer for fair weather" in their churches. It has lately been very rainy in England.

—The English Nonconformist states that Mr. Francis Fry, of Bristol, has collected more than a thousand editions of the English Bible printed before 1700.

—There has been an increase of about 50,000 members of the Established Church of Scotland since the last return five years ago. This increase has been at the rate of twelve per cent., while the population of Scotland has only increased four per cent.

—It is claimed that the Teloogoo language equals the Greek in precision, flexibility and force, and is spoken by 18,000 people.

—Nearly $10,000,000 have been contributed since 1870 toward the sustentation fund of the disestablished Episcopal Church of Ireland.

—The English Catholic Union has resolved to petition the Pope for the canonization of several English "martyrs," Sir Thomas More being of the number.

Our Young People.

LITTLE JOE.

What will the birds do, mother, this spring—
The little brown birds that come to the door?
Will they tap on the window or hop on the step,
Asking why little Joe comes out never more?
What will the kitten do, mother, alone—
Will she skip in her frolic a day,
Or lie on the rug by the side of my bed,
As she did when I once went away?

And Rover—oh, mother! love Rover for me,
For I know he will mourn for me true;
So keep him when idle and useless he grows,
Sleeping all the summer days through.
And now him my coat so he will not forget
Little master who then will be dead,
And speak to him softly and often of Joe,
Stroking slowly his shaggy black head.

And what will old Tiptoes, the gardener, say
When you ask for white blossoms for me?
Will he gather the rose he has tended so long,
The first that has bloomed on the tree?
I've seen the tears come in his honest old eyes,
(This he told me the wind brought them there
As he looked at my cheek growing thinner each day,
While his hand trembled over my hair.

And dear Uncle Fritz, in the far-away camp,
Will look sad o'er the letter you'll write,
Only say, dearest mother: "Joe's gone to the front,
Marching nearer and nearer the fight."
And you, mother darling, you'll miss me awhile,
But in heaven no larger I'll grow;
So my kind angel will know when you ask
At the gate for your own little Joe.

Making Beauty.

Some school girls were using the last golden moments of recess in bright, playful talk. Madame Roget's table was near enough for her to understand the remark, though she seemed otherwise engaged.

"Which would you rather be—rich or beautiful?" asked one.

"Beautiful, of course!" they all exclaimed, with the exception of a girl who ventured to say, "Rich."

"You're not likely to be either," whispered one girl, contemptuously.

Madame Roget glanced toward the group, and began rapidly to make mental comments. Those girls, with their soul-lit faces, were like so many open books to her. She watched lovingly the sweet play of generous feeling, and turned away sorrowfully from flashes of envy and insincerity.

"Madame Roget says we can make ourselves beautiful or otherwise," said one. "All our feelings leave an impress, not noticeable at first; but by and by the lines will appear, and before we are aware, our faces will have taken expression from our character."

"Mamma says the same thing. She knew two sisters long ago, one of whom everybody said would be beautiful, and the other very plain. But as they grew older the beautiful one became more and more selfish, and the plain one more and more generous and noble in every way, till the face of one lost its beauty, and that of the other was almost heavenly. Papa says it has been just so with boys he has known."

"I'd like to have a beautiful soul," said one, thoughtfully.

"It is sure to shine out of the eyes," said another.

"Nonsense!" exclaimed a girl who knew quite well that she had faultless features.

"Certainly, Isabel; we don't expect you to think anything else," whispered her next neighbor. "By the way, your cousin doesn't look the least like you."

"Girls, what do you think of her?" inquired Isabel, eagerly. They glanced toward a girl, the center of another group.

"She's pretty, and yet she isn't. She has a bright, open look that one can trust, and that's better than the most regular features without the trustworthiness."

"You should not choose for me," said Isabel, angrily.

The girls looked surprised at this sudden outburst. Just then the bell rang, so that a blunt girl had only time to say, "Look in the glass, my dear, and you will see several ugly things in your face—pride and envy—if I may believe my eyes."

Isabel pushed her aside angrily, sending at the same time no very amiable glance across to the missionaries cousin, who had just come to live with her. At the close of school she kept aloof from the others, in the dressing room and also during the walk home. She even ran up stairs without waiting to speak with her father and mother. No one suspected the cause, and yet throughout the evening every one felt more comfortable at a distance from her. The children gave her sly glances, and turned to make friends with the new cousin.

As she sat before her toilet-table brushing her long hair for the night, Isabel was really startled at her own face in the glass. There were some things in it she had never seen before. "Can it be that Madame Roget is right?" she exclaimed. But it was not in the least agreeable to think so; and gradually the discontented look passed away, leaving only a self-satisfied expression that rested on her face, and did some silent work before morning.

Next day, almost the first sounds she heard were the children's loving words to the new cousin. "They care more for her than for me, their own sister," she exclaimed bitterly, the bright look in her beautiful eyes giving place to an expression of envy, so that little Elsie passed in the impulse to kiss her, and Jamie exclaimed, "Oh, sister, what makes you look so?"

Isabel was smiling upon them in a moment, however, and the bad feelings were pushed out of sight. Still, they were in the heart; ready, on the slightest provocation, to come out and do more work upon the face that might have been so lovely. Alice, the new cousin, was soon made to feel that she could expect little affection from Isabel; still, she met coldness with kindness, and waited patiently. Meanwhile, Isabel was growing very miserable; wrong feelings were becoming to her strong as iron bands. Even she could see that the beauty was going out of her face, leaving none of that beauty of soul she had so heartily despised.

Alice's patient kindness won her at last. She began to watch her with loving eyes and to wish to be like her.

"How did Alice grow so lovely, mamma?" Isabel asked one night.

"Alice would tell you that all the good in her is a gift from God, and, that the strength by which she lives so loving and beautiful a life comes day by day from the Lord Jesus Christ."

"Just the old, old story you have been telling me all my life, mamma; and yet it seems like something very new just now."

"That is because you are willing to take it, my child. Christ can do nothing for us until we receive and rest upon Him alone for everything; then we shall know what it is to be helped."

"Dear mamma, one great mistake I see in myself that I thought so much of the outward, forgetting that I could never have the right unless I were beautiful within. But now I see the folly of this. I will let it go, and seek to be beautiful in God's sight."

Dear girls, it is so natural to want to be beautiful; and apart from the vanity that accompanies self seeking, there can be no harm in the desire. Only be careful not to make a mistake just here. Value holiness of character for its own sake, and not alone for any outward advantages it may give. In the end, however, you may look to the world in general, you will be very beautiful in the eyes of those who know you best.

Let me say to you, in the good words of another: "Christ offers to make you beautiful. He offers to give you help to fill the place where he has set you with the beauty of heaven. O young maidens who would be beautiful, there is no other way. You must go to the pierced heart of Jesus for true beauty. Christ is the true beautifier. It is He alone who can put pride and self and sin away from your hearts, and make you shine like sweet flowers in the homes in which he has planted you."—Sunday School Visitor.

Three Short Prayers.

I laid my baby in her bed last night—she is only a year and a half old—and this was her prayer. Looking up into the blue sky through the window she waved her little hand, and when I said, "Now I lay me," she added, "Dwuney seep. Amen. Dood night." That was all.

It was a very little prayer to be heard way up in heaven; but I do believe Jesus listened and was pleased to hear it.

Cousin Choate is older, four years old.

He is always glad when the hour for morning prayer comes, and when his grandfather is from home he never fails to call the family together and to repeat his own little prayer, for he is the "head of the house," he thinks when grandpa is gone.

One day grandpa was sick away up stairs, and Choate went for a little visit to his room. "I'm sorry you're sick. Don't you want me to pray for you, grandpa?" he said. Then kneeling down by the bed he prayed, "O Lord, my grandpa is sick; please make him well. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

You see he asked for just what he wanted, and nothing else; so must we do when we pray.

A little drummer boy had been badly wounded, and lingered along for weeks and months in the hospital, so brave and patient under his suffering that all came to love him. He spoke often of his mother, who was looking for him in her little cottage among the trees. "When I am a little stronger I shall go to her." But his nurse knew he would never be stronger, so she said to him, "Robbie, if you knew that you were going to another home, up yonder, would you be sorry?"

When he knew he had not long to live he cried, "O I wish I had loved Jesus better! I wish I knew how to pray to Him!"

"Can't you say, 'God be merciful to me, a sinner?'"

"O yes, is that praying?"

And after that he would lie for hours with eyes closed, hands clasped and whispering that earnest prayer. Soon the sweet smile and quiet brow told them all that God had sent His own peace into his soul, and so the drummer boy went to Him.

When daily I kneel down to pray,
As I am taught to do,
All does not care to what I say
Unless I mean it too.

(Child's World.

"JUST AS I AM."—Some time ago a poor little boy came to a city missionary, and holding up a dirty and worn-out bit of printed paper, said: "Please, sir, father sent up to get a *clean* paper like that." Taking it from his hand, the missionary unfolded it, and found it was a page containing that beautiful hymn of which the first stanza is as follows:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidd'st me come to Thee,
O Lamb of God I come."

The missionary looked down with interest into the face earnestly upturned to him, and asked the little boy where he got it, and why he wanted a clean one. "We found it, sir," said he, "in sister's pocket after she died. And she used to sing it all the time while she was sick; and loved it so much that father wanted to get a clean one, and put it in a frame to hang it up. Won't you give us a clean one, sir?"

This little page, with a single hymn on it, had been cast upon the air, like a falling leaf, by Christian hands, humbly hoping to do some possible good. In some little mission Sabbath school, probably, this poor girl had thoughtlessly received it—to find in it, we may hope, the gospel of her salvation.

Country doctor to the bereaved widow of a late member of the Georgia Legislature: "I cannot tell how pained I was to hear that your husband had gone to heaven. We were bosom friends, but now we shall never meet again."

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, AUGUST 28, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Having All Things Common.

One of the very first fruits of Pentecost was the destruction of covetousness in the heart. The community of goods was, no doubt, exceptional and temporary in its application to the entire properly of the Christians. It would generally be unwise and inapplicable, and it seems to have existed but a short time. It met a temporary and local emergency, and afterward contributions for religious and benevolent purposes were made without merging all property, or its proceeds, in a common fund. The principle, however, in Christian giving, remains the same. The same baptism of the Holy Ghost, and the same love, will lead to the expression of a like liberality. The converted man will not sell out, neither will he actually give away all, but he will devote all. Of any truly Christian company it may be written: "Neither said any of them that ought of the things which he possessed was his own."

The expression of this consecration of property may differ from that of Jose, who, "having land, sold it, and brought the money, and laid it at the apostle's feet," but it will be equally entire. The occasion demanded an extraordinary expedient, and the grace of God was sufficed to bring the believing company up to it. If we could conceive of such a requirement now, how many professed followers of Christ would be equal to the demand? There was wonderful spontaneity in this primitive liberality. There were no calls made by the apostles, no anniversary meetings, no special addresses on the subject. The situation was plain to all, the needs of the church were manifest, and the love for Jesus and His cause did the rest. It was not an unwise zeal, a reckless enthusiasm, but the fruit of the Spirit in the overthrow of avarice and selfishness.

Has the Holy Spirit lost this power of making men unselfish and liberal? and is there no longer anything in the love of the Saviour to inspire the desire to give? Christians still have a community of interest in the poor, in the church, and in the spread of the gospel. In some sense, and to a certain extent, there should be a community of goods for the support and furtherance of these objects. Certainly it is the duty of the Christian to divide his substance with the poor, and to contribute as much as possible for the spread of the truth. So far as believers can give to these purposes, they are to have all things common, and to regard their property and income as belonging to Christ and His cause. In principle we have in this record the key-note of all religious finance. The principle was that of complete consecration of property as well as of person. Circumstances made it proper that there should be a literal surrender of individual proprietorship. But while this literal surrender of all may not be proper for us, the principle applies in all its force. A man's property is not his own, his income is not his own. In their productive power to do good, to support the institutions of religion, and to send salvation to the ends of the earth, they are his Lord's, and to be had in common with all that may be benefitted by them.

There was in this giving no other compulsion than that of love. Ananias and Sapphira died, not because they refused to give all, but because they falsely pretended to do so. The lesson of their death is not against withholding what is due to God, but against hypocrisy in giving—professing to do more than we really do. It was not against covetousness in itself so much as it was against that hypocrisy and falsehood to which covetousness often leads. Here is a man who wishes it understood that he gives according to his ability. This, we believe, is the general profession of all who pretend to be Christians. But is it so? The greater sin is in this lying to the Holy Ghost, and against God. While the voluntariness of the giving is made clear, the divine disapprobation and hatred of falsehood in giving are made fearfully emphatic.

Under the fresh inspiration of the Pentecostal baptism we have an exhibition of property consecration, and of the principle which the love of Christ and the grace of God implant in the heart. Suppose this principle were to fully imbue the hearts of the millions who now profess to be of the company of the sanctified? Would there be emptiness in our missionary treasuries, would there be straitness in our home work, or embarrassement in our institutions of learning? It would be a terrible conclusion that the sin of Ananias and Sapphira, which lurked so early in the bud of Christianity, and which received such an appalling rebuke, has become a general blight. And yet how else are we to account for this falling away from the true and primitive standard of duty? Have the grace of God, and the work of the Spirit, and the pathos of the cross, lost their power to overcome sordidness, and to inspire the heart with an unselfish devotion to Christ?

"Subject to Like Passions."

When we read the biographies of the illustrious men of Scripture history we are apt to regard them as quite unlike ourselves, and occupying and moving on a plane far above the level of other and ordinary men. We are inclined to think it was no difficult thing for those ancient worthies to be spiritually-minded men. That while it was most possible and proper for them to recognize their obligations to God, it is quite different with us, and that while irreligion would have been most blameworthy in them, it is quite excusable with us. Thus some apologize for their prayerless lives. In considering the circumstances of the prophets and apostles we should always remember the two-fold relation they sustained—the *official* and *personal*. Officially, they were inspired to teach and govern the church, and to foresee and predict future events, and were kept from error and mistake; but in their personal relations they were conditioned as other men. Paul, speaking of himself, says: "And now, behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there." In another passage, while he was in bonds at Rome, and his fate undetermined, he says: "So soon as I shall see how it will go with me." The apostles and prophets were probationers, just as we are walking by faith and giving diligence to make their calling and election sure. We may be quite sure the all-wise and all-gracious God makes no mistakes in the remedial scheme. It is adapted to man as he is, and not as he was—an unfallen and sinless creature. Personally, all men have the same nature, modified it may be by various outward influences. Elijah, the greatest of the prophets, the worker of miracles, the restorer of the law, who was translated that he should not see death, and rode in a triumphant chariot to heaven, was a man of like passions. All the sainted dead were once sinners—had to deny themselves, repent, believe, be born again, and run with patience the race set before them, just as ourselves. They all had temptations, and were personally as ignorant of what a day might bring forth, as we are. They were as liable to, and as keenly felt hunger, thirst, weariness, pain and death, just as we. Such being the real circumstances of the ancient and honored servants of God, we are left without any legitimate excuse for our irreligiousness, drawn from our supposed inferior circumstances.

There are, however, many who make no such excuses, but who are, nevertheless, discouraged, in view of what they think are our real difficulties—afraid to take any heavenward step, lest through their weakness they should fail. Now we would try to encourage such by calling them to consider that Elijah, and all the eminently holy and useful in all ages, were men of passions like our own. They had the same nature, and substantially the same circumstances that we have. If they could successfully seek God, and faithfully serve Him, so can we. Does any one plead the depravity of his nature? So was Elijah's and all men. Do we urge that we have strong passions that impel or allure us in the direction of sin? So had they passions violent, and tempers hasty. Peter, for example, was constitutionally impulsive and rash. Paul was a man of fixed purpose and stubborn will, a man of violent and bitter prejudices. Are we ambitious? So was Paul, naturally, and so all the apostles before their regeneration, and disputed among themselves which should be the greatest. Do we feel that we are naturally inclined to love the world, and seek our chief good in the things which perish in the using? So all men have felt. Do we think our surroundings are unfavorable to a consecrated life? Could not nearly all the saints, whose histories are recorded in Scripture, have said the same, and with far more justice than we? Let us be assured God's ways are equal, that He is no respecter of persons, and the Judge of all will do right. That as He gave these ancient saints grace according to their day, so His grace shall be sufficient for us. If God calls us to repentance, faith and holiness, He will surely give us grace to do His will, for His commandments are not grievous, but possible and joyous.

There are some really making an honest effort to be religious who painfully feel the difficulties of the attempt, and who sometimes tremble with apprehension, lest they should make shipwreck of the faith, and come short of the heavenly rest. We would remark to these trembling ones that we are not to be discouraged, because we have "passions." They are a legitimate part of our nature, they have their uses, and, wisely gratified and governed, contribute to our usefulness and happiness. Lest such should grow weary and faint in their minds, let them call to mind the example of Elijah and all the saints, who, through great tribulation, washed their robes and made them white in the blood of the Lamb. Elijah's passions were like ours, and his circumstances seemingly far worse. The age was corrupt, public opinion against the pure and true religion. The king and court were idolators, Elijah hated, and his life sought by king and queen. Elijah was poor, straitened circumstances, and dependent on others for bread. He was sometimes disgusted and despairing, wished even to die. His faith was sorely tried. Commanded twice to show himself to Ahab at the risk of his life, commanded to take up his abode in a cave, a lonely and apparently useless position, and to depend on the ministry of wild ravens for his daily bread, commanded to go to a heathen village, and to abide with a poor widow, all these were sore trials, but in all God's grace was sufficient. Let us look at this history, bless God, take courage, and endure to the end.

W.

"Unto Him."

The above is the caption of an interesting department in the Sunday Magazine, edited by Rev. Dr. Deems. It contains the record of all gifts and bequests to charitable and Christian objects the editor's diligence can collect. The column is sometimes well filled, and never an issue has come to hand without some honorable mention. Often we notice large estates, amounting to millions, are divided among missionary, Sunday-school, tract, church extension, and other religious organizations, besides large amounts given to endow educational and eleemosynary institutions. These records inspire hopefulness and strengthen faith. It assures us that the religion of Christ is commanding the wealth of the purse as well as the heart for its grand achievements. Men of large means are making grateful offerings to the Lord. They esteem it at once privilege and duty to thus acknowledge a merciful Providence, and contribute to the triumph of Christian truth. Colleges are being liberally endowed and new ones established. Charitable institutions, of multitudinous names and aims, are generously sustained. The mission cause is gradually gathering to its treasury the princely offerings of consecrated wealth.

But one fact is noticeable: These gifts and bequests are all from the Northern States, with scarcely an exception. What is the significance of this humiliating statement? Are we of the South less consecrated to God? Have we narrower conceptions of Christian obligation and enterprise? Are not the fountains of benevolence as pure and free in the Southern heart as the Northern? What possible explanation can be given of this well-known and anomalous fact? Two suggestions, by way of solution, may be offered:

1. *The Financial Distress of the South.*—We have not yet recovered from the devastations of war. Our once magnificent fortunes yet lay in ruins. A decade or two must pass before many broad acres, that once smiled with abundant harvests, will be redeemed from thorn and briar. Yet this will hardly solve the difficulty. We do not meet Christian pecuniary obligation according to the measure of ability. It is true we have no merchant princes or railroad kings among us to inaugurate grand enterprises, but then we have no absolute want and suffering. We have neither great wealth nor squalid poverty. Agricultural districts never produce tramps and paupers. If intelligent faith would direct our energies, many precious offerings "Unto Him" might be made, which would make the angels rejoice, and invigorate the church militant with new zeal and courage. If we cannot give thousands, we may offer hundreds; if we haven't pounds we can give pennies, which will be alike honoring to God and our faith.

2. *A Lack of Christian Culture on this Subject.*—Though the war has desolated our section, and impoverished our people, we once had large possessions, and rendered poor account to the Lord. Few colleges in the South ever had any respectable endowment. Now they are left prostrate almost beyond the power of resuscitation. When abundantly able, we gave little.

But we are not without hope. Here and there Christian hearts, in our Southern States, are dedicating their means to God and humanity. The Hon. Felix LeBauve, who died several months ago, in DeSoto county, Miss., bequeathed $10,000 to our State University at Oxford. Mr. James King, a Presbyterian layman, has lately willed $6 000 to the Southwestern Presbyterian University at Clarksville, Tenn. A devout Methodist in Kentucky has just sent a check for $6,000 to Dr. A. W. Wilson, Missionary Secretary, for the China Mission of the Methodist Episcopal Church, South. A Georgia Methodist lady has also given $2 500 to build a church in Shanghai, China, for the use of Dr. Y. J. Allen. We take courage and pray that the number may yearly increase. These worthy examples should be emulated. We offer two reasons, one a warning, the other an encouragement:

1. *The Settling of Large Property Upon Children Fosters Profligacy.*—Give them education, good morals and fixed principles, and then let them win their way by personal effort. Spendthrifts and debauchees are the children of fortune.

2. *Gifts to the Lord Perpetuate Name and Fame.*—This, as a motive, has an element of selfishness, but not altogether unworthy. We shall be remembered by Christian deeds. Vanderbilt, with his millions, will be longest known, not as a successful financier, not as the father of a wealthy family, but as the founder of a noble university, whose beneficent work will continue to bless mankind after mansions, and railroads, and steamship lines will have passed into other and unknown hands. His name will be inscribed upon the cultured intellects of every class that shall go out from the University halls to win success in the wide, wide world. The name of Elihu Yale would have been lost to history but for his generous patronage of the great American college which has embalmed him in perpetual and grateful memory. John Harvard lives in the thought and affection of the world only as the founder of the oldest, and, to-day, most amply endowed institution of learning in the United States. Stephen Girard, the merchant prince and banker, would have passed into oblivion but for that magnificent institution in Philadelphia which bears his name, the main building of which is said to be the finest specimen of Grecian architecture in America, or in modern times. The college which he projected, and with whose name it was baptized, will ever keep fresh and fragrant the memory of Jean Frederic Oberlin. The good that men do lives after them. Benefactions to the cause of education and Christian propagandism are perpetual blessings. To live in history we must be eminent in good deeds. May our offerings "Unto Him" increase a thousand fold, until every college is amply endowed, and every mission-field is made to blossom as the rose.

C. B. G.

Notes from Nashville.

I have just returned from the funeral of Mrs. Mary A. Young, the beloved wife of the Rev. R. A. Young, D. D. This excellent lady left our mortal shores yesterday morning, after a fortnight's sickness. Her obsequies were conducted by Drs. Kelley and Leftwich, and Bishop McTyeire. Notwithstanding the inclemency of the weather, a large assembly was in attendance, including the ministers in and near the city. Drs. Leftwich and Kelley delivered well-deserved eulogies on the deceased, and McKendree choir rendered the sentence: "I heard a voice," and the hymns: "Unveil thy bosom, faithful tomb," and "Lo, the prisoner is released," and a pensive dirge, in an impressive manner. Bishop McTyeire's prayer was in his usual appropriate and edifying manner. At the close of the solemn service, it was affecting to see the inmates of the Mission Home surround the coffin to look at the placid countenance of their late benefactress. Mrs. Young devoted much attention to these poor women, rescued from a life of shame. Her record is on high; her Christ like benevolence will cause her memory to be embalmed in many a grateful heart.

Our beloved brother, so sadly bereaved, has the tender sympathies of our entire community. He is left alone in the world. Oh, how he will feel his loneliness! How he will miss the kind attentions, the loving presence, and the judicious counsels of that noble wife!

When she died he said, pathetically: "I have lost the rudder of my life!" I need not say she departed in peace. Such a life as hers must be "crowned with a triumphant end." Let us not mourn for her—we mourn for ourselves—we, the survivors, die!

How long must we lingering here,
While saints around us take their flight?
Smiling, they quit this dusky sphere,
And mount the hills of heavenly light.

Sweet soul, we leave thee to thy rest,
Enjoy thy Jesus and thy God,
Till we from hands of clay released,
Spring out, and climb the shining road.

While the dear dust she leaves behind
Sleeps in thy bosom, sacred tomb,
Soft be her bed, her slumbers kind,
And all her dreams of joy to come!

I regret to say that Dr. Kelley's health is very feeble. He sent a request to me to take charge of his pulpit to-morrow, and went to Hurricane Springs, from which he hastened back to attend the funeral of Mrs. Young.

Dr. Wilson, secretary of our Board of Missions, returned from Kentucky to-day. I fear he has been laboring beyond his ability—he is far from well, and needs rest. He is deeply intent in the promotion of the missionary cause; and, indeed, it demands all his energies—but he must not kill himself.

Dr. and Mrs. Cunnyngham have both been sick at Abingdon; but it will not interfere with the due appearance of our Sunday-school periodicals. The issues for September are out, and they are capital.

Dr. Buchanan is making us a visit. He is removing his furniture, library, etc., to Emory and Henry College, of which he is to be president. Dr. J. W. Dodd, brother of our Hebrew professor, a genuine chip of the old block, the late "Mathematical Dodd," takes Prof. Buchanan's place as Professor of Latin in Vanderbilt University—an excellent choice.

Excavations are going on for the gymnasium, which will be both useful and ornamental. The plans are laid for the civil engineering buildings, to be furnished out of Mr. W. H. Vanderbilt's recent donation of $100,000. Wesley Hall, for our "theologues," will come out of that princely largess.

We are approaching another session (September 1). The opening sermon is to be preached on Sunday, August 31. A large number of students in all the departments is expected. The entire exemption of Nashville from yellow fever is a blessed thing for Vanderbilt. I never knew the city more healthful than now.

I was going to answer questions concerning the University asked by correspondents, but I refer them to the Register, a copy of which will be sent gratis to all applicants.

THOS. O. SUMMERS.

AUGUST 16, 1879.

Judging from what we see in their papers, there is some trouble in the camp of the Northern Presbyterians. Several years ago the Old and New School Presbyterians united, the former holding to a limited, and the latter to an unlimited atonement. This element of discord is coming to the surface. The Wooster Presbytery, Ohio, recently dropped Rev. Mr. Alcott from the roll because he preached an unlimited atonement. The Independent calls attention to another ground of disturbance:

The Presbyterian Board of Publication issues in the Westminster Teacher notes for Sunday-school use in the whole church. Our attention has been called by very loyal Presbyterians of a New School theology to its teachings on this subject of the extent of the atonement, and we confess ourselves surprised at their partisan character. The International Lesson for August 3 included Second Corinthians v. 14: "For the love of Christ constraineth us, because we thus judge that if one died for all then were all dead." The following is the comment:

"*If One died for all*—in the place of all. The idea of substitution is clearly conveyed. The '*for all*' is necessarily limited by what the Scriptures teach of the design of His death. It is for all the subjects of redemption, for all that believe."

Here is the doctrine of a limited atonement, in all its baldness and repulsiveness, taught to the hundred thousand teachers and the six hundred thousand scholars in all the five thousand churches of a denomination in which ten years ago almost half belonged to a body which denounced the dogma as an insult to the honor and truthfulness of God, and who consented to merge their separate existence only on the condition that their theological rights should not be questioned.

Notice the definiteness of this teaching. It leaves no room for those who believe that Christ's death was sufficient for all men. It says: "The '*for all*' is necessarily *limited*." "It is for all the *subjects of redemption*," for all *that believe*." Paul says: "One died for *all*." The official Presbyterian commentary says that He did not die for all, but that the word "all" must be "limited." It means only "the subjects of redemption"—those who will finally be redeemed, not those who will be lost. He died "for all that believe," not for those who will not believe. Now the New School Presbyterians held just the reverse of this. They believed that Christ died for all, that His redemption was quite sufficient for all, and that it is offered to all because He died for all. Barnes says, in his commentary on this very passage:

"The phrase 'for all' evidently means for all mankind, for every man. This is an exceedingly important expression in regard to the extent of the atonement. * * * It *demonstrates* that the atonement was *general*, and had, in itself considered, no limitation and no particular reference to any one class or condition of men, and no particular applicability to one class more than another."

And so he goes on at great length to show, "if Christ died only for a part," then God's offer of salvation "cannot be made with sincerity," and God is "tantalizing with offers of that which does not exist, and which he knows does not exist." This is Albert Barne's exposition, whose doctrine of unlimited atonement has equal rights with that of limited atonement in the reunited church. We are surprised that the Sunday-school children are officially taught that it is false.

Education.

BY REV. J. LEWIS, JR., D. D.

THIRD PAPER.

In our last number we endeavored to show that education by the church is more conducive to the spiritual welfare of a young man than education by the State. Facts confirm this view. The writer was once for five years connected as an instructor with a Methodist college. The average attendance was more than a hundred. During all that time he never heard an oath fall from the lips of a student. The number of conversions and reclamations was above three hundred. There was not one expulsion for disorderly conduct or for inattention to study in the whole time. During the three years following the writer lived at the seat of a State university. During that time the number of conversions among the students was less than thirty, and the profanity and dissipation were so great that the pastors in the city generally regarded it as a disadvantage to their charges that the university was located there. It was not the fault of the faculty, who were good men—some of them *eminent* for piety. It was the fault of the system.

The first example given is worthy of the serious consideration of parents and guardians. We know of nothing comparable to it except the record of Emanuel Von Fellenburg's school at Hofwyl, from which there were but *two* expulsions in *fourteen* years.

It has become fashionable of late years among a certain set to decry denominational schools and colleges as instrumentalities of undue sectarian influence. The imputation is not only false, but absurd. If the officers of such institutions had no higher motive, a regard for their own interest would deter them from such folly and wickedness.

In concluding upon this point we hazard nothing in the assertion that the standard of morals among the students and *alumni* of denominational schools and colleges is decidedly higher than among those of State colleges. And even if the latter were less expensive (which they are not, even when tuition is free) it is still much wiser to patronize the former. To save a little *money* to-day, at the expense of the *morals of our children*, is not only utterly unworthy of a Christian man, but will prove to be *wretched financiering* in the end. The wise man says: "There is that withholdeth more than is meet, but it tendeth to poverty."

Evidently there are important elections on hand this fall, and the Presidential election is near enough to stir the Northern Methodist editors. Dr. Fowler is not only open ing in full cry, but nearly the whole pack. Zion's Herald, Boston, has this excellent and inspiring paragraph:

"The Solid South" is a recent euphemism for the semi-restoration of the old slave *regime*. It is Ku Klux softened down without losing any of the venom of that terrible order. It means a master class against a servile one; the putting up of the few and putting down of the many; the crushing out of one-half the land the men who saved the union, and the installing in power, both State and national, of those who did their utmost to destroy it. The "Solid South" means might against right—means lawlessness, violence, blood; and finally, if other measures fail, new attempts at revolutions. The viper of State rights warmed in the national bosom may strike again at the vitals of the Republic. Will the American people allow party cords to draw them to the brink of destruction?

There can be no "Solid North." We are not a homogeneous people. Even during the war, the party that sympathized with Southern views preserved its organization, enjoyed the broadest liberty of action and speech, and voted constantly in opposition. Nothing will enlarge and unite what should rather be called the party of the nation at the North—the defenders of the government against an exaggerated view of the State rights—more effectually than a "Solid South," with its financial, social and political dogmas, and especially with its organized conspiracy against the rights of millions of the common citizens of the land.

HEALTH OF THE CITY.—Since the twenty-ninth of July there have been three cases of yellow fever in New Orleans, and no more. The Board of Health, the Sanitary Association, and all the practicing physicians, declare that there is not a case of yellow fever in the city at this time. It is not improbable that sporadic cases will occur during the next few weeks, but there is not the least likelihood of fever prevailing to any dangerous extent. We have done our best to find out the real condition, and we verily believe that there is no yellow fever here at this writing, August 26, 1879.

—Contrary to our hopes, and to the indications a week ago, the fever in Memphis has rather increased, both in the number of cases daily, and in the daily mortality. Sad as is the condition of poor stricken Memphis, it is a matter of devout thankfulness that the fever has not spread to any alarming extent elsewhere.

—On Friday, August 22, a tornado of narrow breadth swept over one side of the Seashore camp ground. Several buildings were blown down and others injured, many trees uprooted, the gentleman's bath-house swept away, and about one-fourth of the roof of the tabernacle carried off. Singularly enough, none of the occupied tents were injured. About two hundred people are sojourning on the camp ground this summer. Little Frank Foster, son of W. H. Foster, was severely, but, we believe, not dangerously injured. A colored lad was also badly hurt. These were all the casualties. No lives were lost, and we suppose the damage to property will not exceed $500.

—Rev. Benjamin Wayne, pastor of the Napoleon Avenue Presbyterian Church, of New Orleans, died at Mandeville, St. Tammany parish, La., on Thursday morning, August 21. Mr. Wayne, while bathing on Monday, received an injury from a hidden post, which resulted in peritonitis and death. He had been in the pastoral work in this city for many years, and was greatly esteemed by all denominations, and by the whole community. He was in the prime and maturity of his powers and usefulness, dying at the age of fifty-five. Our personal acquaintance with Bro. Wayne extends through many years. He was a true and good man, a faithful preacher of the gospel, and a zealous worker in the Master's vineyard. We sorrow over the loss of such men. To his bereaved church and to his sorrowing family we extend our sympathies.

—On last Saturday and Sunday—our quarterly meeting occasion—we were privileged to inspect and enjoy the improvements and repairs recently made in our Baton Rouge Church. It is now, outside and in, one of the handsomest church edifices in the State. The walls, steeple and spire have been washed and painted, and the interior has been very beautifully frescoed. The entire cost will be something over two thousand dollars. The pastor, Rev. J. T. Sawyer, has not only a fine church building, but he has a lively and working people. No more satisfactory love-feasts and class meetings are to be found anywhere. The closing of stores and liquor saloons in Baton Rouge has resulted in great good. They have now quiet Sabbaths, and peace reigns. A Sunday law, strictly enforced, would be of inestimable value to Louisiana.

—We meant to say that the Western Methodist is now published temporarily at Nashville. The types had it Wesleyan Methodist. Our enterprising cotemporary has suffered much from the epidemics in Memphis. We trust it will not be long before Bro. Johnson can return to his home, and that the Western may become more prosperous than ever.

Rev. Henry D. Moore, pastor of Franklin Street Methodist Episcopal Church, South, Mobile, Ala., writing to the Southern Christian Advocate about the Sea shore camp meeting says:

The camp meeting at Sea shore was closed on Tuesday of this week. This camp ground is located about halfway between Mobile and New Orleans, directly on the Gulf of Mexico. The stand—there called the "Tabernacle"—is about two hundred feet from the water's edge, on a plane elevated some twenty feet above the water or sea level. It is well built, and furnished with comfortable seats sufficient for the accommodation of two thousand persons. The tents or, as they may with more propriety be called, cottages, are arranged in rows on three sides of the square, in the center of which stands the "Tabernacle." These cottages are built to suit the tastes of those who build them, and some are very beautiful. All are so constructed as to reap the benefit of the pleasant and healthful sea breeze, which blows almost during every hour of the day at this delightful place. The spaces between the rows of cottages are known by such names as "Live Oak Avenue," and "Magnolia Avenue," and the like. These spaces, as also that between the tents and the "Tabernacle," are shaded with a variety of such forest trees as grow on this lovely coast—the live oak and the magnolia being among the most beautiful. The ground rises gently from the white, sandy beach to within a few feet of the "Tabernacle," and, covered with grass and trees, as it is, presents one of the most delightful scenes my eyes ever looked upon. But no words of description can give you, Mr. Editor, or your readers, any correct idea of this most lovely place. You must see for yourselves, and nothing will be more gratifying to your correspondent than to greet here, at the next camp meeting, many of his old South Carolina friends, preachers and people. If you come, your eyes will rest on a scene that, more than any other, will remind you of the heavenly land, as you have contemplated it in your dreams, or painted it in your imagination. I can never forget the emotions within me as I looked on this holy place one evening just as the sun was setting. I was standing on the wharf, which extends, perhaps, a hundred yards out into the water, and I felt a kind of heavenly raptures as I gazed on the scene before me. There was the Tabernacle, where just now I had joyfully listened to the songs of praise and the voice of prayer. There were quiet groups of grown people and children walking along the white beach, or reclining on the lovely carpet of grass. On the cottage verandahs some of the more thoughtful, if not the more devotional, were gathered, engaged in singing the songs of Zion, stanzas of which, in the lull of the sea breeze would reach me now and again. The words, "Jesus lover of my soul," or "Rock of ages, cleft for me," mingled with the cheerful voices along the shore, and the scene made me think of "the land beyond the river," and of the sweet fields beyond the swelling flood.

Dr. John F. Hurst, writing about the English pulpit, in the New York Christian Advocate, has this to say of Spurgeon:

Spurgeon remains, in a sense, prince of London preachers. I had heard him just twenty-two years ago, when he was more impetuous and nervous, and still on trial before the world. But he has long since fought his battle and fairly won. He had everything against him—the stress, popular prejudice, and suspicion, and all the closed places to popular favor. But he has gone on, and now he wields his power and wealth. He has Anglo Saxon grit and pluck, and you might as well tell the Monument to come to attempt to control Spurgeon. I expected to see him getting old, for it is work rather than years that breaks one down, and yet he bears his years remarkably well. He has given out energy enough for seventy, and yet he lacks considerably of fifty. His thick black hair has now some stealthy threads of gray; he wears a full beard, wad'd's just a little more than when he weighed less, and takes things much more quietly than in the storm and stress of younger days. His sermon was on the healing of the impotent man. His exposition was terse, spirited and altogether out of the exegetical ruts. He made the impotent man a simple-minded soul, who knew but little, and had just sense enough to trust. You can see a change in Spurgeon. He has not the incisive force of former years. He is as deep-sighted, has that same grand metallic ring of voice, and knows how to play on his audience with the old masterful skill, but lacks the cleaving and lifting power of the older days of adventure and initiative. He is far more *proper* than in former times. He seems to be more conscious of a critical atmosphere about him. I doubt if he could build up another Tabernacle. But then, he is not required to do such a thing a second time. He has done what God told him, and God does not generally tell men to do the same thing twice.

The Kavanaugh Camp Ground, near Louisville, Ky., is thus described by a correspondent of the Nashville Christian Advocate:

The buildings and grounds are this year much better adapted to camp meeting purposes than ever before. If I am not mistaken this is the fifth annual meeting. I attended the first in 1875. The grove was full of underbrush, and access to the grounds difficult. Bishop Kavanaugh dedicated the spot in a rough, temporary pulpit under a mammoth oak. So far as I know this pulpit, in 1875, was the only departure from a purely natural state on the territory of the association. When a great storm arose we rushed under some improvised tarpaulins, but many were drenched to the skin. To-day "old things are passed away, and all things are become new." Our good Bishop and his assisting friends did not despise the day of small things, and they are beginning to reap the reward of patient continuance in well-doing. There have been additional improvements every year. Seven acres of the large tract held by the association have been inclosed with a neat and durable picket-fence. Fifty cents is the small admission price paid at the gate, *and this in lieu of all collections*. No sort of public money appeal is permitted either on behalf of the association or of any interest visiting brethren may represent. In the midst of the inclosure is the great tabernacle accommodating 2,500 people, and every Sunday filled to its utmost capacity. While the Sunday concourses far exceed the week-day attendance, the number of permanent tenters is this year larger than ever before. Bishop Kavanaugh and three others have erected substantial two-story houses on their lots. Many other lots have been sold which will have houses upon them before the next annual meeting. A roomy hotel stands just within the entrance, where board can be had at reasonable figures. But the most important improvement made during the past year is the erection of McCoy's Chapel. There is a neat and commodious house, excellently adapted to its purposes. Its *auditorium* affords a most suitable place for prayer and praise meetings, the children's meetings and other social gatherings. Its large upper-room furnished is the preachers' sleeping apartment. Here the way-worn itinerants finding their way to this camp meeting receive comfortable quarters free of charge. This house has been erected by the liberality of Bro. T. J. McCoy, who has heartily co-operated with the Bishop in this enterprise from the beginning. There are now seven permanent buildings within the inclosure, and these are only the earnest of the work which the progressive trustees and lot-holders of the Kavanaugh Camp Meeting Association intend doing.

The Pacific Methodist of San Francisco, writing about the iniquity of politics in the pulpit, says:

That it prevails to an alarming extent in our vicinity we need not assert. The daily press reports of Sunday services are made lively by sharp political opinions from the pulpits of the city. Party catch words are thrown out to awaken the drowsy pews, and frequently the unguarded, unreasonable, unstudied assertions of the trustings are crammed upon people who come to hear the word of God.

We remember to have heard a preacher of *holiness*, whose peculiar methods aroused a little ridicule among bad boys, appeal from the pulpit to the city authorities for protection, on the ground, as he vociferated standing on tip toe, that his "church casts more votes than any church in the union!"

We heard a noted scientific magnificently expounding gospel truth as revealed by scientific investigation step aside from the beautiful and broad plane upon which the world could stand, and utter a nasty, narrow slander upon a political party not of his own way of thinking.

One of our popular preachers not long since deliberately denounced a political party in terms so stinging that one of his auditors called him a "liar" in the midst of the sermon.

Other preachers of whom we have heard take texts from Scripture, and then expound the Chinese question, the Silver Bill, the New Constitution, the Sand Lot, etc.

Rev. R. D. Norsworthy, writing from Madison station, Miss., August 18, says:

To-day we bury Rev. D. C. Langford's babe, Robert Hugh. After a long and painful illness the little one passed away last night at eight o'clock. Of little ones are gathering on the other shore. "It is well" with our little ones dead. We bow our heads and hearts, and say: "The Lord gave and the Lord hath taken away; blessed be the name of the Lord." Bro. Langford's babe was sixteen months and a few days old.

—TO THE ALUMNI OF SOUTHERN UNIVERSITY.—The alumni of Southern University are requested to send their address, giving their past and present vocation, to Thomas J. Seay, Greensboro, Ala., with a view of publication in the Annual Catalogue of the institution.

C. H. GHOTE.

GREENSBORO, Ala., Aug. 21, 1879.

Dr. Summers' Notes from Nashville, received too late for last week's paper, brought us the first tidings of the death of Mrs. Mary A. Young, wife of Rev. Dr. Robert A. Young, of Nashville. Dr. Young has our sincere sympathy in his great sorrow.

The Bishops of the colored Methodist Episcopal Church have appointed as fraternal delegates to the General Conference of the Methodist Episcopal Church, South, Rev. C. W. Fitzhugh, of Washington city, and Rev. J. H. Ridley, of the Tennessee Conference.

Prof. Blackie, formerly editor of the North British Review, is engaged upon the life of Dr. Livingstone, the African explorer.

Periodicals.

—Lippincott's Magazine for September has: Catskill and the Catskill Region—second paper—illustrated; Summer Land Sketches—chapter 3; The Lake Region of Jalisco, illustrated; Woman's Position in Germany; Pronville, illustrated; De Lauzun, DeFersen and Marie Antoinette; An Ascent of the Matterhorn; Notes on the Intelligence of Birds; A Grand Council at Okmulgee, and other articles.

—Wide Awake for September, for beauty and seasonableness of illustrations, and for the excellence of its articles, cannot well be surpassed. Among the articles are: Where the Brook and River Meet; Fright of the Beehive; Umbrellas; Our American Artists; The Legend of the Salt Sea; How the Birds Keep Cool; Children at Newport.

—Appleton's Journal for September has: Vivian the Beauty; French and English Pictures; A Venetian Night; How to Popularize Wordsworth; The Seamy Side; The Souvenirs of Madame Vigee LeBrun; An Hour With Thackeray; The Critic on the Hearth; Russian Conspiracies; A Novelist of the Day; Editor's Table; Books of the Day.

—The Country and the Government is the title of a pamphlet by the Right Hon. W. E. Gladstone, M. P. Published by A. S. Barnes & Co., New York. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

MARRIED.

HOLLOMAN—WHITE.—At the Methodist Church, Franklin, La., by the Rev. H. F. White, August 11, 1879, Mr. Thomas A. Holloman, of Mississippi, to Miss Julia H. White, of Louisiana.

BROWN—HUMPHRYS.—At the residence of the bride's parents, Claiborne county, Miss., August 20, 1879, by Rev. H. R. Singleton, Mr. J. T. Brown and Miss C. F. Humphrys.

RICHARDSON—CHRISTIAN.—At the residence of Mr. Nicholas Christian, Pineville, La., June 12, 1879, by Rev. J. L. P. Sheppard, Judge W. L. Richardson, of Cedfax, La., to Miss Elizabeth Christian, of Pineville, La.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Western Virg.	Clarksburg	Doggett	Sept. 3
Illinois	Kinmundy	Wightman	Sept. 3
Missouri	Lewisham	Wightman	Sept. 10
Indian Miss.	Pontile Spgs.	Pierce	Sept. 10
Montana	Willow Creek	Keener	Sept. 10
Kentucky	Richmond	Doggett	Sept. 17
S. W. Missouri	Kansas City	Wightman	Sept. 24
Indian	Gosport	Kavanaugh	Sept. 24
St. Louis	Ft. Gerlach'n	Pierce	Sept. 24
Columbia	Willow Creek	Keener	Sept. 24
Louisville	Madisonville	Doggett	Oct. 1
Tennessee	Murfreesboro	Paine	Oct. 8
Pacific	Sacramento	Keener	Oct. 8
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss	Houston	McTyeire	Oct. 29
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Berry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Fruitland	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next—five months—on receipt of fifty cents in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that will not fail of effect on the part of our patrons, thousands of persons can be induced to take advantage of this trial offer, many of whom all trust there would become permanent subscribers. Will they not exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $8 the paper will be sent, free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & Co.—Fruit Jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those about to economize this popular hotel offers an opportunity seldom found of so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

OUR SCHOOLS.

HIWASSEE COLLEGE, East Tennessee, makes its announcement in our columns this week. Of its faculty we know personally: President Brunner and Prof. Grace, and this acquaintance emboldens us to say that Hiwassee College presents strong claims upon the patronage of all who seek sound learning, good health, moderate charges and the best moral influences for their children or wards.—Nashville Christian Advocate.

Catalogue of Wildworth Female College, Brookhaven, Mississippi, can be obtained from Messrs. Lathrop & Wilkins, 112 Camp st., when desired, or by addressing Rev. H. F. Johnson, President of College, Brookhaven, Miss.

THE house of Gardner & Co., 183 Canal street, New York, is among the most responsible of the furniture men in that city. Especial attention is called to their church furniture department. They have called into use, in this branch, the most skillful mechanical talent, and experienced and judicious men, and are constantly getting out new designs for pews and pulpits, and we think we are safe in saying that you can deal with no better house. See advertisement, and write them for catalogue.

Read the following testimonials from Sir. Alexander Kendall:

ST. LOUIS, March 7, 1879.

Messrs. J. & C. Maguire: We left St. Louis October 17, 187—, (about which time occurred the death of Lieut Hunter on Steamer A. M. Chambers,) on the arrival of the Steamer Mollie Moore, who lost several of her crew by yellow fever which was prevailing in that epidemic form throughout the entire South at that time. We went to Ouachita river, Louisiana; laid within one mile of Harrisonburg, (Hayes Landing) *twenty-one days* while the fever was raging fatally all around us. Used Maguire's Cumbrango freely and a two grain quinine pill three times a day. Kept the boat well disinfected, and am satisfied that this treatment prevented our being attacked by disease of any kind, and recommend the same, particularly the use of Maguire's Cumbrango as a specific against attacks of yellow fever, no matter how violently it may rage.

Taking the above statement for the benefit of the public, in which my entire crew fully concur with me.

FRED. S. LEE.

Master Str. Alexander Kendall.

We call attention of our readers to the following note, of interest to many of our friends in the country:

ELIZABETH, N. J., July 1, 1879.

KEWANEE MANUFACTURING CO., 83 BROAD WAY, N. Y.—*Gentlemen*: Your twelve foot windmill, which received the first premium at our New Jersey State Agricultural Fair last fall, and which we subsequently purchased of you, has been in operation for the past six months on our Fair Grounds at Waverly. It has passed through all the severe gales of the last winter without damage, and continues to supply us all the water we require for watering the track of our race course for the weekly meetings of the Trotting Club, and other purposes of our grounds requiring large quantities of water. We find it just as effective and much more economical than the steam pump which we discarded for your windmill. So far, it has cost us nothing except its purchase money.

AMOS CLARK, Jr.,
President New Jersey State Agrl. So.

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00
BY BUYING YOUR
RAILROAD TICKETS
AT
GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N.
F. E. GUEDRY, Agent.

WHEELER & PIERSON,
(Successors to Darcy & Wheeler and Pierson & Howes)
CLOTHING AND FURNISHING GOODS,
Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices.
WHOLESALE DEPARTMENT.

BUSINESS NOTICES.

IMPORTANT TO MOTHERS.

Mrs. Winslow's Soothing Syrup is the only thing that mothers can rely upon for their children. It corrects the acidity of the stomach, cures wind colic, regulates the bowels and gives rest, health and comfort to mother and child. During the process of teething its value is incalculable. It softens the gums, reduces inflammation and allays all pain, thereby giving rest to the child and comfort to the mother. Twenty-five cents a bottle.

THE GREAT PAIN RELIEVER.

Brown's Household Panacea, which has such wonderful, yet a purely vegetable preparation. It cures Cramp in the Limbs and Stomach, Rheumatism, Dysentery, Diarrhœa, Sick Headache, Neuralgia, Colic, Cholera, Burns, Sprains, and Bruises, and all kindred maladies. For internal and external use. It has cured the above complaints in thousands of cases. There is no mistake about it.—Try it. Sold everywhere. Twenty-five cents a bottle.

MUCH SICKNESS.

Unfortunately with children, attributed to other causes, is occasioned by Worms! BROWN'S VERMIFUGE COMFITS or Worm Lozenges, although effectual to destroying worms, can do no injury to the most delicate child. This valuable compound has been successfully used by practicians, and found to be absolutely safe in eradicating worms, so, hurtful to children. Twenty-five cents a box.

SAFETY, efficiency and reliability are the three cardinal virtues of a remedy, when in the hands of a physician or in those of the people at large. For the cure of all malarial or miasmatic diseases such as Chills and Fever, or Intermittent Fever, Dumb Chills and Chronic Enlargement of the Spleen, we have such a remedy in Dr. E. Wilson's Anti-Periodic or Fever and Ague Tonic, the composition of which has been published by its proprietors, Wheelock, Finley & Co., of New Orleans and is approved by the medical profession, and for sale by all druggists.

Pure Cod Liver Oil made from fresh selected livers on the seashore, by Caswell, Hazard & Co., New York. It is absolutely pure and sweet. Patients who have once taken it, prefer it to all others. Physicians have declared it superior to any of the other oils in market.

QUESTIONS FOR THE PEOPLE.

Is your liver torpid? are your bowels costive? does your blood lack free circulation? is purification? are you suffering from any affection of the Bladder or Kidneys? is your stomach clogged? If so, use Maguire's Cubrango and reflect is sure to follow. Good health depends on this, for any derangement of these organs of the body tends to bring on disease.

YOU CAN BE HAPPY

If you will stop all your extravagant and wrong methods of curing your ills and try Hop Bitters with expensive doctors or humbug cures after that do harm always, and the only natural simple remedies for all your ailments you will be wise, well and happy and save a great expense. The great and only remedy for this, the great, wise and good will be well rewarded. Hop Bitters—Beware it. See "Proverbs" in another column.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with it entirely of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box; Sold by druggists, and at depot, 667 North Sixth street St. Louis (Lindell Hotel.)

CENTENARY COLLEGE,
JACKSON, LA.

Session begins first Monday in October. Faculty competent. Location healthy. Most elegant and recent attainments of students for past three sessions unexcelled. Tuition and board including all necessaries can be had. Preparatory department for $55. In College Classes, $75, for session of ten months. Send for catalogue.

C. O. ANDREWS, D. D.,
President.

Centenary Female College,
OF ALABAMA CONFERENCE,
SUMMERFIELD, ALA.

For fifth session opens October 1, 1879. Full faculty of experienced teachers. Howard Method in teaching to be fully adopted. Music, Art and Literary Departments in full operation. No better place for a school; all healthy locality. Health record last year almost perfect. Large increase of patronage last year. Buildings extensive, ground is beautiful for situation, of easy access via S. R. R. Ala. The very best accommodations, careful and judicious discipline; strong religious influences, and a cultured community. No cheaper home on the South. $175 in advance will pay all necessary expenses for the year. Reputation second to none. Diplomas represent what they mean and no other will be given. Large increase of patronage last year. Secure room at once. Address

A. D. McVOY,
President for the Ninth Year.

Mansfield Female College.

THE FALL SESSION of this institution will begin on Wednesday, September 24. A full and experienced corps of teachers. Every advantage offered. Charges moderate. Pupils from this County are pay no tuition for their daughters in regular course. Extra, to the favor, one fourth off. Board of a preacher's daughter, for the asking, also to furnish lights and wooding. Send for catalogue.

REV. THOS. ARMSTRONG, Pres't.
Mansfield, La.

Andrew Female College,
CUTHBERT, GA.

THIS celebrated Boarding School for misses and young ladies will enter upon its twenty-sixth scholastic year on September 18. Faculty experienced and efficient. Course of study advanced and thorough. Buildings commodious and elegant. Grounds handsomest in the South. Health of location unsurpassed, society of Cuthbert refined and cultivated. Charges: board and tuition in all English and classical studies for the year, washing, lights, fuel, etc., included, $185. Music, vocal and instrumental, French, German, pencil sketching, oil painting, fancy needle work and other extra very moderate. This school is the sister of the gospel of all denominations, in the regular work. College indorsed by the million. The celebrated Swedish system of physical training for girls a specialty. Parents would do well to investigate. For catalogues and additional information address

REV. A. L. HAMILTON, D. D., Pres't.
Cuthbert, Ga.

NOTE.—Cuthbert is situated on the direct railroad line to Macon, Ga., via Mobile, Montgomery and Eufaula, Ala.

NEW ADVERTISEMENTS.

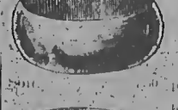
Y-A-L-E L-E-C-T-U-R-E-S
ON
PREACHING.
BY BISHOP SIMPSON.
Price $1.50.
Mailed postpaid on receipt of price. Address
LABOUR & WILKINS,
112 Camp st., New Orleans.

EDUCATE! EDUCATE!

Send for a Catalogue of WHITWORTH FEMALE COLLEGE, Brookhaven, Miss. Superior advantages in music, Normal Training, English and Classics, at very low rates. Location in Edgington Normal the best, healthiest and most delightful part of the State. Session of 1879-80 opens Sept. 4. REV. JOHNSON, D. D., Pres't.

SOLID GOLD
RINGS!

The Rings here given are exactly like cut, being the present style, and we guarantee the quality, as through many years of business we have stamped with our name, and will send either of the rings represented to any address at our risk, on receipt of money, and if not satisfactory in every respect will cheerfully refund it.



WE INSURE A FIT

In ordering please send size of finger as near as you can. Should the ring not fit when received, you can have it changed to any size you may require. We engrave initials, names, or words without extra charge. Circulars free.

Address
WM. KENDRICK & SON,
10 Fourth Avenue,
LOUISVILLE, KY.
Say you saw this in the New Orleans Christian Advocate.

YELLOW FEVER.

Infectious germs of disease in clothing or elsewhere will be effectually destroyed by being sprinkled with or immersed in a solution of

GIRONDIN DISINFECTANT,

which has proved itself to be the standard of any other Disinfectant, and is officially endorsed as the best and most reliable ever known.

Call at Druggists for pamphlet.

Passaic Chemical Co., New York,
General Agents, U. S.
I. L. LYONS,
FREDERICKSON & HARTE,
Agents, New Orleans.

NEW ORLEANS, Nov. 19, 1878.

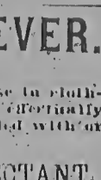
The GIRONDIN disinfectant has been tested by the undersigned in this Association during the late epidemic, and its PERFECT EFFICIENCY in destroying the germs of PREPARATION of the kind that EVER HAS BEEN OFFERED TO THE PUBLIC.

I therefore consider it my duty to recommend it to the use of the citizens generally, but especially to the Board of Health. Should the fever ever visit our city again, it will be found indispensable.

I. M. VANDERGRIFF,
President of the Howard Association.

J. S. RIVERS,
STATIONER,
Steam Power Printer,
BLANK BOOK MANUFACTURER,
LITHOGRAPHER AND ENGRAVER,
74 CAMP STREET,
NEW ORLEANS.

WANTED EVERYBODY TO know that LAPLACE'S INDIAN TURNIP POULTICE BALM is not a secret preparation, its efficacy being due to the Indian Turnip, (Arum Triphyllum.) It is highly efficacious for, coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by R. LAPLACE, Pharmacist 23 and 25 Elysian Fields street. For sale also at the principal wholesale and retail druggists.



Depot in Mobile at J. G. Dumas & Co. Depot in St. Louis at Richardson & Co.

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.
NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentifrice. It beautifies the teeth to a fine pearl-like ornament and ravishing beauty. Alkaline Bouquet Powder, for beautifying, softening and preserving the skin, the most delightful, prickly heat and all summer complaints. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. R. J. MAINEGRA, M. D., Druggist, Pharmaceutist and practical Chemist.

Farm, Garden and Household.

BUTTER MAKING.

I found by repeated experiments that the temperature in the room used for butter making must be warm to favor the rising and maturing of the cream, from 60 to 65 degrees being about the requisite temperature to secure the desired results. In winter weather, where butter is the only product desired, the milk should be allowed to set seventy-two hours, where it is held at a low temperature by water, or until the cream is partly matured or has adhered in mass. If cans have formerly been cleansed with soap and water and scalded, the milk will be sweet. During hot weather, when the atmosphere is dry, the milk can be set from fifty to thirty-six hours, providing milk utensils have been most thoroughly cleansed.

With a warm, damp atmosphere, lowering barometer and frequent thunder storms, the acid state is hastened at a much earlier period. Watch your milk closely, and skim as soon as you perceive a change. If allowed to stand while undergoing this fast decomposing process, the whey separates in the least from the caseine and the cream is spoiled, the butter, when the butter. In winter I skim a pan at night and one in the morning, putting both skimmings into one can, and each matures for churning. Stir it every hour and bring it to the temperature of 60 degrees, securing a mild, pleasant acid condition before churning. The pellicle covering each butter globule is rendered equally fragile by this maturing process, and from each skimming, during the churning process, will break at the same time, thus securing from ten to fifty per cent. of butter that would otherwise be lost in the butter making.

I am indebted to the dairyman's friend, Dr. J. Tef., of Elgin president of the Illinois Dairymen's Association, for microscopic views of butter globules in milk. He has become proficient with his micro-scope, and will tell you the breed of the cow from the milk examined. The doctor suggests that the cream be brought to the temperature of 60 degrees, churn ten to fifteen minutes, then add warm water and raise the temperature to 62 degrees, thereby securing the breaking of the small globules simultaneously with the large ones.

SUMMER HANDLING OF CREAM.

Skim a pan in the morning and one at noon. Be careful that the temperature does not rise above 60 degrees. If you have a cold cellar, place it there; if necessary, set the cream can in a tub of water mingled with ice. Stir frequently to secure a uniformity, and churn when in the mild acid state.

CHURNING.

Churn moderately when commencing, after some minutes increase the motion. When the globules begin to break, and have the consistency of fine hull-of-rice, add a pail of cold water. This will give a firmer grain. Continue churning until the butter has ventured separated from the butter-milk. Draw off and put in a pail of water, revolving the churn some ten or twenty times, continuing this process until the water ceases to look like least milky. Be thorough in washing. If butter milk be allowed to remain, butter will soon become rancid. Don't work it too much or you will spoil the grain. Put now into a large stone jar, sift fine salt on it, in the strength to cover the mass. In two hours it will be in condition for second working. If too hard to work easy, when it has the chill of winter, remove to a warm room for several hours. This finishing touch requires tasting powers of discrimination, and which no fixed rule can be given to meet all conditions. Work sufficient to equally distribute the salt; to bring into a state of solidity and naturally sweating the whey, the less working possible. Grain to be broken if it will subject you to a loss of five to ten cents a pound.—Coleman's Rural World.

THINGS WORTH KNOWING.

1. That fish may be scaled much easier by dipping into boiling water about a minute.

2. That flour may as well be sealed, if desired, before packing down in salt; though, in that case, do not seal them.

3. Salt fish are quickest and best freshened by soaking in sour milk.

4. That milk which is turned or changed may be sweetened and restored fit for use again, by stirring in a little soda.

5. That salt will curdle new milk; hence, in preparing milk-porridge, gravies, etc., the salt should not be added until the milk is prepared.

6. That fresh meat, after beginning to sour, will sweeten if placed out doors in the cool over night.

7. That cloth boiling water will remove tea stains, and many fruit stains. Pour the water through the stain, and thus prevent its spreading over the fabric.

8. That ripe tomatoes will remove ink and other stains from white cloth; also, from the hands.

9. That a tea-spoonful of turpentine boiled with your white clothes will aid the whitening process.

10. That boiled starch is much improved by the addition of a little spermaceti, salt, or both, or a little gum arabic dissolved.

11. That beeswax and salt will make your flat-irons as clean and smooth as glass. Tie a lump of wax in a rag, and keep it for that purpose. When the irons are hot, rub them first on the wax rag, then scour with a paper on which salt is sprinkled.

12. That blue ointment and kerosene mixed in equal proportions and applied to bedsteads, is an infallible bed bug remedy, and that a coat of whitewash is unto for the walls of a hog house.

13. That kerosene will soften boots or shoes which have been hardened by water, and render them as pliable as new.

14. That kerosene will make the tin ware kettles as bright as new. Scour with a wooden rag, and immediately wash and wipe. Remove stains from the varnished furniture.

THE BEST VARIETIES OF WHEAT.—It is evident to every farmer, now acquainted by experience, that corn, with all cultivation, would be a very poor, uncertain crop, but as regards grain and fodder. Samples of this are sometimes seen where the lazy or shiftless farmer has permitted the cockle and nettles to go to rank growth with grass or weeds, the latter always predominating. If it be so with corn, why should it not be so with other grains. We know that cultivation blesses our garden more than good soil or early planting; then why not mellow up the wheat and oat fields with the hoe and the harrow? Enough might be beneficial as in the case of corn, tobacco or potatoes, but the great principle, the stirring of the soil, permitting free access of air and moisture to the tender rootlets of the plant is all the same.

In England the wheat is hoed in the early spring, whole bands of women and children being employed in that labor. If it be true that the largest crops of wheat are produced we believe. It is true that California and Australia have sometimes shown a larger local acreage, but we think English farmers have succeeded better than those I have mentioned. Taking all the years together, their averages are larger. An enterprising farmer in West Township, this county, Levi W. Groff, succeeded last year in raising 61 bushels of wheat per acre, by cultivation of the spaces of ground between the rows of wheat, and his promise of yield the present season is even greater. The seed sown being doubled by very many practical and experienced farmers, who have committees of various agricultural societies, granges and farmers' clubs, have this season paid visits to farm after farm, and extensively and carefully examined his growing and cultivated wheat. The writer of these lines was one of a committee that performed this service on the 31st of May last. They found one field out of three to be ahead, and to this committee we about average six jerusalem beggs. The wheat-stalks were not as stout as a beet at that time, and they would stretch something more by harvest time. The heads were four and four and a half inches long; and what was most observable and made it peculiar and different from a neighbor's field not put in in this way, there were few short heads or blanks.

MORE THAN TWO BALES TO THE ACRE.—Several times during the last four years we have taken occasion to call attention to the new process of cotton planting so successfully pursued by Mr. J. A. Crump, of this county. The result of this process was 1310 pounds of ginned cotton to the acre in 1877, 1,000 in 1878, and this season the prospects are good for the heaviest yield he has ever had. For the benefit of our readers and exchanges, we will again give Mr. Crump's formula. He prepares his land in December by digging holes three feet from each other, each eighteen inches square and eighteen inches deep; these holes he fills with manure to within four inches of the top, and the remainder of the way with the top soil. At the usual season he plants with a view to having three stalks to a hill, and dries the clay from the bottoms of the pits as deep over their tops as the supply will admit of, with a view to keeping down the grass, and then cultivates with hand and hoe, never allowing a plow to be used. The preparation is made in December in order to subdue the fiery qualities of the fertilizers and the holes when prepared will make at least three crops without changing their contents—the second crop generally being the best, and the first and third about the same. This plan has gotten beyond the sphere of experiment, and there is no longer necessity for a man to scrape over a dozen acres when he can obtain more cotton and better cotton by cultivating two or three by Mr. Crump's process.—Aberdeen Examiner.

NEATNESS OF HOMES.—One can almost detect a neat and tidy home in passing along. See the snow-white curtains peeping through the window, the door-step or porch as free from dirt and dust as broom and water can make it, a neat little yard around the house and not a particle of litter on it. How cozy and comfortable it looks; one is almost tempted to stop. How much we should appreciate a home like this, but some do not appear to realize what a pleasure there is in it. Almost every one can have such homes with a little judicious labor. How pleasant it is to sit down on an evening after the dull and irksome task of getting the sons and the busy jobs of the day are over, in a neat, tidy room. It is not always the largest house or the wealthiest that is the nearest and happiest. Poor people can live happily and cleanly if they have but one small room. God has provided us plentifully with pure sparkling water and we can all use it freely. Cleanliness next to godliness is what is a better which we should bear in mind.

"How pleasant 'tis to rest
Where cleanliness abides;
A cheerful heart and kind, sweet voice,
A blessed home of tidiness."

—Toledo Blade

WHERE FARMING PAYS.—It is now estimated that the wheat crop of Indiana for the year will be from forty to fifty million bushels, and will bring into the State and add to its invested wealth from thirty five to forty millions of dollars. No such sum has ever been added to the wealth of a State with as little risk or as great a profit upon the capital and labor invested. It is not an unusual or exceptional thing for the product to be equal to one-half the value of the soil that produced it. Thousands of acres of land in the State have, in two years, produced wheat equal in value to the land producing it. The product of corn has been very little behind that of wheat in point of profit. This, of course, is not a common or even an average result, taking one year with another. The last three have been favored years with the farmers, and the farmer who has not done well during that period may reasonably conclude that there is something wrong in his case demanding investigation.—Indianapolis Journal.

CURIOSITIES IN POMOLOGY.—Some years ago one of our citizens brought and set out some thirty young apple trees. On one of them he neglected to remove the wooden label which was attached to one of the limbs by a copper wire. Two years later he found that as the copper wire was entirely imbedded and out of sight in the bark of the tree, and that year the limb was so heavily loaded with apples that he was obliged to prop it up, while there was not a blossom or apple on any other limb. Last year one of our neighbors, whose young apple trees were in full blossom, carefully girdled some limbs on several trees, and the blossoms produced no fruit on the limbs thus treated, but this year those limbs have blossomed full and no blossoms on the limbs that bore last year. Pomologists may profit by further experiment in that direction.—Hartford Evening Post.

EGG PUDDING.—Half a cup of butter, one egg, beaten with the butter, one cup of molasses, one teaspoonful of saleratus, one cup of brown sugar, two-thirds of a cup of milk, one teaspoonful cinnamon, one nutmeg, half a teaspoonful of cloves, half a cup of currants, half a cup of raisins, well floured, one teaspoonful of cream-tartar, sifted in with two and a half cups of flour. Stir the flour in gradually, and beat all thoroughly together. Pour into a buttered tin pan. Set in a steamer and steam one hours. To be eaten with hard sauce; or any other kind most agreeable. Here-abouts the orange trees, the juice of the orange is often used in sauces, and to our taste is much to be preferred to lemon.

We prefer to have milk that is set in open pans cool, to skim in from twelve to thirty-six hours, the year round, and ripen ready to churn when the cream is removed, but not really sour, nor thick, like curdled milk. We prefer to have cream slightly acid when it goes into the churn, summer and winter, because it usually comes to butter more rapidly, while the quality is equally good as from perfect sweet cream. Milk that has become so sour as to curdle and remain in its single flakes, will be caught in the butter in the form of white specks. Sometimes this may happen in the best kept dairies. Sudden souring, in its early stages, is not injurious to cream for making good butter.—New England Farmer.

SIGNS.—English gardeners place hundreds of marked intervals straight down feet along the border of garden walks. The sign are attached to the bran, and in the morning each little heads found covered with them. The ground is then gone over again, this time the operator providing himself with a dust pan and small broom and an empty bucket, and it is an easy matter to sweep up the little heaps and empty them, dirt and all, into the bucket. In this way many hundreds have been taken up, a light walk and a little soil and water be placed on the bottom of the bucket. The edges coming in contact with it produce instantly destroyed.

CRAWFISH.—As soon as I discover pearl-ings, the leaves turning dark, I take a pencil and rub all the outer bark on all the limbs as high as I can well reach and three down the trunk. The first time I tried this remedy was ten years ago. Every limb recovered, and I have tried it as often as the limbs have been attacked. My trees are fine and healthy now. The theory is, poisoned sap escapes where the slit is made that the animal be made as soon as there is any appearance of blight.

MOLASSES CAKE (old-fashioned).—One cup of molasses, one teaspoonful of saleratus, dissolved in a cup of boiling water, one tablespoonful of ginger, one tablespoonful of butter or lard; stir this all together. Then pour in the cupful of boiling water, and stir in flour enough to make a thin batter. It is important that the water be boiling when poured on, and that the whole be beaten quickly and vigorously while adding the flour, taking care that no lumps are left in. Bake about an inch thick in a sheet.

EGGS are most healthful when eaten early in the day.

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AND. PATTON, Secretary.

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SYMPTOMS OF WORMS.

THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull, the pupils dilate; an azure semi-circle runs along the lower eyelid; the nose is irritated, swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with humming or throbbing of the ears; an unusual secretion of saliva; slimy, or furred tongue; breath very foul, particularly in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach, at others entirely gone; flagging pains in the stomach; occasional nausea and vomiting; violent pains throughout the abdomen, bowels irregular, at times costive; stools slimy, not unfrequently tinged with blood; belly swollen and hard; urine turbid; respiration occasionally difficult, and accompanied by cough, cough sometimes dry and convulsive; uneasy and disturbed sleep, with grinding of the teeth; temper variable, but generally irritable, &c.

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TWENTY-FIFTH ANNUAL STATEMENT.

In conformity with the requirements of their charter the company publish the following statement:

Premiums received during the year ending May 31, 1879, including unearned premiums of the previous year—

On fire risks	$315,774 30
On marine risks	18,955 42
On river risks	19,701 75
Total premiums	$351,431 47
Less unearned premiums	111,253 00
Net earned premiums May 31, 1879	$243,178 87

LOSSES PAID;

On fire risks	$61,066 09
On marine risks	10,361 89
On river risks	5,3 2 20
Taxes and expenses, less interest	11,625 11
Reinsurances and return premiums	17,820 61 — 106,208 89
	$137,969 48
Reserved for unpaid losses	22,000 00
Profit	$114,969 48

The Company have the following assets, estimated at market value:

Real estate	$206,176 85
City bonds and mortgage bonds	15,000 00
Bank, Water Works and other stocks	133,561 68
Notes secured by mortgage or pledge	192,502 33
Bills receivable	62,5 3 43
Premiums in course of collection	35,630 31
City scrip	2,0 0 00
Judgment on mortgage notes	3,000 00
Cash on hand	61,392 41
	$712,227 61

The above statement is a just, true and correct transcript from the books of the Company.
P. FOURCHY, President.
G. W. NOTT, Secretary.

STATE OF LOUISIANA,
Parish of Orleans, City of New Orleans.
Sworn to and subscribed before me, the ninth day of June, 1879.
JAMES FAHEY, Notary Public.

At a meeting of the Board of Directors, held on the ninth day of June, 1879, it was resolved to declare a cash dividend of twenty per cent on the net earned participating premiums for the year ending May 31, 1879, payable on the third Monday of July next.

Also to pay to the stockholders on demand interest at the rate of ten per cent. per annum on their stock.

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Paul Fourchy,	D. A. Chauffraix,
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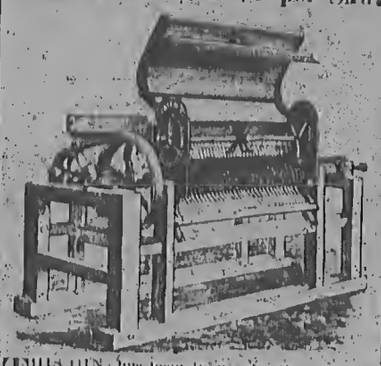

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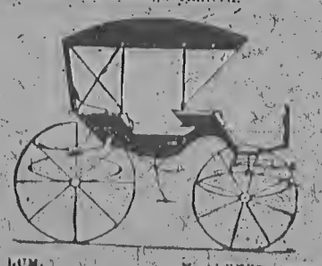

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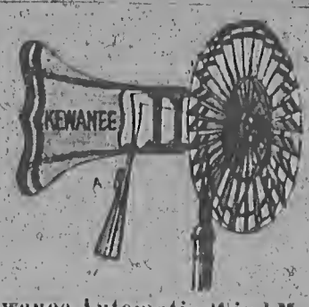

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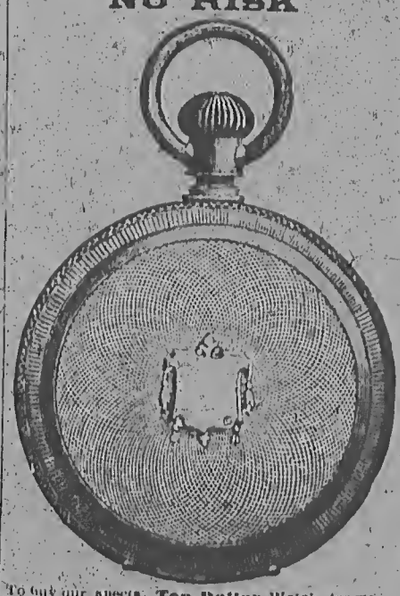

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Scientific.

THE ANCIENT LAKE DWELLERS.—The Swiss explorations this year have furnished a large number of additional relics of the lake dwellers. The most important of these "finds" has been at Sceiery, in Canton Bertie, in a small lake and adjoining peat-bog. The bulk of these remains consisted of the usual flint and bone implements, articles in wood and pottery. The pottery is very primitive, made entirely by hand, and baked before an open fire. Nevertheless, some of the specimens possess a certain rude shapeliness, sufficient to show that the designers or makers of them were not altogether destitute of artistic instinct. The lake Dwellers were also basket makers, and not unskilled in carpentry, one of the "finds" being a pent basket-handle exactly like those in use now, and the ancient handles are exceedingly well made. One wooden instrument bears an almost startling likeness to the stock of a pistol, and might easily be converted into one; it probably served as the haft of a bone tool or weapon for boring or thrusting. Bone chisels were numerous, varying in size from one to ten centimetres long, and from one to two centimetres broad. Arrow heads of the same material were found, and the inverted bone of a stag, fashioned into a pair of forks, and evidently intended for use at table. This gives a higher antiquity to forks for eating than has ever before been ascribed to them, and shows that the elegancies of life were by no means unknown to the primitive inhabitants of the lake; and from the number of bone hairpins found amongst the flint tools and weapons of war, it is evident that they paid some attention to the adornment of their persons. The animal remains found on the turf moor are numerous. Among them are the bones of the dog, the badger, and the common otter. The latter were doubtless met with in the immediate neighborhood of the lake, but the presence of the bones of the wild ox and of the bear in force that the lake-dwellers were bold and successful hunters, as well as ingenious toolmakers. They were also keepers of cattle, for the most numerous animal remains brought to light were those of the common cow and the moor-cow. These exist in every stage of growth, showing that their owners had a taste for both veal and beef, while their fondness for venison is proved by the many bones of the stag and roe discovered by the explorers. Even now of a like character so certain they were hunters of the wild boar and caters of the common ox, and the existence of the beaver in Switzerland in prehistoric times is attested by the presence, among other bones, of several which comparative anatomists declare to have belonged to that rodent. One omission in the list is striking. No mention is made of the bones of horses having been found, from which it may be inferred with desirable certainty that the horse was either unknown to the ancient lake-dwellers, or that they had not succeeded in capturing and taming him.

COLORED GLASS PICTURES.—The ancients had almost similar method of fixing pictures with colored glass. It consisted in laying together slices of glass of various colors, so that each of them with the next one presented the aspect of a picture, the different colors of the glass being opposed to the parts of the object represented. In the spaces of the picture which were destroyed in order that it might be fastened together the painting was supplied by pieces of glass of appropriate colors, so that when formed in the manner of mosaic work, the pieces appeared to the eye united to each other by means of powerful magnifying glasses called the eyebrows to discover it. One plate described by Winkelman exhibits a duck of various colors, the outlines of which are well designed and sharply defined; and every part of such a picture must be held up to the light, the artist having employed in some parts an opaque, and in others a transparent glass. The picture appears to be continued throughout these gradations of the specimen, as the reverse corresponds in the minutest points to the face, so that were it possible to cut transversely, the same picture of the duck would be found exhibited on every section. It is conjectured this curious process was the first attempt of the ancients to preserve the colors by fusing them into the internal part of the glass, which was, however, but imperfectly done, as the colors have not been preserved from the action of the atmosphere.

H. S. Poole, of Nova Scotia, presented a paper upon the goldfields of that province before the Geological Society of London, last March, in which he claims the lead to be true veins, because 1. the planes of contact between the slate and quartz are irregular; 2. the strata on some foot walls is much crushed; 3. the mineral contents are irregularly disposed; 4. the coils terminate abruptly; 5. strings and offsets affect the quality of the veinstone; 6. it has well-defined mineral bodies. The opposing view is that the quartz and slates are interstratified beds. He also refers to the existence of gold in the carboniferous conglomerate.

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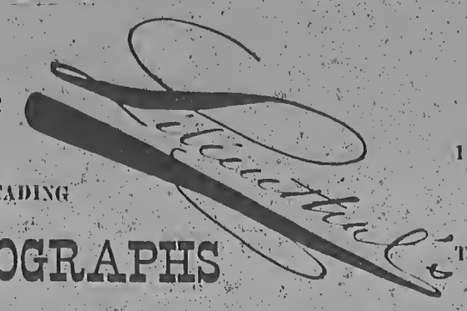

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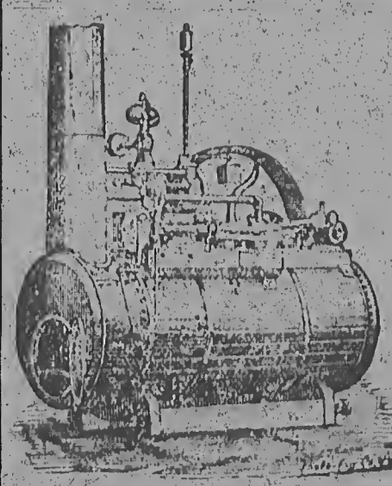

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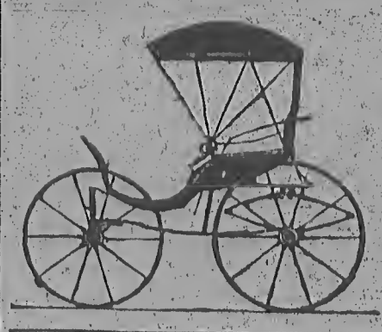

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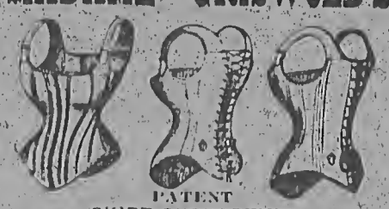

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Raisins, ₩ quarter box	45	50
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Soda	6	6
Butter	7	7
Sugar	8	9
Gingersnaps	9	12½
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Coal, in cases, best	17	20
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Keller's magnolia	2 50	—
Keller's olive	2 50	—
Starch, ₩ lb	2¾	3
Salt, in sacks:		
Fine	1 32½	1 25
Coarse	95	95
Sugar:		
Good fair	—	—
Prime	—	—
Choice	7¼	—
Yellow clarified	7¾	7¾
White clarified	—	—
Crushed	9¼	—
Powdered	9¼	—
Spices, ₩ lb.:		
Allspice	—	—
Pepper	13½	14
Cloves	45	50
Cinnamon	—	—
Tea, ₩ lb.:		
Black Oolong	2?½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs		6@ 8
Medium		8@ 9
Good to fine		10@12
Low leaf		8@10
Medium		10@12
Good		12@14
Fine		14@16
Selections		16@20

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	48	—
White	51	55
Mixed	46	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Galena	33	34
Bran, choice, ₩ 100 lbs	60	—
Hay, ₩ ton:		
Prime	17 00	18 00
Ordinary	13 00	15 00
Cow Peas:		
Whippoorwills	—	—
Mixed	50	—
Clay	50	—

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8	9
Shoulders	6	7
Sides, clear rib	8½	—
Sides, clear	8½	—
Hams, sugar-cured	10	11
Mess Pork, ₩ bbl	9 00	—
Dry Salted Meats:		
Shoulders	4	—
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	—
Choice, in tierces and barrels	6¾	6¾

ESCULENTS.

Potatoes, ₩ bbl	2	—
Onions, ₩ bbl	2	—
Apples, ₩ bbl	2	2 50
Cabbages, ₩ 100	5 00	10 00

WOOL.

Burry	9	12
Louisiana, clear	21	23
Lake, clear	24	25

BALING STUFFS.

Bagging:		
India	—	—
Jute	10½	11
Ties, Arrow best, per bundle 80		
Ues and buckles		2 50
Twine, hemp	12	—

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 00	4 00
Young	2 00	2 50
Ducks	2 00	2 50
Geese	2 00	2 50
Turkeys	12 00	—
Eggs, ₩ dozen:		
Western	15	20
Louisiana	24	30

CAN'T PREACH GOOD.

No man can do a good job of work preach a good sermon, try a law suit well, doctor a patient or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves and nor should make the attempt in such case, as by a little Hop Bitters it can be so easily and cheaply removed by a little Hop Bitters. See "Truths" and "Proverbs," other column. Adv.

They have a curious way of deciding law suits in North Siam. Both parties are put under cold water, and the one staying the longest wins the suit. In this country both parties are thrust into hot water, and then kept there as long as possible.

White Wheat Bread.—Sift any one quart of flour with two teaspoonfuls Kellogg's Baking Powder and a little salt; make a soft dough with water or sweet milk, and bake right away.

PREVENT
YELLOW FEVER.

It has been well proved that prevention is better than cure. A certain, safe and effective preventative for Yellow Fever and other fevers has been found in BENSON'S CAPCINE PORO-PLASTERS. They were during the past season in New Orleans very successfully the means of a great deal of using them over the body, over the stomach, cash applied to every weak place. They are one OF THE MOST ACTIVE ANTISEPTICS and tonics to destroy the poison. One reason why they are to powerful is the fact that they actually increase the vitality, enable the system to overcome the influence of the malarial poison if they are a deep and effectual preventative, ask your druggist to speak about them. Be sure Capcine Plasters are a sure preventative and cure for chills and fever if worn as above. Price, 25 cents.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, August 25, 1879.

COTTON.

The favorable tenor of the news has made holders still more stringent in their pretensions, and buyers can hardly go on at less than an advance of ⅛c.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	10¾	10
Low middling	10⅞	10⅝
Middling	11⅛	11
Good middling	11⅜	10⅜
Middling fair	11⅝	11⅝

Sales to-day, 250 bales. Market firm.

Receipts at United States ports, week ending Monday, August 25, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	301	724	5,9 4
New Orleans	10	295	1,191
Mobile	...	83	4 3
Savannah	13	178	5,501
Charleston	12	18	1,403
Wilmington	6	7	58
Norfolk	38	34	274
Baltimore	...	287	1
New York	...	1	178
Boston	...	...	341
Philadelphia	...	3 4	178
Various	...	...	317
Total	520	1,871	15,703

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10,50@10,51	10,80@10 82
February	10,68@10,69	10,86@10,87
March	10,72@10,75	10 91@11
April	...	11,10@11,12
May	...	...
June	...	...
July	...	...
August	12,02@12,04	12,30@12,32
September	12,09@12,10	12,15@12,09
October	10,37@10,38	11 06
November	10,44@10,49	10,75
December	0,44@10,45	10,73

Sales, 154 000 bales. Market weak.

Ole Bull was once seeing the fights at Donnybrook Fair, when he was attracted by the sound of a very loud violin in a tent. He entered and said to the player: "My good friend, do you play by note?"

"The divil a note, sir."

"Do you play by ear, then?"

"Never an ear, yer honor."

"How do you play then?"

"Be main strength, be jabers."

MISCELLANEOUS.

TUTT'S PILLS

A [illegible] of New York says:

[illegible]

TUTT'S PILLS
CURE SICK HEADACHE.

TUTT'S PILLS
CURE DYSPEPSIA

TUTT'S PILLS
CURE CONSTIPATION.

TUTT'S PILLS
CURE PILES.

TUTT'S PILLS
CURE FEVER AND AGUE.

TUTT'S PILLS
CURE BILIOUSNESS.

TUTT'S PILLS
CURE KIDNEY COMPLAINTS.

TUTT'S PILLS
CURE DISEASES OF THE LIVER.

DR. E. WELLHOFT'S
ANTI-PERIODIC
OR
FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark, without Quinine or any other dangerous drug, such as Arsenic etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

The Most Refreshing Toilet Article.

CASSEBEER'S
QUININE HAIR TONIC.
(EAU DE QUININE)

Will preserve, cultivate, beautify, arrest the fall of, and confer a silken softness to the Hair, and will not soil the most delicate fabric. Price, 75.

Cassebeer's Ammonia Lozenges.

For mitigating coughs, colds, tickling in the throat, dry throat, etc., and facilitating expectoration. Price, 25 cents, sent by mail.

Both excellent preparations are for sale by all druggists, and by the proprietor, H. A. CASSEBEER, Apothecary, 97 Fourth Avenue and 337 Sixth avenue, New York.

COMPOUND OXYGEN.
A NEW TREATMENT for the cure of Chronic diseases, on a true principle of re-vitalization.
REMARKABLE CURES have been made in cases of Bronchitis, Consumption, Headache, Neuralgia, Rheumatism, Catarrh, Debility, and many other diseases, in which this remedy has been tried.
LOSS OF VITALITY, Premature Decay of constitutional powers, and especially
IN SOUTHERN LATITUDES, the reaction of Spring, and which dooms so many to
STRONGLY ENDORSED! The Hon. BROCKETT, the MONTGOMERY BLAIR family, BENEMAN of West Virginia, and others.
FREE! Pamphlet, with many testimonials to most remarkable cures, sent free. Address DRS. STARKEY & PALEN, 112 Girard st., Philada.

Religious Notices.

DISTRICT CONFERENCES.

Mississippi Conference.—*Notice.*—The Brandon District Conference has been changed from Lake to Brandon, and will be held in connection with the Brandon Camp Meeting, September 18 21. The opening sermon will be preached by Rev. C. McDonald, September 18, at eleven A. M. Recording stewards are requested to take or send their Quarterly Conference Journals to the seat of the Conference.

32 WILL H. LEITH, P. E.

CAMP MEETINGS.

The Spring Creek camp meeting, Alexandria district, will begin on Friday night before the second Sunday in October, 1879, and end the following Wednesday night. There is a boarding tent on the ground, and there will be on sale beef, rice, meal and corn. Come prepared to take care of yourself in the way of luxuries.

35 SILAS H. COOPER, P. C.

The camp meeting at the Rutledge camp ground will commence on Friday night before the fourth Sunday in September. Ministers are earnestly requested to attend. The camp ground is situated two miles from Rutledge, the county site of Crenshaw county, Ala. The meeting will be strictly on the self-sustaining plan. Let those who read understand.

35 WM. D. OWENS.

The Oktuppa camp meeting at Bethel Church, Oktuppa mission, Alabama Conference, will begin on Friday night September 19, on the self-sustaining plan. Ministers of the gospel, both itinerant and local, are invited to attend, with the assurance that they will be well cared for. Our pastor, A. J. Briggs, will have charge of the meeting. (35) C. W. MOODY.

The camp meeting at Douglasville will commence on Friday night before the first Sunday in September, to continue until Wednesday. It will be on the self-sustaining plan. Ministerial brethren are invited, and conveyances will be sent from Brewton station, Ala., M. and M. railroad.

33 JOS. C. JOHNSON, P. C.

Our camp meeting at Mount Zion, Haynesville circuit, Louisiana Conference, embraces the fourth Sabbath in September, commencing the Thursday before. Preachers are requested to attend. Plenty of people to preach to. A good preachers' tent, and all necessary accommodations. (33) JOHN A. MILLER, P. C.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—FOURTH ROUND.

Hillsville, at Ishord	Sept. 6, 7
Russellville, at Russellville	13, 14
Mount Hope	20, 21
Moulton	27, 28
Antioch	Oct. 4, 5
Danville	11, 12
Hartsell	18, 19
Somerville	25, 26
Leighton, at Leighton	Nov. 1, 2
Courtland, at Courtland	8, 9
Trinity, at Hillsboro	15, 16
Decatur	22, 23

33 W. R. KIRK.

FLORENCE DIST.—FOURTH ROUND.

Valley station, at Pine Grove	Aug. 30, 31
Tuscumbia station	Sept. 6, 7
Oakland circuit, at Pea-nut Hill	13, 14
Cypress circuit, at New Hopewell	27, 28
Sidal circuit, at Driskill's Hotel	Oct. 4, 5
Rogersville circuit and Lexington station, at Ashby	11, 12
Leesville circuit, at Carlton	18, 19
Waterloo circuit, at Eastline	25, 26
Oldekaska circuit	Nov. 1, 2
Burleson mission	8, 9
Frankfort circuit	15, 16
Tolbert mission	22, 23
Florence station	29, 30

31 R. A. TIMMONS, P. E.

LOUISIANA CONFERENCE.

ALEXANDRIA DIS.—FOURTH ROUND.

Pineville and Colfax	Oct. 18, 19
Centreville	25, 26
Columbia	25, 26
Harrisonburg	29, 30
Holly Island	Nov. 1, 2
Montgomery	8, 9
Alexandria	15, 16
Spring Creek	18, 19
Haynesville	22, 23
Shreveport	29, 30

35 C. KEENER, P. E.

NEW ORLEANS DIS.—FOURTH ROUND.

Algiers	Sept. 14
Morgan Street	21
Lafourche	28
Louisiana Avenue	October 5
Felicity Street	19
Plaquemine and Gross Tete, at Fort Adams	26
Carondelet Street	Nov. 9
Baton Rouge	16
St. Charles Avenue	23

35 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Pilleville, at Hickwell	Sept. 13, 14
Enon, at Enon	20, 21
Moss Point, at Moss Point	27, 28
East Pascagoula, at Sigsbee (camp meeting)	Oct. 4, 5
West Pascagoula, at Mount Pleasant	11, 12
Covington, at Covington	11, 12
Amite River	18, 19
Enterprise mission	25, 26
Scranton	25, 26
Wall Pigeon	Nov. 1, 2
Pearl River, at Logtown	8, 9
Wolf River	15, 16
Cajun Prairie	22, 23
Mount Carmel	29, 30
Westville	Dec. 6, 7

35 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Azalea circuit	Sept. 20, 21
Silver Creek	27, 28
Vaiden circuit	Oct. 4, 5
Dover circuit	11, 12
Tchula circuit	18, 19
Rosebluff circuit	25, 26
Richmond circuit	Nov. 1, 2
Jackson circuit	8, 9
Madison circuit	15, 16
Sharon circuit	22, 23
Canton circuit	29, 30
Canton station	Dec. 6, 7
Jackson station	13, 14

35 F. M. FEATHERSTON, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Pipkin's Chapel, at Jackson	Sept 20, 21
East Fellowship, at Olive's Chapel	27, 28
Wilkinson, at Macclenny	Oct. 4, 5
Amite, at Salem	11, 12
Magnolia, at Magnolia	18, 19
Woodville	25, 26
Bilfalo	Nov. 1, 2
Bayou Sara, at Bayou Sara	8, 9
Clinton	15, 16
East Baton Rouge at Bethel	22, 23
Livingston, at Port Vincent	29, 30
Wilkins	Dec. 6, 7
St. Helena, at Greensburg	13, 14

33 JAS. A. GODDEY, P. E.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhœa, Dysentery, Colic and Spasms, taken internally; and Croup, Chapped Hands, Sore Throat, Cuts, Bruises, Old Sores and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 cts. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles at 50c., is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot 12 Murray street, New York.

DISCOVERY by which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficiency of the Restorer. Mrs. Hyatt's principle is the most reasonable, because it is the process on the well-based supposition that the hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a natural hair growth. Three bottles for $5; $1 to accompany the order and balance to be paid when medicine is delivered.

327 Tully Street,
St. Louis, Mo.

MISCELLANEOUS.

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY, AT 5 P. M.

For Washington, Opelousas, Port Barre, Simsport, Churchville, all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer

FANCHON,

H. H. Broad, Master, Thos. Jobin, Clerk, will leave as above. For freight or passage apply on board, or to

R. W. ADAMS, 21 Commercial Place.
J. E. CARLIN, 17 Tchoupitoulas St.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Port Barre Simmsport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

Wm. Crawford, Master. J. B. Schmit, Clerk. Will leave positively as above. For freight or passage apply on board or to

LORD & McPEAKE, Agents, 46 Camp St.
GEO. D. HITE, Agent, 4 Tchoupitoulas St.

P. S.—Connects closely with Boats for Bayou Des Glaize and Barges for Bayou Bœuf.

For Mandeville!

THE HEROINE!

LEAVES NEW LAKE END:

MONDAYS—On arrival of 4 P. M. train.
TUESDAYS—On arrival of 4 P. M. train.
WEDNESDAYS—EXCURSION—On arrival of 9 A. M. 3 3 P. M. and 8 P. M. trains.
THURSDAYS—EXCURSION—On arrival of 9 A. M., 3 30 P. M. and 8 P. M. trains.
FRIDAYS—On arrival of 9 A. M. train.
SATURDAYS—EXCURSION—On arrival of 9 A. M. and 4 P. M. trains.

Returning—Leaves Mandeville:

MONDAYS—7 A. M.
TUESDAYS—7 A. M.
WEDNESDAYS—EXCURSION—7 A. M., 1 P. M., and 6 P. M.
THURSDAYS—EXCURSION—7 A. M., 1 P. M. and 6 P. M.
FRIDAYS—7 A. M.
SATURDAYS—EXCURSION—7 A. M., 1 P. M., and 6.30 P. M.

Fare to Mandeville and Lewisburg.... 50

FARE ON EXCURSION DAYS:
(From either side.)

Morning, over and back (good for all day)..... 50 cts.
Evening, over and back..... 50 cts.

W. G. COYLE,
33 Carondelet street, corner Gravier.
MEALS, 50 CENTS, at Cadena's Hotel, near HEROINE'S Landing, Mandeville.

"CHANGE OF SCHEDULE."

NEW ORLEANS, SPANISH FORT
AND LAKE RAILROAD.

July 18, 1879.

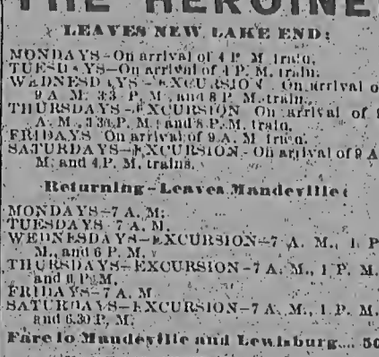
Until further notice the trains will leave the corner of Canal and Basin Streets as follows:

Sunday at 6, 6, 8.30, 7, 7.30, 8, 9, 10, 11, 11.30, 12, 12.30, 1, 1.30, 2, 2.30, 3, 3.30, 4, 4.30, 5, 5.30, 6, 6.30, 7, 7.30, 8, 8.30, 9, 9.30, 10, 10.30.
Last train from the Lake at 11 P. M.

During the week at 6.30, 8, and every hour until after 8, after which hour the above schedule will be used until 9 P. M. Last train from the Lake at 10 P. M.

T. S. WILLIAMS,
Superintendent.

BUCK'S IMPROVED



BRILLIANT STOVE.

Is acknowledged to be the

BEST COOK-STOVE MADE.

SOLD BY

H. HALLER,

NEW ORLEANS.

DEALER IN ALL KINDS OF

Parlor and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Hollow-ware, Iron and Clay Furnaces, Tinner's Stock, Grandle Iron-ware, Lamp burner and Wick to suit, Tinned Iron Spoons and Forks, Coffee Mills of all kinds, Planished ware, Sad Irons, Fire-Grates, Emptying machines, etc. H. HALLER,
No. 55 Camp St., New Orleans.
Price-lists mailed on application.

W. C. SHEPARD & Co.,

19 CAMP STREET.

China Crockery Glass,

AND HOUSE FURNISHING EMPORIUM

CHINA, SEMI-CHINA AND IRONSTONE DIN

NEW SETS.

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Butter Plates, 12 Tea, 12 After Dinner Cups and Saucers, 1 Soup Tureen, 1 Gravy Boat, 2 Dishes with Tops, 2 Without, 4 Meat Dishes 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality.
GOBLETS, TUMBLERS, BOWLS, CAKE STANDS, BERRY SETS, CASTORS, KNIVES FORKS, SPOONS, LADLES, WAITERS.
CHAMBER SETS White, Band, Fancy—all prices.
TIN CHAMBER SETS FOR TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS CANS to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PLATED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES CHANDELIERS.

HEATH, PIPPEY & LARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.
☞ Frames made to order—a specialty.
No. 99 Camp Street, New Orleans.

H. DeVERGES & CO.,

HARDWARE,

17 and 19 Decatur Street,

Opposite Postoffice, New Orleans.

IMPORTERS AND DEALERS IN

IRON, NAILS, CUTLERY, GUNS, AGRICULTURAL IMPLEMENTS, PLOWS, OILS, PAINTS, CORDAGES, ETC. ETC.

T. W. ROTHICK,

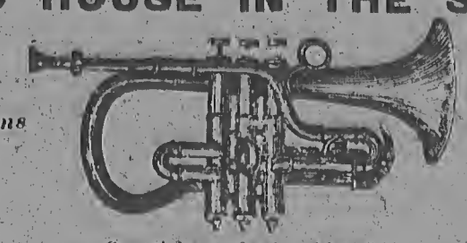
UNDERTAKER,

OFFICE, 271 CAMP STREET,
STABLES, 273 MAGAZINE STREET.

Embalming and disinfecting bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION. 8p

MISCELLANEOUS.

LARGEST AND MOST POPULAR
MUSIC HOUSE IN THE SOUTH.



Easiest Terms — Lowest Prices

General Agency for the celebrated

STEINWAY, KNABE, PLEYEL, FISCHER PIANOS

And the Popular Organs of

CLOUGH & WARREN AND PELOUBET, PELTON & CO.

Everything in the Music line at rock bottom prices. Send for illustrated catalogues.

LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

YALE & BOWLING,

IMPORTERS AND WHOLESALE DEALERS IN

- DRY GOODS -

NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.

BUFFALO LITHIA WATER,

For Malarial Poisoning,

Affections Peculiar to Women, etc.

TESTIMONY OF DISTINGUISHED MEDICAL MEN.

EXTRACT FROM LETTER OF DR. WM. T. HOWARD,

Of Baltimore, Professor of Diseases of Women and Children in the University of Maryland, of August 1, 1879.

Dr. Howard compares these waters with those of the celebrated Greenbrier White Sulphur, West Virginia, and adds the following:

"Indeed, in a certain class of cases, it is much superior to the latter. For quite to the abiding debility attendant upon the early convalescence of grave acute diseases, and even in chronic cases of long standing, it is the best remedy I possess. And in the case of those peculiar affections of females, which are so frequently dependent upon MALARIOUS FEVERS IN ALL THEIR GRADES AND VARIETIES, to certain forms of which the female system is so liable, I have SAFE TONIC PECULIAR TO WOMEN that surpasses in efficacy all the mineral waters. In short, were I called upon to state from what mineral waters I have seen the greatest and most palpable amount of good accrue in the largest number of cases in a general way, I would at once say the Buffalo Springs, in Spicklesburg county, Virginia."

MALARIAL POISONS.

Extract from communication of Dr. John W. Wilkinson, of Jackson Town, on the Therapeutic Action of the Buffalo Lithia Waters, in Virginia Medical Monthly for February 1877.

"Their great value in MALARIAL DISEASES and SEQUELÆ has been proved abundantly and satisfactorily to myself, and I have no question that it would have been a valuable auxiliary in the treatment of the epidemic of yellow fever that so fearfully afflicted the Mississippi Valley during the past summer. I prescribed it in my own and gave prompt relief in a case of suppressed urine in a yellow fever, and it exhibited unmistakable evidence of arresting and dangerous symptoms. The patient recovered, but how far the water may have contributed to this result, having prescribed it in so few cases, of course cannot undertake to say. The fact is evident, however, above the fact that its administration was attended by the most beneficial results."

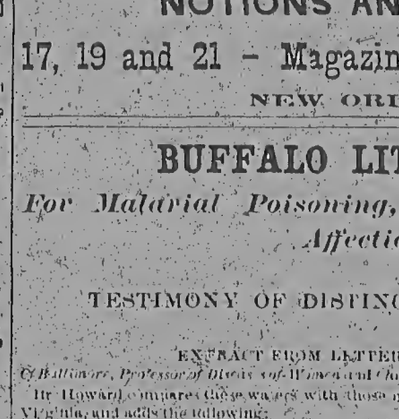
These springs are now open for visitors. The waters may be had at the Springs at $5 per case of six gallons. It may also be had of L. L. Lyons, No. 42 and 44 Camp street, New Orleans, at $6.50 per case. Spring's pamphlet sent on application.

THOMAS. F. GOODE,
Proprietor Buffalo Lithia Springs.

BEWARE OF
Imitation Machines

Offered by second-hand dealers as

IMPROVED SINGER.



THE GENUINE

SINGER MACHINE,

—MADE BY THE—

Singer Manufacturing Co.

HAS NO EQUAL.

2,700,000 Singers in Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

The Singer Manufacturing Co.,
85 CANAL STREET,
Agent's for Butterick's Patterns.

LYNCH & GOMIEN,

Manufacturers of Pianos,

1321 BROADWAY cor. 35th Street,

NEW YORK.

TESTIMONIALS FROM WELL KNOWN PERSONS.

From Mrs. General Sherman.

Washington, D. C., Nov. 21 1870.

Messrs. Lynch & Gomien:

Gentlemen: I privately made choice of one of with the Piano you came to for me. It is really a beautiful instrument, and is to me a source of much pleasure. I find their tone clear and melodious, their action elastic, and the touch of every note perfect and is what, as a lady, I have sought and found it. For it is the home, the charm of which, and beauty of Polish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are much pleased with it. I shall most certainly recommend it to my friend who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN B. E. SHERMAN,
2004 street.

St. James, December 27, 1875.

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Gentlemen: I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the power and brilliancy of tone required to perform the great pieces of modern and classic masters are equal to any Piano made in this country. Hoping that your Pianos will withstand our climate as well as any other manufactured at the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTONY WIMMER
Professor of Music, St. Mary, Jefferson College, St. James, La., (Convent, P. O.)

From St. Vincent's Asylum, Beverly, P. O., Hunterdon County, Pa.

Messrs. Lynch & Gomien:

Gentlemen: The two Pianos have safely arrived, and on the 25th day of being here have reached a position of honor much above that for which they were originally intended. For notwithstanding their limited warning dresses, they have been put into the Music Class Letters of rich rosewood, possessing fine and full tone, fine touch, tasteful of serving the ends at the practice they will be used on for years to come, which sums and meet many compliments.

From this it is evident that the instrument you sent me did not only meet, but far surpass my expectations. I find their tone clear and melodious, their action elastic, and the touch of every note perfect, and is what, as a lady, I have sought and found it. For it is the home, the charm of which, and beauty of Polish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are much pleased with it. I shall most certainly recommend it to my friend who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN B. E. SHERMAN,
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The Christian Advocate

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, SEPTEMBER 4, 1879. NO. 36.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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The New Orleans Christian Advocate will be furnished to subscribers at the following rates including postage:

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For the New Orleans Christian Advocate.

THE INCARNATE.

BY H. F. LARRABEE.

The world has lingered, faltering God
From the beginning:
Its veiled shrines and Avatars,
Its sacred fires and Grand Llamas
Reproved all sinning.

At Ephumeus or Sybil's shrine
It tells its story,
Or sighs its deepest want and fear,
Or breathes Nirvanna in the air,
Or sages soary.

Bereft, estranged and all undone,
The soul far driven,
Forever in its nook above,
To find that God of boundless love,
From whom 'twas riven.

A woe is felt, as if the man
Had been divided;
His lighter part had fled away,
And left this self to spend its day,
A thing befriended.

It cries with blo, from age to age,
And wails forever
For Love to bring that higher coin,
Of breathe it down from the great whence,
The Eternal Giver.

But once, in time, the prayer was heard.
One rev'lation
Of God in love flowed down the steep,
The dismal, awful, human deep
Of Incarnation.

'Twas Very God that whispered down
The interspaces,
"I come, dear souls to heal thy grief,
And bring eternal, glad relief—
Divine embraces.

"The Uncreated Soul so loved"
The lost created,
That now in flesh It's nature high
Assumes the mode's, and grows for aye,
The Uncreated.

What wondrous light and life now streams
Through humanity,
From that bright robe where God meets man,
And draws him up the heavenly plan
Of endless glory.

NEWS OF THE WEEK.

DOMESTIC.

MEMPHIS, Aug. 26.—Nine new cases five whites and four colored were reported to the Board of Health this morning, among the number R. M. Pound and Alex. Boyd.

Six deaths from fever have been reported since last night: Mrs. Minnie Wilkie, Jytle Stewart, Alex Boyd, Wm. Atwood, John Diersmann, James Hunt, colored. J. D. Stewart was a well known railroad teacher.

NEW YORK, Aug. 29.—Advices from Lima received here to-day, report that Capt. Reig and a small band of partisans has declared an armed convoy and captured a supply train, between Manzanilla and Bayamo, with thirty thousand dollars in gold coin, sixty thousand cartridges, and a large quantity of provisions, clothing and stores.

MEMPHIS, Aug. 30.—Middle quarantine lines New Orleans all night to 10 o'clock to-morrow night. This port remains perfectly free from fever.

NATCHEZ, Aug. 30.—Drs. Meng and Miller report the case of Major Hodge, of the United States survey party, as yellow fever. Hodge, it is said, will not live through the night. No other cases in Vicksburg. Natchez is perfectly healthy. The board of aldermen this evening adopted non intercourse with Vicksburg and all infected points. The torpedo system is in force. The country quarantine is strict.

DEADWOOD, Aug. 30.—Col. N. A. Miles arrived at Fort Keogh on Thursday with his command, consisting of seven companies of the 5th Infantry. He brought with him nearly one thousand half-breeds, who have been furnishing arms and ammunition to the Indians between Yellowstone and the boundary line.

He has cleared the country of all roving bands and driven Sitting Bull's followers across the American line, besides breaking up the illicit traffic in arms and ammunition between the half-breeds and hostile Indians. The campaign has been very successful considering the small loss to Col. Miles.

There was a terrific hail storm at Fort Keogh yesterday afternoon, which completely destroyed the quarters of Company H, 5th Infantry, and unroofed several other buildings.

MORGAN CITY, Sept. 1, Noon.—A hurricane is prevailing here. The barometer has fallen 4-10 since 10 A. M., and is now 28 70 and is still falling. The gale is steadily increasing. It is impossible to give a detailed account of the damage to property. The steamboats Sammie and Alber a were both sunk and a sawmill blown down across the bay at Berwick.

A portion of the iron shed of Morgan's wharf and a portion of the engine shed have been blown down, also Erman's ice house.

Some dwellings were blown down from their foundations. The damage to crops along Bayou Teche must be immense.

2 P. M.—The Presbyterian Church and the new school house were completely demolished. Barometer still falling. A terrific gale prevails. The streets of the city are flooded.

4 P. M.—Morgan's Teche Warehouse was blown down and the roof carried across Front street, injuring the stores of L. Loeb and A. Erman. The gale is terrible this evening.

MEMPHIS, Sept. 1.—Sixteen cases in all, 13 white and 3 colored, were reported to the Board of Health to-day. Four additional interments have been reported by the undertakers. Walter B. Lucas, William H. West, Mrs. W. G. Richardson and Daniel P. Homes. The city is being thoroughly disinfected under the auspices of the State Board of Health officials. Dr. John Gordon, the physician sent by the Howards to Julian Bedford at Bailey, Tenn., returned this afternoon and reports him down with a genuine case of yellow fever. W. H. Joyce, a bookkeeper at the Western Union Telegraph office, of this city, was stricken at noon. The Howards placed thirty additional nurses on duty to-day. The weather is cloudy. The thermometer has ranged between 78 and 84 degrees.

FOREIGN.

HONG KONG, Aug. 4.—The suit brought in the British Court at Shanghai by missionaries against the Chinese on account of alleged outrage by mob of the latter, has been decided against the missionaries.

RIO JANEIRO, Aug. 1.—A dispatch from Santiago, capital of Cuzl, dated July 31st, says: Serious riots occurred in that city in consequence of popular discontent of the war. The populace erected a barricade and shouted, "Death to the Labor Ministry." Two persons were killed in the conflict with the troops, and several wounded. Disorder prevailed and the Civilian President fled to a place called Sapho Bis Vina Del Mar.

YOKOHAMA, Aug. 13.—A movement is in progress for the organization of a new society, having in view the better protection of the Eastern nations against the perpetual aggression of European powers. Gen. Grant will sail for America by the next Inman steamer.

Cholera in Japan still continues virulent, but there are signs of abatement. There have this year been 15,000 cases and 12,000 deaths. The Government displays unflagging energy in confronting and checking the disease.

ODESSA, Aug. 26.—The remaining two of the five Nihilists found guilty by military tribunal, have been hanged at Odessa. These make twelve executions in Russia for political offenses within a year. Two more prisoners are under death sentence for participating in the plot to kill the Czar when he was at Nicolaieff.

LONDON, Aug. 27.—Sir Rowland Hill died this morning, aged 84 years.

LONDON, Aug. 27.—The Standard's Vienna correspondent telegraphs that Count Andrassy has announced that after his retirement from office he will lead an active parliamentary life.

HAVANA, Aug. 27.—Ninety-five deaths from yellow fever are reported for last week. A decrease of five from previous week.

LONDON, Aug. 28.—Lloyd's agent at Yokohama telegraphs, under date of August 25th, that the steamer Nordenskjold, supposed to be the attending of the Nordenskjold Arctic Expedition, has been totally lost. The crew were saved.

LONDON, Aug. 28.—Renewal of floods are reported from various parts of England and Wales. The reports of the harvest are daily more deplorable. At several places there has been nearly forty hours steady and continuous rain.

LONDON, Aug. 28.—The Manchester Guardian reports that the farmers who sailed from Liverpool yesterday in the steamer Helvetia, with the intention of settling in Texas, are from Northumberland and Durham. They are of various classes, ranging from small tenant farmers upward.

Several of them command capital of from five hundred to six hundred pounds, while others have entered into a partnership, one group having raised a capital of twelve hundred pounds.

LONDON, Aug. 29.—An extra edition of the Daily Telegraph contains the following dispatch from Plevna, dated August 27th: Sir Garnet Wolseley arrived at Ulundi August 26th. Here telegraphs from that point as follows:

"Colonel Clark's column joined me here on the 24th. The country is quiet. The enemy's army have dispersed to their homes. I am in communication with the principal chiefs, who say they will come to shut submit. King Cetewayo is fled very far off, and there is a prospect of an early and peaceable settlement. The health of all the troops is excellent."

LISBON, Aug. 29.—The Geneva correspondent of the Times telegraphs: The St. Gothard tunnel is rapidly approaching completion; five thousand men are now engaged upon it, and fresh hands are being taken on daily. Eleven hundred and thirty-five metres remain to be bored. The tunnel will probably be finished by the end of the year. The Mont Bonere branch will be commenced October 1, and its completion is expected to be simultaneous with that of the main line.

FIELD NOTES.

ALABAMA.

COLUMBIANA, ALA., Aug. 16.—For the encouragement of the church we hold a meeting at Wilsonville, lasting four days, which resulted in twelve accessions to the church. The following week, at Harpersville, was our quarterly meeting. Andrew West, D. E., our presiding elder, was on hand to preach. The meeting was protracted, resulting in great good; four accessions; more to join.

T. E. ROBERTS.

TUSKALOOSA, ALA., Aug. 17.—I am sorry to inform you that you will have to strike from your roll the name of Dr. Samuel Smith. For years he has been a subscriber for the NEW ORLEANS ADVOCATE, and was devotedly attached to this paper. He loved the Methodist Episcopal Church, South. He lived and died an acceptable member of Tuskaloosa station. He was an upright, honest old man, respected and loved by those who knew him. He was born in South Carolina, March 7, 1800, and died in peace at Talley's Springs, Ala., June 3, 1879.

FRANK BRANDON.

RUSSELLVILLE, ALA., Aug. 20.—Our meeting at New Hurgh began on the 10th instant and closed on the thirteenth. Results, thirteen accessions and thirty conversions. This was truly a joyous occasion, causing wanderers to return, wayfarers to reform. One barroom, and the only one in town, was caused to be closed by the wonder-working Holy Spirit. The proprietors thereof preferring to be "door-keepers in the house of the Lord rather than dwell in the tents of wickedness." Bro. Parker again gave us his services. Crops fine. Weather pleasant. Country's health good.

THOMAS F. DAVIS.

LEIGHTON, ALA., Aug. 21.—We are having a good meeting at Shady Grove Church; five conversions and five accessions to the church. Several penitents at the altar. One adult and three infants baptized. The congregation was large and serious. The meeting is progressing with interest. The spiritual and financial interests of the church much improved, and a good prospect of a neat house being built soon, which is much needed at Shady Grove.

EVAN NICHOLSON.

VILLULA, ALA., Aug. 22.—Our protracted meeting at Malone's chapel, four miles of Eutaula, began August 15, and up to yesterday, August 21, there had been several bright conversions and seventeen added to the church. Night before last and yesterday were days of power in the church. Many of the members received fuller and brighter communications of Divine love than ever before. The meeting still goes on, but I had to leave to attend the Quarterly Conference, to-morrow, at Oswichee.

ANGUS BOWLING.

OAKLAND, ALA., Aug. 22.—I have held four protracted meetings. The Lord was with us, graciously blessing the people, reviving the spiritually dead, making them to rejoice again in the salvation of God, convicting and converting the sinner. Had twenty-nine conversions and thirty accessions. Bros. T. F. Davis and Z. A. Parker assisted me at one place.

W. T. KEITH, P. C.

ALEXANDER CITY, ALA., Aug. 22.—At Pearson's chapel we had a good meeting. Five conversions and five accessions to the church. We were assisted by M. N. Morris, of Socapatoy circuit, and the local preachers of the neighborhood. I think the church is in a better condition than it has been for the last two years.

C. L. DOWNS.

BIRMINGHAM, ALA., Aug. 22.—Have held protracted meetings at two appointments. The Lord was with us in convicting and converting power. Eight accessions, and the church greatly strengthened. Have spent several hundred dollars repairing and improving churches, and are forthrough yet. There is a prospect for the erection of a new schoolhouse in our village.

G. S. PERRY.

ABBAHOOCHEE CIRCUIT, ALA., August.—Our third quarterly meeting was held at Ragan's chapel, August 23. The presiding elder, Rev. John B. Stevenson, was at his best. The Lord was with us in revival power. Baptized twelve children and three adults. Six additions to the church and five conversions. The church is in a prosperous condition all over the work. Crops good.

J. E. W'CAIN, P. C.

GAYLESVILLE, ALA., Aug. 26.—Am now on the eastern part of the district. Some good revivals. Bro. Bell, on Gaylesville circuit, and Bro. Slaughter, on the Centre Hill circuit, have had some good meetings. Our district meeting was an occasion of more than ordinary interest. We are trying now to build a district parsonage with fair prospects of success. The weather is very cool, morning and evening. Crops much injured by drought.

W. L. CLAYTON.

NEWMAN, ALA., Aug. 26.—We had a good meeting at Belmont. Several conversions, and eight accessions to the church. I had to preach a week without any help. I commenced a week before my quarterly meeting, had Dr. Cox with me on Saturday and Sunday; then Brother came to my help on Monday. I have just closed a week's meeting at Brewersville, which resulted in some conversions, and eight accessions to the church.

J. W. MOORE.

DECATUR, ALA., Aug. 27.—We have had a delightful summer, cool breezes, good water, pleasing climate, and so far, good harvests. The outlook for this circuit full of joy and hope. Spiritually, we have nothing to complain of. The church is lively; have a new two story brick church on the way. The walls are up and finished. The wood work is progressing, and soon we hope to have it finished, when Methodism here will take a new hold upon life, and start anew for the attainment of her high and holy destiny. We now have nearly four hundred members.

A. S. ANDREWS.

PIKEVILLE, ALA., Aug. 28.—The Lord is pouring out His Spirit upon the people in this part. The Pikeville mission has been blessed with gracious revivals. We commenced a meeting last Sunday at a school-house in a neighborhood where there was no Methodist preaching. The meeting continued four days, resulting as follows: three bright conversions, many backsliders reclaimed, and the organization of a church with seventeen good members. The spiritual condition of the work is improving all over. Crops good, especially corn.

GEO. M. U'DENKIN.

VILLULA, ALA., Aug. 29.—Last night we closed a very interesting meeting at Oswichee Church, Villula circuit, of six days' continuance, beginning with the third Quarterly Conference, resulting in seven conversions, six accessions, two adults baptized, seven "little children," and also a whole church greatly refreshed and encouraged. The congregation increased in size from service to service. Ten or twelve heads of families promised to establish the family altar. Upon the whole, the meeting was a delightful success. That faithful man of God, Bro. J. N. Owens, was with us.

ANGUS BOWLING.

MISSISSIPPI.

BRANDON District, Mississippi Conference.—I am informed, by a note from Brandon, that they will not be able to hold a camp meeting there this year, but will have their tabernacle ready for dedication at the District Conference, and the meeting will be in the form of a basket meeting. I make this statement that brethren attending may not be disappointed. Can you not come to the District Conference? I have just returned from a camp meeting at Hunter's Spring, where about twenty-five professed conversion. The Lord is greatly blessing the church in our district.

WILL B. LEITH.

ICKA, MISS., Aug. 23.—Bro. Robertson, at this place, has had a delightful revival—some fifteen to twenty conversions, and about as many accessions. Another feature in the church is a female prayer meeting, which has been maintained for more than six years, and now more numerously attended than ever. Liquors of all kinds, and for all purposes, are absolutely contraband in Iuka. The result is a quiet, orderly people.

W. B. ARMSTRONG.

COLD WATER, MISS., Aug. 26.—We are just entering the third week of a most interesting meeting. A powerful work of grace is going on throughout the community. Twelve conversions and sixteen accessions to date. We are closely quarantined, and our presiding elder, Bro. Barton, is still cut off from his work.

T. V. RAMSEY, JR., P. C.

DEKALB, MISS., Aug. 28.—We have just closed the sixth protracted meeting on the circuit with blessed results. Revival in the church. Large number of conversions.

A. B. NICHOLSON.

LOUISIANA.

MONTGOMERY, LA., Aug. 11.—I preached a series of sermons at Atlanta, including the third Sabbath in July. Result of the meeting, fourteen added to the church, several baptized. Twenty-nine have been added to the church in that place this year. Large Sabbath school. Prayer meetings twice a week. Congregation on Sabbath large and attentive. Health good. Crops generally good in that vicinity.

C. E. GODFREY.

OAK RIDGE CIRCUIT, LA., Aug. 12.—This is a highly favored section, rich lands, fine crops, good seasons and generous people. We are glad to note some signs of religious improvement. 1. Preacher living in a comfortable parsonage, built this year, and paid for. 2. Eight persons added to the church in the regular services. 3. The result of a week's protracted effort at Good Hope was thirty-eight accessions, many clear, bright conversions, and members greatly revived. 4. Steps taking to build a church at Good Hope. 5. Congregations growing.

N. S. POUNELL, P. C.

EAST BATON ROUGE, LA., Aug. 13.—We have just closed a meeting of great interest at Deer Ford Church, which resulted in eleven additions to the church and ten professions. We now have a good organization, and look for a strong society to be built up there. Raining almost continuously for several days. Crops will be injured by it, no doubt.

GRIFFIN T. DAVIS.

HOMER, LA., Aug. 17.—I have just closed a very interesting meeting at White Hall, Haynesville circuit, assisted by Bros. Stone, Smith and Jordan, resulting in thirty-five conversions and thirty accessions to our church. It was a time of great power. I am still suffering with my throat. The doctors advise rest. I will have to try it.

JOHN A. MILLER.

WINNFIELD, LA., Aug. 18.—I opened a four days' meeting, three miles from this place, on the 15th of this month. Fourteen were added to the church, mostly heads of families. Membership very much revived and built up. Several baptized. Health of the people good. Corn crop about half. Cotton a little better.

C. R. GODFREY.

BELLEVUE, LA., Aug. 20.—I closed a few days ago a protracted meeting at Pleasant Valley Church. Quite a revival in the church; four accessions; and half a dozen or more conversions. Other meetings are to follow at different points. Weather very dry and cool. Health good. Crops in this parish the best are very spotted. The average though, I believe, will be better than any other parish in this section.

S. W. MEDLOCK.

LISBON PRIMITIVE, LA., Aug. 18.—Bro. John L. Williams, pastor. Still the good work goes on in power. Just closed, yesterday, a meeting at Providence, which resulted in the addition of eighteen members to the church and twenty-five conversions. Also at Harmony chapel. Results, nine members. Providence had been dropped from the work, and consequently many had grown cold; but now the church is a power in the hands of God.

W. T. ST. JOHN.

SPARTA, LA., Aug. 21.—Sparta circuit is greatly revived. We held a meeting at Mt. Lebanon, lasting eight days. Fifteen were added to the church. Had a four days' meeting at Sparta, resulting in twelve additions to our number. There the good work is going on generally. The Baptist church here is wonderfully revived. Judge D. F. Head, a licentiate in that church, has commenced preaching with wonderful success. We look forward for greater revivals still. Cotton crops promising. Corn out of one half. People very healthy here. Sparta camp meeting commences on Wednesday before the second Sunday in September.

R. M. CROWSON.

COVINGTON, LA., Aug. 28.—Rev. A. L. Peebles and myself have been holding protracted meetings at several points on the circuit. Services well attended, much interest manifested, and a few accessions. The principal crop here is timber. Just getting last year's logs off to market. The first high water in a year. Crops of corn partially destroyed by drought. Plenty of rain now. Many hopes for rice and potatoes. Cane is a failure. Health good. People cheerful and hopeful. Like the new Constitution, and are looking for better times.

GEO. T. VICKERS.

CADDO CIRCUIT, LA., Aug. 24.—This is my third year on this (Caddo) circuit, and truly we may say the Lord has been with us during the last quarter. Held three protracted meetings and one camp meeting. At Greenwood, two conversions and two additions. At Friendship, eleven additions, the church much strengthened, and all seem to be of one mind. At Bell Bower, thirteen additions, and backsliders reclaimed. Cypress Bayou camp meeting was a success. Truly, it was good to be there. Corn crops not half as good as last year. Cotton much injured. Health good.

J. M. JOHNSTON, P. C.

HOMER, LA., Aug. 25.—As one of my churches (Tulip) I have just closed a meeting, protracted seven days, resulting in five conversions and thirty accessions. During the third quarter I have baptized twenty-eight children and eighteen adults. Bros. Jordan and Joiner were ready and efficient helpers. Crops are light. Cotton prospects seriously blighted by rust. Finances are far behind, as usual. Health at present very good.

A. PARKER.

ARNEVILLE, LA., Aug. 25.—I have but few items of religious news that are encouraging. We have had several protracted meetings, but there were but few conversions, and not much visible good. There seems to be too little zeal and faith on the part of the majority of the members of the church, and some of the preachers receive so little encouragement that they appear to be disheartened, and even the most pious church members do not seem to be as people as they should. You may think this a dark picture of the work and surely it is dark enough, but it is true. We need a revival all over this land. Pray for the Baptism of the Holy Ghost. Pray for us and the perishing souls around us.

J. D. HARPER.

Ouachita district, Louisiana Conference.

MISCELLANEOUS.

BEDIAS, GRIMES COUNTY, TEXAS, Aug. 17.—I came to Texas five years ago, and found Methodism very low at Bedias. Six years ago the church here numbered thirteen; today she numbers 110. Six years ago there was no Sabbath-school; to-day we have a good school. It numbers 100 scholars. We have a good singing choir. We have local option. Lately organized a temperance council, numbering about sixty members. Dry and hot. Crops short, especially corn. Health tolerably good.

J. W. JONES.

A Noble Spirit—R. W. Rayne.

MR. EDITOR: The city of New Orleans has of late lost one of its best citizens—Robert Walker Rayne—in his seventy-third year. He had been in business there for more than thirty years, active and enterprising from the first, and never more so than at the time of his death. The city is largely indebted to him for the now successful railway connection about being completed between Berwick Bay and Texas. It seemed as if the legislation of the State, and the united interests of commerce and trade, were not able to overcome the powerful monopolies which for years have defeated every attempt to connect New Orleans by rail with the growing empire of Texas. It is not going too far to say that years ago, he was the first to project such a road, and he never lost sight of it until at last his purpose was realized, and by his private personal influence and that was successfully turned that way. At the time of his death he was the president of the Vermillion and Orange link of this road. He had been ailing several years when the enterprise was undertaken. He did not live to see the road in running order, but long enough to know that it was graded, and the material bought and paid for necessary to its near completion.

This will give you a good blent of his character as a Methodist. His family and his wishes of faith, were as valuable to the church in New Orleans as his business qualities and success were to the city. And to begin at the last of his life, which, probably, is the natural order of biography, he enterprised and built for us one of our most substantial and beautiful churches. I am not sure but it is, for architectural propriety and effect, for spacious accommodation, and economy of cost, as well as for permanency and strength of material, a model among the churches of Methodism. Outside of himself, his business and personal friends, and his immediate family, there was not contributed to its building $1,000. The site is one of the best in the city, and the whole value of house and lot is $30,000. It is not often permitted to men to wield property enough to do so good a deed, and it is not often that men do such works of faith who have the means to do them. It had been twenty years since any house of worship of permanent value had been built in New Orleans by our denomination, when it pleased God to move his heart in this direction. Nearly forty years ago an individual, Judge Metichee, of Mississippi, had paid a very large proportion of the whole cost of the first brick Methodist Church in this city—"Poydras Street," now "Carondalet Street"—and this example may have had somewhat to do with this equally noble deed.

Bro. Rayne was born near Newcastle-on-Tyne, in Sunderland, England. He went to live with his uncle, Mr. Robert Walker, in London, when five years old. During his youth, at nine years of age, he was converted, and in his early manhood, he was accustomed to hear the Wesleyan preachers at City Road Chapel. It was during the ministry in London of Dr. Bunting, Robert Newton and other great spirits he became fully identified with the Wesleyans, and was licensed as a local preacher in that church. He married Miss Matilda Parker, of London; and, when twenty-four years old, he came out to Philadelphia, and subsequently moved to the West. There he united with the Methodist Protestant Church, and was appointed to Tanner's Creek circuit, and the year after to a church in Madison, Ind. Finding the support for his wife and children very inadequate, he moved to Cincinnati, and went into the shoe business. There he had the misfortune to lose his wife, and in the year after he was again married to Miss Mary Langdon, who survives him, as also one of the children by the first marriage, and five by the last. In 1845 he moved to New Orleans, where he had spent the several winters previous, and for years was in the wholesale shoe business, until the breaking out of the war. At the close of the war he may be said to have begun life again as a business man. Though over fifty years of age, his business strength was unabated, and the great success of his life was after this period. He worked up the Arrow cotton-tie path to its present wonderful value, and was never more active than at the time he died. He ceased at once to work and live.

During all this period he maintained an unblemished character as a man and as a Christian. He preached as a local preacher, and was a hearty and leading man in everything that advanced the cause of Christ. He had imbibed Wesleyan theology, and the Scriptures, and the hymns of Charles Wesley, until he had but to open his mouth, when verse after verse of God and accurate quotation, of rare exact and interesting expression, to all his thoughts, whether he preached or addressed his brethren in love feast, or poured out his soul in public prayer.

One of the charms of his life was his readiness to do good. He advanced the money required to publish the Sermons of Dr. Mansey, a while. He helped widows and poor people, and brethren in distress, without number; gave to colleges and churches, and, wherever he could, scattered seed that he might reap harvest hereafter. It was yet on the church of St. Charles Avenue was building, and only up to the window-sills, that he lost his right hand. He had minutely superintended all the drawings and plans before, and always afterwards to see the house in its unfinished details.

On the day before he died he was, to all appearance, quite well. He sat in the hall of his home by the sea-side, at this place; dined heartily, directed two important business letters, and as the shadows lengthened he rested, as was his evening custom; verses of Scripture, and sung hymns. The last words that his wife and daughter heard him utter were:

Father, I cheerfully hands to Thee,
No other help I know.

So he went to bed. It is supposed that, at early light the next morning his spirit passed away, leaving no trace of pain upon his face. He had died of apoplexy, died alone with his Lord.

He very much resembled, in size, countenance, shape of the head, and in person, Robert Newton, of England. As a husband, father, brother, citizen, Christian and minister, he nobly performed his parts in this life, and so passed from our sight, on to the rest at city, one of the nobles of Israel.

Yours truly, J. C. KEENER.

TEXAS SPRINGS, Aug. 8, 1879.

—New Orleans Christian Advocate.

Pastoral Efficiency.

MR. EDITOR: In an experience of over a quarter of a century, as a pastor, I have found the want of means to supply myself with proper books and periodicals to supply the needy with religious papers, and to show practically, the greatest hindrances to efficiency in my work. A minister of the gospel in the pulpit and in the pastoral work, must be abreast with the best thought of the day or almost every subject or he cannot be successful in the highest acceptation of the term. Without books this is an impossibility. Without money he cannot have the books. Ignorance in the ministry is a curse, for which the laity are responsible.

Thousands of people would be induced to take our periodicals if they were put in possession of them for a time. By this means they would form a taste for such reading, being ignorant of the character of our papers and books, the masses are hard to persuade to buy them. Had the pastors money to place our papers in the hands of such, for a short time, many would continue them willingly. The pastor needs money, especially, to purchase "gift books" for the children. The pastor that is able to give good books to the children will win both children and parents. It is far better than for the Sunday school to give them. The pastor obtains by this means an influence for good that is very potent. Parsonages should be built and furnished, with a view to large hospitality. A small and poorly provided parsonage will often be the occasion of curtailing the efficiency of the preacher. The pastor that can say to all, come and enjoy my hospitality, has a magic wand of power for good.

With a pastor truly converted and called of God to preach, and not less than $101 per annum at his command for books, and at the least the same amount to use in purchasing gift books for the children, and introducing our literature among the people, and an amount for "table expenses" that will enable him to "use hospitality" largely, I would be safe in guaranteeing five hundred fold efficiency in the Master's work.

Look in it ye men of means! God holds you responsible for this part of His work.

If desire and pray and try to be efficient, but our success is made meager, indeed, for the want of money to meet the wants of the masses.

H. F. WHITE.

FRANKLIN, Louisiana.

The Christian Advocate.

THURSDAY, SEPTEMBER 4, 1879.

For the New Orleans Christian Advocate.

THE REPENTANT SINNER TO THE WORLD.

BY TRANSIENT.

O, thou world how deceitful how cruel thou art
Thou hast cheated my hopes, thou hast broken my heart.
From my trust and my love all forever depart!

All thy honors appear all thy gold is a bauble,
And none who thy grandest of gifts have enjoyed
But proclaim in there is nothing so meager and void.

All thy thrones are decay, all thy secrets are care,
Not a single one trapping of all thou dost wear,
But the rust, or the fret, or the canker is there.

And the pageants—I gaze and then ponder to know—
Are they real in their luster and painting aglow,
Or the hollow phantasm and the semblance of show.

All thy mansions are waste where the desolate bides,
Where the wraith of the dead and the treacherous glides,
And thy bowers are thorns where the cockatrice hides.

All thy tables are scant all thy festivals drear,
In their viands no strength, in their wordiness no cheer,
And the specter of want over hovereth near.

All thy visits are low, and attune them to wail,
And though fast to the dances the lovely may hail,
Yet as fast, aye! and faster, the traveler fail.

And thou may'st bedeem thee all splendid and great,
But I know that thy vices have poked thy fate,
And thy doom and thy ruin impatient await.

And so love ye erewhile, oh! how often to-day,
As the masks of thy beauty were falling away,
I beheld thee so worthless, I start in dismay.

And I know without sin may no farewell be said,
And no kiss to thy wreck ere we either be sped,
But alas! 'tis not thou but myself that I dread.

Obligations of Church Members.

MR. EDITOR: I noticed an article in the ADVOCATE of July 31 under the heading of "Obligations of Church Members." The subject is one worthy the attention of all true Methodists.

"The taking of such diversions as cannot be used in the name of the Lord Jesus" is to gratify or indulge in, permit and enjoy worldly amusements of any and every kind, agreeable to the evil desires of the heart, which means "dancing square and round, at balls and in private," and at base balls, or on Saturday nights, or at any other time, "amateur and professional horse racing and card playing," drinking of liquors of any kind, "except in case of necessity," and not as a beverage, and many other things of which many church members are guilty.

The above are all included and styled worldly amusements, and consequently should not and ought not to engage the attention of any who profess to be a disciple of Christ, and, I might say, none do except those who are following the "works of the flesh"—Gallatians v, 19 20 21 "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God."

When persons are received into our church, and they answer, as they must, in order to their reception, in the affirmative: "Will you be subject to the discipline of the church?" the obligation that they assume does include the "General Rules" found as section 2 of chapter 1 of our Discipline. And in our Discipline, section 5, chapter 6 page 154 where it says: "But in case of neglect of duties of any kind, imprudent conduct, indulging in sinful tempers or words, or disobedience to the order and discipline of the church," etc. And, again, in Bishop McTyeire's Manual of the Discipline section 5, chapter 4, page 111, will be found the decision of a presiding elder in the case of a local preacher complained of for having the art and science of modern dancing taught, that the case came under the rule of the Discipline forbidding "improper tempers, words or actions." This decision on appeal was sustained by the Bishops on the ground "that it is contrary to the spirit of the Discipline and of the New Testament to teach the art and science of modern dancing anywhere, or to practice promiscuous dancing anywhere," and "all the Bishops concurred," in 1858.

Every member of the Methodist Episcopal Church, South, is bound to abide by the rules as understood by the highest authority in the church—by the General Conference, and as interpreted by the Bishops upon express order of the General Conference. The members have the right only to interpret or accept the rules as laid down in our Book of Discipline, which are equally binding both on the ministry and laity. And we put them selves in jeopardy by misconstruing the rules, which they need not do, and will not be apt to do, if they are willing to abide by law and equity, having "inward holiness and righteousness," letting conscience and a well informed judgment, with sound reasoning, have fair play. All based upon the truth of God's word.

The law of our church is sufficiently good, I think and not much complication about it. Easily understood by those who are desirous of doing so, but such as can't find the word dance in the Discipline, and therefore presumptuously say the Discipline does not prohibit it, are laboring under a mistake, and they have a very injurious effect upon the church.

"The singing those songs, or reading those books which do not lend to the knowledge or love of God, softness or needless self-indulgence." There is a great deal included in the above, and anything upon which we cannot ask the "blessings of God" should be let alone.

J. C. WILLIAMS.

PINE GROVE, LA., AUG. 14, 1879.

A Good Steward.

MR EDITOR: You have already published an obituary of John W. Scott, who died last spring at his residence in Jefferson county, Miss., but I beg permission to pay a tribute to his memory in the columns of your paper. I wish to mention his merits as a steward.

Since 1870 I had been six years the pastor of the church of which this good man was a member, and I knew him perhaps better than did any other minister. During all these years Bro. Scott was a steward, and part of the time president of the board. I can safely say he was "a good steward," and many of your readers know how important a functionary a good steward is.

Bishop McTyeire says: "A careless or inefficient steward may, without positive opposition, starve out the ministry in the midst of plenty and a willing people; for no other member feels at liberty to act in his place without appointment. He stands between the pastor and his support, and by his non-action can contribute more to defeat than all the strategy of the enemy." Such a steward was *not* Bro. Scott. Again, the Bishop says: "On the contrary, where energetic and liberal stewards are employed, the church partakes of their spirit, the congregation devises liberal things, poverty vies with wealth, and comparatively small and feeble societies amply sustain the institutions of the church." Such a steward *was* this lamented brother. The church he served in this capacity was not wealthy, yet I do not remember that she ever fell far behind her assessment, while the *rule* was to pay every dollar assessed.

Bro. Scott was not quick to make promises which he as quickly forgot. You could always rely on what he said. He was not only liberal in paying, but successful in collecting quarterage; and he collected in such a manner as to cultivate the liberality of the people. He was a timid man, but when a duty presented itself to be performed he was bold in Christ in its performance. He did not wait for his pastor to come to him with his necessities, but he anticipated his wants, and made haste to supply them. He did not consider the support of the institutions of the church a burden, but a pleasant duty, a privilege, a means of grace; and he led his people to take the same view of it. The pastor always felt that, in every proper sense of the word, Bro. Scott was holding up his hands. But that strong tower is fallen.

At a District Conference I heard an intimation that the support of the ministry was getting to be burdensome. I asked in my heart: "Is the generation of such men as John W. Scott passing away?" Merciful God, forbid! This country, Mr. Editor, is in as great need of good stewards as it is of good preachers. May the Lord continue to provide the church with an ample supply of both!

W. B. LEWIS.

From the Work.

COLUMBIA, LOUISIANA.

MR. EDITOR: We have received, up to date, twenty-nine and baptized thirty. Several of these have given happy experiences, and by their daily walk testify that they love the Lord. Some have gone actively to work, praying in public, and, assuming such other duties as devolve upon the Christian. Among them are found the aged, and the young, and those of influence in the community. A few Sabbaths ago, before the church altar in Columbia, stood five applicants for church membership; among them an old gentleman, highly esteemed, and by his side his little granddaughter of seven summers.

We have several times in our pastoral visitations met and conversed with, by writing, a young lady deaf and dumb from infancy. Her apparent earnestness and sprightliness were very marked, and we soon found her deeply interested in the subject of religion. At our last visit we think she was converted, and the Sabbath succeeding she connected herself with the church, amid the rejoicings of her parents and the entire congregation.

Our prayer and class meetings are generally well attended on some parts of our work. We note many attending who have not been in the habit of doing so.

One of the most pleasant episodes in our ministerial life occurred here on Friday night, the sixth of June. It seems that for four or five days previously a plan had been maturing among our brethren and friends to give their pastor and his family a surprise on the night in question.

The plot thickened, and to the parsonage they came, fathers, mothers and children, each bearing a gift for the pastor, or some member of the family, until the entire population, excepting a few, who were not apprised of the fact, had assembled. It is proper to state that a part of the colored population brought presents. Our horse was not forgotten in the general surprise. He received as his portion three or four bushels of corn, a bridle and a whip, the last he has failed to this day to appreciate. The impression made on our minds by that huge pile of household necessaries will never be forgotten. The object of the meeting was explained in a clear, brief and appropriate manner by one of our gifted lawyers, a brother in the church, and responded to by the pastor, though almost too overcome through emotion for utterance.

Our camp meeting at Welcome Home will soon be on hand—September 24. Many improvements have been made on the camp ground for the comfort of all who may attend. A good fence encloses the entire grounds, and a well of good water, occupying a central position, has been sunk. This is a great improvement. Several new tents have been erected, and everything will be in readiness. We ask our brethren in the ministry, who expect to be present, to inform us as soon as practicable.

ROBT. S. ISBELL, P. C.

AUGUST 19, 1879.

MOUNT CARMEL CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We anticipate building two new houses of worship on the circuit this fall, efforts already being made to build them in way of raising money and material.

There is a general revival of religion all over the circuit. We have had three protracted meetings of precious character, on account of the presence and glory of God's Spirit shed forth upon the church and people.

During the three meetings there were thirty-three accessions to the church. We closed one yesterday, resulting in eighteen accessions; thirteen the last service. We had an "old fashion Methodist meeting" yesterday, in which our Baptist brethren and sisters took a liberal share. Hallelujahs and glory to God were common place sounds, while one after another, old and young, came flocking to the church. Please pardon me for saying it was my birthday. Among the trophies for "the Cross" was my eldest son, eleven years of age (precious birthday present,) for which I thank God from my heart.

Besides the number of accessions to "our church," some have gone to the Baptist ranks as extra results of our meetings, the persons themselves being the authors of my statement, and I understand some will go from the meeting closed yesterday to join the Baptist Church next Sunday. One of the party told me she expected to do so, her husband being already a member of that church. Of course, Mr. Editor, that's all right, we Methodists being liberal and generous. While some sinners have been won over for the Baptists by us, some of the Baptist people and their children have come over to us.

We have been preaching nearly every day for the past three weeks, and for the last six days have had to preach twice a day, doing all the altar work alone, and feel very much worn."

G. W. BROWN, P. C.

AUGUST 22, 1879.

FAYETTE, MISSISSIPPI.

MR. EDITOR: We have just closed the third interesting meeting on this circuit, and I give you the result. Our first meeting was at Dennisville which was an evening appointment, with no church organization. But after spending four days we organized a church with eighteen members, eight of whom were accessions during the meeting. We also organized a Sunday school, with a goodly number of scholars.

Our meeting at Ebenezer began on the ninth instant, and closed on the fifteenth. I must say this was one of the best I ever attended. The congregations were large and attentive. The sacrament of the Lord's Supper was administered on Tuesday to eighty communicants. There were thirteen accessions to the church, and about twenty-five conversions.

At this church we have some noble workmen. We also had very efficient services rendered by Bros J. W. McLaurin and A. B. Stewart. The local preachers were also there, and ready to do their whole duty. Bro. Stewart came with me to Fayette, where we commenced a meeting on the sixteenth, and closed today. We had preaching twice a day. Congregations in the day averaged about sixty, and at night about one hundred.

We received seven into the church. Backsliders were revived, and new life was infused into the church, and we expect to advance in our Master's work at this place. Spiritually, our entire circuit is improving.

D. P. BRADFORD.

AUGUST 23, 1879.

DAYTON, ALABAMA.

MR. EDITOR: We have rain, rain, rain, all over this cane-brake region in Alabama. The cotton crop is seriously damaged thereby. Not more than half a yield, if that, can now be counted on. The corn crop is fine. Health good. Church finances rather slim. I hear of revivals below me, on Rembert Hills circuit, Bro Simpson's work. With us the pulse of spiritual life is feeble.

This was formerly a rich country. The fine lands are still here, and the industrious elderly class of men are yet in hot pursuit of worldly wealth, often to the neglect of religion, while our young people of leisure are restlessly seeking worldly pleasures.

And so the church and religion have rather a hard time of it. But the Lord has a people here, many men and women, good and true, and we are trying to help them on their way to heaven. We also warn sinners, and, like Moses, invite them to come with us, and we will do them good, for the Lord has spoken good concerning Israel. Results of our labors scanty. It is very encouraging to see the fruits of our ministry. But our business is to sow the seed. God must make them fruitful. We sow in tears. We hope to reap ere long in joy.

G. HAWKINS.

AUGUST 23, 1879.

LITTLE RIVER, LOUISIANA.

MR. EDITOR: Good news from French Fork and Vidalia appointments. I commenced a meeting at French Fork on Saturday, the second of August, and continued until Wednesday noon. I received ten in the church by profession, and baptized seven children.

At the same time Bro. T Hough was holding a series of meetings at Vidalia. Four were added to the church. We now have a church organized at Vidalia numbering fifteen, with a bright prospect before us. The Sunday-school is doing well. We have on an average between thirty-five and forty, sometimes over fifty, children and adults. They take great interest in the Bible class. There we have Jews, and Catholics, and Protestants, all studying the Holy Scriptures together. Capt. Sawyer is the teacher, and no man is better qualified in the State. He can read the Bible in three or four different languages. We are going to build a church at Vidalia to cost $2,000. We have got $1,000 subscribed, and part of it in hand. We expect to have the building completed by next year, and then we shall invite the editor of the NEW ORLEANS CHRISTIAN ADVOCATE to come and see us. Respectfully,

GEO. JACKSON.

AUGUST 13 1879.

BELDERT HILLS CIRCUIT, ALABAMA CONFERENCE.

MR. EDITOR: We commenced a series of meetings at Sweet Water, on this circuit, the first Sunday in July, which lasted five days, and, as the result, there were about forty conversions and twenty seven accessions to the church, and when we came round to fill our next appointment eight more were added.

On the second Sunday in this month we began a meeting at Wesley Chapel, which lasted a week. About twenty conversions and eighteen accessions. We were assisted in these two meetings by Bros. Graham and Ellis.

On last Saturday and Sunday our third Quarterly Conference was held at Octagon, which was protracted. The meeting was protracted several days, and fourteen were added to the Methodist, and several to the Baptist Church, which makes sixty-seven who have joined the Methodist Church in this circuit in the last seven weeks.

The churches have been greatly revived, and a spirit of work pervades the entire circuit. Many who never attempted it before have now set up altars in their families, and the new members are going to work in good earnest for the Master.

J. D. SIMPSON, P. C.

DEKALB CIRCUIT, MISSISSIPPI CONFERENCE.

MR. EDITOR: We have held five protracted meetings on this circuit, and now engaged in the sixth one. Accessions to the church not very numerous. Our first work is within the church, as many of our members have never been converted. The highest number of conversions at any one meeting was twenty, accessions eighteen. Many of our old members now pray in public and in their families that never did before. Our meetings are followed with large prayer meetings in the churches every Sunday. My health has, however, given way, and I retire for the present from the work in the midst of glorious revivals. The presiding elder appointed a young man to help me—Joseph J. Nicholson. He will carry on the work; is now in a revival meeting five miles from DeKalb. He has great zeal and ability. This is a large, old and broken down circuit, with a large Methodist element in it of the best class of people.

A. B. NICHOLSON.

AUGUST 19, 1879.

MOUNT PLEASANT, MISSISSIPPI.

MR EDITOR: I have just closed at Mount Pleasant the first protracted meeting for Georgetown circuit. We had truly a time of refreshing from the presence of the Lord. There were thirteen conversions, and near the same number of accessions. Among these were several heads of families. It was very affecting to behold the father and mother, with four of their children, kneeling at the altar at the same time. They were all converted and joined the church. The power of God was present in such an overwhelming manner that some of the most hard-hearted were caused to weep, "though not to weeping given." Some of these were men of mature years and gray hairs. The church was greatly revived. Some of the young converts began immediately to pray in public, and will, no doubt, render valuable help in the weekly prayer meeting. The meeting closed with several penitents at the altar, of whom we hope to hear a good account soon.

A. M. HERRINGTON.

AUGUST 20, 1879.

OZARK, ALABAMA.

MR. EDITOR: We began our protracted meetings on the fifth Sunday in June, since which time, with the assistance of the local brethren on the work, we have held seven revival meetings. The churches have been revived, have had a number of conversions, and sixty two additions to the church. We have two other meetings to hold, together with our annual camp meeting at China Grove, which commences on Friday night before the first Sunday in October.

Finances on the work are encouraging, and our Board of Stewards confident of meeting all claims against the circuit. Crops under fine, gold Hen thrives excellent, and our people, for the most part, contented and happy. Our little town continues to improve, and, when we get our railroad, shall expect our Bishops and editors to pay us a visit, at least, at our district and camp meeting.

E. M. TURNER, P. C.

AUGUST 23, 1879.

A farmer who had recently listened to an exposition of the text from Isaiah, i, "The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider," was giving food to his stock, when one of his oxen, evidently grateful for his care, fell to licking his bare arm. Instantly, with this simple incident, the Holy Spirit flashed conviction on the farmer's mind. He burst into tears, and exclaimed: "Yes, it is all true. How wonderful is God's Word! This poor dumb brute is really more grateful to me than I am to God, and yet I am in debt to him for everything. What a sinner I am!" The lesson had found its way to his heart, and would there effectually to lead him to Christ.

Obituaries.

JAMES PRATHER was born in the year 1816, in Green county, Tenn., joined the Methodist Episcopal Church, South, in 1841; married Miss Lucinda M. Brodkill, Talladega county, Ala., 1845; and departed this life on the twenty-fourth day of March, A. D., 1879. He left his native State and friends and moved to Talladega county, Ala., where he was married as above stated. He soon after moved to Coosa county, Ala., near Fish pond camp ground, where he lived until the year 1858, when he moved to Winn parish, La., where he lived up to his death.

Bro. Prather was in every way a man of exalted integrity and truth, a good citizen and neighbor, a faithful and loving husband, a devoted and tender father. For more than forty years he was a devoted member of the church, and for a great number of years never failed to have his family devotions morning and night. He was the father of eight children, five sons and three daughters, two of his children (boys) died while small and his other three sons lived to be men grown, but all called their father home. His eldest, Johnathan, was killed at the battle of Franklin, Tenn., in the fall, and fought under the Confederate flag in the bloody battles of Virginia. In short a man in all things with reference to his God, he was a good soldier, also a faithful christian, never neglecting his duty to his country or to his God. Ambrose was also a soldier, and died at Alexandria, La. James Madison, youngest son, died at home the year 1877, all the others of the same church with their father. His three daughters still survive him. He was permitted to see his children all in the church. His father's house was truly a house of prayer. He bore his affliction with Christian fortitude. On the evening of his death he remarked: "I am almost ready and asked the writer of this, saying, 'How is my daughter?' He then turned on his right side and passed away to Jesus.

J. M. CAIN.

FRANCIS POWELL MARSH died at Claiborn, Ala. July 30, 1879. Bro. Marsh was born in Mobile, Ala., December 4, 1818, and married to Mary J. Quintero in the same city, January 20, 1850. During the same year he moved to Montgomery, where he remained but a short while, and from thence he removed to Claiborn, where he resided until his decease.

A short while after the birth of his first child he join d the Methodist Episcopal Church, although, it seems, he had had many serious impressions prior to that time. He now became a useful member of the church, endeavoring to perform all the duties required at his hands, but not satisfied in reference to his conversion.

At the camp ground near Claiborn in the fall of 1878, Bro. Marsh sought and obtained that peace which can only flow from a consciousness of sins pardoned and acceptance with God. His Christian experience ever afterwards was a serene and happy one, as all who knew him will testify.

For some time previous to his death he was in declining health, and seems to have been sensibly impressed with the fact, that the "hour of his departure was at hand." On several occasions he mentioned these premonitions to his wife and bosom friends.

Once, on his way to the Quarterly Conference, at Verbena only a few weeks before his end, he remarked to his wife, "Mary, I feel that I will not be with you much longer," and then affectionately advised her with reference to the welfare of their children.

During a protracted sickness of many days, although of a restless and impatient disposition, he bore excruciating pain with Christian fortitude. He had no fear of death. In reply to a question addressed to him by his wife, in reference to his future—his reply was: "No; I am ready to go," and again, "The grace of God has brought me safe thus far, and His grace will carry me safely through."

Bro. Marsh was a devoted husband, a kind father, a good citizen and an exemplary Christian. In his death the community and the Church have suffered an irreparable loss. OUR PASTOR.

SISTER SARAH A. MCMILLON, aged seventy-six years, departed this life near Thomasboro, Miss., on the twenty-seventh of June, 1879. She had been a member of the Methodist Church for the last thirty-five years, and had had a devotedly religious record to the day of death. The writer has known her for a number of years, and has always found her to be a devoted and unswerving Christian. Her devotion, zeal and faith appeared unwavering through her religious life; that glorious while still on life's tempestuous sea, she had to contend with adverse winds from very peculiar surroundings. Yet amid the many billows, that seemed to impede her voyage, this Bible was her chart, while faithful warnings to the people, delivered in the pulpit, were the bright polar star of love and hope, and amid all the discordant elements surrounding her, on rode the storm, at last, like the immortal martyr so, her zeal and devotion to her Lord and Master's cause, and the salvation of sinners were manifest in every walk of her religious life. With her the Bible was her price which she closely related took as the man of her counsel. Religion her theme by day, "and her song in the night." She loved the church, ministry, and the preached word, which to her was a feast to the soul. She died as she lived, resigned to God's will, realizing the truth, that to live is Christ, to die, is gain. Blessed are the dead which die in the Lord, that they may rest from their labors."

Nashville Advocate, please copy.

MARTHA C. ADELLA GLENN, was born in Hancock county, Ala., January 2, 1861, and died near Cheneyville, Rapides parish, La., February 2, 1879.

She suffered much, but in the midst of her afflictions she was cheerful, patient, resigned, she had learned where to look for relief, and knew how to avail herself of that blessed privilege offered by her Heavenly Master to all His stricken ones. "Cast all your care on Him for He careth for you." Having been raised by pious parents her mind was early impressed with the importance of a change of heart, and in the rosy dawn of youth, ere thorny age she had become contaminated with the worldly vices, she gave herself to her Saviour, united with the Methodist Episcopal Church, South, at Epworth in Harrison county, Ala., and ever after lived a consistent Christian life and died in the hope of a joyous immortality. In life she won the respect and love of all by whom she was known, and in death has left the legacy of a pure and spotless character, and an example of Christian virtue, worthy of imitation.

A BROTHER.

MARY ANN CONERLY was born in the state of Alabama, July 10, 1830 and died at the residence of her son-in-law, in Sabine parish, La., June 15, 1879. She married T. B. Conerly in Alabama November 21, 1850. She joined the Methodist Church soon after her marriage, in which she lived a consistent, humble, devoted christian as a neighbor, and a mother in Israel. Her home was always regarded as a home for preachers. She was bereaved of her husband, and beloved brother, who died in the same faith about eight years ago, which bereavement she bore as a Christian like disposition. The writer visited her a short time before the death, and baptized two of her grandchildren. After the baptism she said she was ready to die any moment. On the morning of her death she told all present to come and bid her farewell, she then sank into the arms of sweet sleep.

THOMAS FRANKLIN, L. P.

JAMES P. NABORS son of John H. and Susan Nabors of De Soto parish, La., died July 25, 1879 aged seventeen years. He had been a member of the Methodist Episcopal Church, South, from childhood, and an exemplary christian. He died at his father's house, where he was honored and beloved in life, and whose death caused a degree of sorrow which can hardly be expressed. At his request the whole family were baptized and attended his funeral. He died in peace.

JOHN FIRST

LILLY, daughter of William and S. E. Morris, was born February 5, 1870, and died August 9, 1879. Thus another of the lambs of the flock has been folded in the green pastures of the heavenly fold. Lilly was one of our Sunday School children, taking great delight in the exercises, and learning the lessons of God. A short time before she died she said she wished she could see that "Blessed are the pure in heart, for they shall see God." May the memories that cluster about her home daughter, parents and friends never fade.

BRO. THOMAS C. ZYLKS was born near Charleston, S. C., in 1808, and, joined the Methodist Episcopal Church, South, at the age of nineteen. He died in triumph, April 12, 1879, at his home near Andrew Chapel, in Ellis Wells circuit, of which he was a member, a consistent Christian, loving husband and father, and a true and faithful friend. About his last words were: "Amazing grace, how sweet the sound that saved a wretch like me."

R. S. COKER, P. C.

OLIE DARLING, ELINA NAOMI, was born in Wilcox county, Ala., April 10, 1870, and died August 26, 1879, near Loughridge, Miss., the granddaughter of John and Sarah Fortner. Little Elina only lived long enough to let the world find she might recognize her parents in a home above. The only comfort we have in this sad affliction is in the knowledge that she is gone to live with Jesus, and the angels, in a home above the skies.

JAMES W., son of James M. and Mary E. Cunningham, was born November 23, 1876, and died August 19, 1879. Little Jimmy, as he was familiarly called, was a bright little boy, and was a source of much comfort to his doting parents. But the Good Shepherd has taken the tender little lamb to the fold above. Father, mother, I pray you strive humbly commit them to God, and cling to Him.

A. M. HARRINGTON.

JOSEPHINE MATILDA, youngest daughter of J. R. and M. S. Pilkington, was born January 31, 1858, and died near Lafourche Chapel, Ala., July 1, 1879. She has gone to her Saviour to dwell forever. May God console the bereaved parents, and direct them in heaven at last, there to meet their loved one. A friend,

J. T.

The Christian Advocate.

THURSDAY, SEPTEMBER 4, 1879.

ANTE-MORTEM.

BY MARGARET J. PRESTON.

How much would I care for it, could I know
That when I am under the grass or snow,
The raveled garment of life's brief day,
Folded and quietly laid away;
The spirit let loose from mortal bars,
And somewhere away among the stars,
How much do you think it would matter, then,
What praise was lavished upon me, when,
Whatever might be its style or store,
In neither could help nor harm me more?

If, while I was toiling, they had but thought
To stretch a finger, I would have caught
Gladly such aid to buoy me through
Some bitter duty I had to do;
Though when it was done they said—may be,
To others—they never said to me—
The word of applause so craved, whose worth
Had been the supremest boon on earth
If granted me then: "We are proud to know
That one of ourselves has triumphed so."

What use for the rope, if it be not there
Till the swimmer's grasp to the rock has clung?
What helpful a comrade's bugle blast,
When the peril of Alpine heights is past?
What need that the spurring jeers roll
When the runner is safe beyond the goal?
What worth is eulogy's blandest breath,
When whispered in ears that are stushed in death?

No, no! If you have but a word of cheer,
Speak it while I am alive to hear!

—Frank Leslie's Sunday Magazine.

Annual Address of the Book Agent.

To the Bishop and Members of the Conference of the M. E. Church, South:

REV. AND DEAR BRETHREN: One year has elapsed since you received the report and exhibit of the book agent and Book Committee. It has in many respects been a year of toil and much anxiety. Two questions engaged the minds of those interested:

First. Can the Publishing House be conducted so as to meet its expenses and make a profit? What can be done with the enormous debt? and how shall we answer the pressing demands of the creditor? With these questions staring us in the face, we went to work June 1, 1878. Our assets, though large, yielded but a small income; and yet to pay interest annually from $25,000 to $30,000 was a thing impossible. Besides, money was scarce, and early in the season much of the land was scourged by yellow fever. Despite of all this, we have had a prosperous year. I refer you to the report of the Book Committee and exhibit of the business manager. These contain encouraging statements.

Second. To find the debt and reduce the interest was the next thing to be considered. A plan of raising $300,000, by issuing four per cent. bonds, was suggested, and, after mature deliberation, was adopted. Dr. R. A. Young, giving half his time to the interest of the Publishing House, greatly assisted the agent, and our success has been beyond the expectation of many friends; and, with encouraging prospects before us, we expect soon to announce to the church that the whole sum has been raised. This plan, when completed, we believe will relieve the House, secure the new bondholders, and give permanency and unprecedented prosperity to the institution.

There has been no change in the *status* of our claim against the government for use of property and damages during the war. We have no agent at Washington City.

The Christian Advocate has a circulation of about twelve thousand. We are anxious to increase the list to *thirty thousand*. With this number we can make a profit sufficient to pay the interest of the whole debt, when reduced to $12,000. The editor gives great satisfaction.

Our Sunday-school literature is a success. The editor is an indefatigable worker, and his work is well received and highly appreciated.

Our book editor has brought up his department with his usual punctuality. Only a few new books have been published on our own account; a few, however, have been issued, and these have paid a profit.

Only three things are necessary to complete success:

1. Economical management.

2. Hearty co-operation on the part of the whole church.

3. Punctuality in the payment of bills.

Our terms are *cash*, or its equivalent, and to these we must hereafter more strictly adhere. Punctuality is the life of trade.

I close this brief address by saying to the Conference that a more intelligent, self-sacrificing committee I have never seen. They have devoted much valuable time to this great interest of the church, and without fee or reward—except the gratitude of the church and the testimony of good consciences—they have in the last twelve months accomplished a desirable work for the House.

Mr. L. D. Palmer, the business manager, gives much satisfaction.

J. B. McFERRIN, Book Agent.

SOUTHERN METHODIST PUBLISHING HOUSE,
Nashville, Tenn., Aug. 12, 1879.

REPORT OF THE BOOK COMMITTEE.

After a full year's test of the productive capacity of the Publishing House, and of its ability to pay its expenses with a margin for casualties which are unavoidable, we submit as the first item the business manager's exhibit of one year's operations, extending from June 1, 1878, to June 1, 1879.

To the Book Committee:

As stated in your published report last year, you adopted as your estimate of the assets of the Publishing House "the valuation of the Committee on Publishing Interests by the late General Conference, with a few modifications rendered necessary by a more careful investigation, and by slight changes from sales of merchandise before June 1, 1878." The assets then reported were as follows:

Merchandise on hand as above	$23,424 99
Cash	54 49
Bills receivable and accounts	59,438 77
Real estate	125,000 00
Stereotype plates and foundry	20,912 03
Wood cuts and electrotypes	2,304 70
Types and fixtures	5 697 04
Engine and presses and fixtures	22 880 63
Mailing and folding machines	715 00
Safe and office furniture	505 00
Copyrights	1 :57 00
Paper, sheet-stock, ink, glue, etc.	2,297 05
Two lots in Nashville	1,000 00
	$265,181 67

The settlement has been concluded with Dr. A. H. Redford (see separate statement,) by which the House received from him notes secured by mortgage, with interest from January 1, 1879, for $16 619 99, and returned to him a lot of unsalable books, of which he is author, and for which the House had paid him $3 - 074 10, and also turned over to him notes or acceptances for $5 361 05 which Dr Redford had paid out of Publishing House funds for William Cromey, who has been discharged in bankruptcy from legal liability.

The above amount reported last year	$265,181 67
Should be diminished by old books as stated	$3 074 10
And by notes, as stated	5,361 05 - 9 035 15
Leaving the assets actually turned over to us	$256 146 52

The condition of the realty has not materially changed. The repairs have been kept up, and all the wood work about the building exposed to the weather has had two good coats of paint, and the walnut work in front has been well oiled. One thousand dollars' worth of new type and electrotypes have been added during the year. Additions to the amount of $1,161 11 have been made to the stereotype plates.

The repairs on presses, engines and fixtures have been fully kept up, but no material additions have been made. A new mailing machine has been purchased in lieu of the old one worn out.

The safe and office fixtures are well worth the estimate put on them last year.

The copyrights have had several valuable additions, including those of our new and popular music book, "New Life," issued in three forms and the complete series of record books, all of which are popular and selling well.

The supply of types and fixtures is ample for the present demands of business in the line of printing our periodicals and book-work. Some additions would be useful in the department of job-work.

The stereotype foundry and the machines necessary for finishing plates are in good order, and will need no outlay except for metal consumed.

Nearly all the presses have been in use for twenty-five years, and, though our experienced and careful pressman turns out excellent work on them, they need to be thoroughly repaired. If this were done, they might be run twenty-five per cent. faster than at present, and at a great saving to the House. Improvements have been made in printing presses within the last few years, and, as soon as practicable, some of the old presses should be sold and their places supplied with one or two fast presses. The large and increasing circulation of our Sunday-school literature renders this important.

We greatly need a new folding and pasting machine for the Advocate, and a machine for binding our Sunday-school Magazines and Quarterlies and for pamphlet work generally. Aside from the unsatisfactory manner in which the work is now done, and the occasional delay in getting it out, the saving in actual cost would be at least fifty per cent. of the amount we are now paying for hand-stitching. The cost of the two machines would be about $2,500, and, with the present run of business, their cost would be saved in less than two years.

The binding is still done by contract with Mr. Locken, and has not been entirely satisfactory in the style and quality of the work; but arrangements are in progress by which we hope to introduce improvements in these particulars.

In addition to receipts from regular business the House has realized $600 from the rent of the binding-room, and $3 233 15 for rent of three stores for the year 1879, and has collected a net amount of $7,419 34 from accounts greased before June 1 1878.

It has paid all working expenses, material and merchandise bills, insurance and taxes due to the present time, and also $10,500 interest on the ten per cent building bonds of 1872, $819 over-due State and county tax for 1877, and $455 insurance, over-due June 1, 1878.

Not including amount realized from old accounts the House has made a profit of $19 471 31, consisting of additions to stock of merchandise, press-room material, new notes and accounts, and cash. Upon the basis of the reports of last year, as regards most of the assets, the following would be a correct schedule at present:

Assets, as above, actually turned over to us	$256,146 52
Additions in types and electrotypes	1,000 00
Additions in stereotype plates	1,161 11
Additions from operations of year ending June 1, 1879	19 471 31
Notes secured in settlement with A. H. Redford	16 619 99
Total amount of assets	$293,398 93

This valuation in the aggregate is very low, considering the original cost, or the amount which would be necessary to reproduce or purchase the same property. The binding is very much larger than is necessary for any present or prospective demand, and as such represents a large unavailable capital. Many of the stereotype plates are out of date, and yet the saving in the manufacture of salable books is much greater than the interest on the sum at which they are valued.

The estimate placed on copyrights refers only to amounts paid out for their use by the House. No valuation is placed on the copyrights of the large list of standard publications which belong to the church, and which constitute the basis of nearly all the profit arising from the manufacture of books.

The policy of the present administration is to pay cash for all expenses incurred. From the beginning of Dr. McFerrin's agency the employees have received their wages weekly. At first, acceptances were given on short time for material and merchandise the House was compelled to purchase; but for several months past we have paid all bills as soon as the goods ordered have been received.

The amount of business done during the year is as follows:

Merchandise sales	$56,375 01
Sunday-school orders filled	12,992 39
Advocate orders filled	21,100 74
Total transactions	$113,509 16

The basis of these transactions has been cash, or its equivalent, which is interpreted to mean, a positive promise made by a person whose credit has not been impaired to pay in a short time. Most of our customers have been prompt, and we have no doubt all intended to be. But, as is generally the case, when there is any departure from strictly cash transactions, some have been disappointed in their calculations, and, as a consequence, have disappointed us. General rules should govern in the management of a representative institution like the Publishing House, established for the benefit of the whole church. A policy which would grant indulgence to one, and deny it to another similarly related, would be deservedly unpopular. Aside from all risk in the collection of accounts, the House has insufficient means to accommodate its many customers. Three thousand preachers, with average accounts of $20 each, gives an aggregate of $60,000. In proportion to the number of accounts on our books, with several persons of exactly the same name in different States, there is greater liability to mistakes, which are always embarrassing in business.

Other considerations might be named as to why it is better for the purchasers, as well as the House, to pay cash. It will produce some temporary friction, and probably diminish the volume of business somewhat, but, after a year's experience and mature reflection, I recommend you to adopt a rule of absolute cash, except with commercial houses upon which drafts may be made, as the only safe and satisfactory basis of a business extending over twenty States, and almost entirely with strangers.

In this proposition there is an alternative of larger discounts to the preachers and wholesale merchants in the sale of books, and lower prices for Sunday-school periodicals, on the one hand, and, on the other, a House crippled in its credit and operations, and making continual appeals to the church for the want of the capital with which its friends have been accommodated.

Respectfully submitted.

L. D. PALMER, Business Manager.

It will thus be seen, from the experiment of one year's business, that the House can meet all its expenses and pay the interest at four per cent. on $300,000, and still have a fair sinking fund to retire its bonds.

AS TO THE SETTLEMENT WITH DR. A. H. REDFORD, FORMER BOOK AGENT.

In defining the powers of the Book Committee, the last General Conference (see Discipline, page 351) specifies the following:

"To settle with the present (A. H. Redford) and any future agent, upon the principles which govern the relations between principal and agent, embracing his individual transactions with himself as agent, and ascertain the state of the accounts between him and said House."

As stated in the report of last year, a basis of settlement was agreed upon between the committee and Dr. Redford. The whole matter was placed in the hands of a sub-committee, and L. D. Palmer, business manager, was appointed to make up a statement of Dr Redford's liability to the House on the basis agreed upon. Herewith find the results of the statement made out by Mr. Palmer, the correctness of which is attested by Dr. Redford's signature.

To the Book Committee of the M. E. Church, South, Nashville, Tenn.:

Herewith you will find a statement of account showing a balance due the Publishing House amounting to $16 711 14 on account of the manufacture and sale of books of which Dr. A. H. Redford is author, and which were published during his term of office as agent.

The account has been taken with the understanding that when this settlement is completed the stereotype plates of the books enumerated, and the following books on hand, become the property of Dr. Redford.

1,736 copies "Methodism in Kentucky," wholesale value	$2,151 04
91 copies "Methodism in Kentucky," gilt, wholesale value	163 80
30 copies "Methodism in Kentucky," Turkey morocco, wholesale value	72 00
741 copies "Western Cavaliers," wholesale value	889 20
393 copies "Russell Morton," wholesale value	176 85
151 copies "Preacher's Wife," wholesale value	105 60
117 copies "Fred. Brending," wholesale value	12 85
3,831 volumes	$3,674 10

And with the further understanding that Dr. Redford is released from liability on account of debts due the House arising from the sale of any of his books, except that he has agreed to take all books which may be returned to the House at the price at which they may be returned, and with the further understanding that an edition of one hundred copies of "Organization," etc., recently printed at the expense of the Publishing House, may be sold without liability to him.

I also submit the following statement of the amount due the House on account of indorsements made for Wm. Cromey, of Louisville, Ky., by Dr. A. H. Redford. The figures showing the amounts paid out by the House have been furnished me by Hugh Carroll, book-keeper.

Acceptances made December 5, 1876	$4,361 05
Interest to January, 1879	714 80
	$5,075 85
Add amount of balance on books	10,811 14
	$16,619 99

All of which is respectfully submitted.

L. D. PALMER.

I believe the above statement to be correct.

A. H. REDFORD.

That the above statement may be fully understood, it is proper to add the following explanations: The liability of Dr. Redford, on account of Wm. Cromey, arose from an indorsement of commercial paper as an act of friendship by Dr. Redford for the accommodation of Wm Cromey, of Louisville, Ky. Mr. Cromey failed in business, and Dr. Redford paid off the notes he had indorsed out of funds belonging to the Publishing House. This amount, principal and interest, to January 1, 1879, is $6 075 85, and does not include a balance of $1 672 33 due the Publishing House by Mr. Cromey for merchandise at the time of his failure, and still unpaid.

The remainder of the account, as shown in the statement, has reference to the manufacture and sale of several books of which Dr. Redford is author. The business books of the Publishing House show that only the net amount paid out by the House for the material actually consumed, and the labor directly employed in the manufacture of these books, had been charged to Dr. Redford, without the usual per cent. necessary to cover a proportionate part of the general expense of the House, such as agent's and book keeper's salary, insurance, taxes, wear and tear, interest, etc., and also without the usual profit to the manufacturer.

The committee decided that not less than twenty per cent., added to the amounts previously charged to Dr. Redford, would compensate the House for the proper proportion of this general expense, which ought to have been distributed on Dr. Redford's books as well as on other work done by the House.

After the books were manufactured, Dr. Redford, as agent of the House, bought them in entire editions at the wholesale price, paying himself a profit in cash of over one hundred and fifty per cent., without risk to himself, as will be seen by the following schedule:

Dr. R., agent, charged Dr. R., individual, for manufacturing "Methodism in Kentucky," exclusive of plates	$5,0 [illegible]
Dr. R., individual, charged Dr. R., agent, for same books	13,928
Clear profit to Dr. R., individual	17,9 [illegible]
Dr. R., Agent, charged Dr. R., individual, for manufacturing "Organization," etc., exclusive of plates	3,28 41
Dr. R., individual, sold same books to Dr. R., agent, for	6,755
Clear profit to Dr. R., individual	3,968 59
Dr. R., agent, charged Dr. R., individual, for manufacturing "Western Cavaliers," exclusive of plates	1,4 4
Dr. R., individual, sold same books to Dr. R., agent, for	5,0 4
Clear profit to Dr. R., individual	3,579.70
Dr. R., agent charged Dr. R., individual, for manufacturing "Russell Morton," exclusive of plates	1,0 [illegible]
Dr. R., individual, sold same books to Dr. R., agent, for	2,0 5 80
Clear profit to Dr. R., individual	1,3 6 45
Dr. R., agent, charged Dr. R., individual, for manufacturing "Preacher's Wife," exclusive of plates	1,460 75
Dr. R., individual, sold same books to Dr. R., agent, for	2,8 5 20
Clear profit to Dr. R., individual	1,048 45
Total profit in cash to Dr. R., individual	$17 8 3 20

In addition to this, he sold a considerable number of books to other parties, and has a lot of sheets not yet bound up. Leaving these out of the account, the above figures show an investment, or rather a charge, on the books to Dr. Redford of $11,422 - 35, and that he received for the same $29,245 65,—a profit of over one hundred and fifty per cent.*

After a full investigation and careful comparison of accounts by Dr. Redford and Mr. L. D. Palmer, in regard to the sale by the House of the books of which Dr. Redford is author, they agreed upon the following:

9,78 volumes "Methodism in Kentucky" sold for	$12,86 [illegible]
5,972 volumes "Organization" etc., sold for	8,038 25
3,495 volumes "Western Cavaliers" sold for	[illegible]4 01
4,711 volumes "Russell Morton" sold for	2,288 [illegible]
2,382 volumes "Preacher's Wife" sold for	2 3 0 [illegible]
5,125 volumes "Fred Brending" sold for	2,599 61
30,975 volumes. Total amount of sales	$42,8 [illegible] 56

According to the basis of settlement, Dr. Redford was to be credited for all money actually received by the House for the sale of his books, and to take the risk on all books upon which the House has not realized in money. Many of them had been sold on a credit, or sent out on sale. Over $4 000 of accounts, arising from these transactions, all remained unpaid. By the basis of settlement agreed on, Dr. Redford was to pay to the House the amount of these accounts, and hold them against the parties who had bought his books on a credit, or received them on sale. As hereafter stated, the Committee agreed, as a compromise, to receive these accounts from Dr. Redford as cash, and release him from liability for this amount.

Inasmuch as Dr. Redford was to receive the entire proceeds of sales, the sub committee thought it fair to charge him a reasonable per cent on the aggregate amount of sales, for the expense of receiving, storing, insuring, paying taxes, boxing and delivering the books, as well as for the interest on the money advanced to him for books, some of which have remained on hand since 1868. Dr. Redford disagreed to this, insisting that the twenty per cent. to be added to the prime cost of material and labor in manufacturing the books was as much as he should be required to pay.

There were two other items referred to the sub-committee yet to be considered. One referred to the profits claimed to have been made by Dr. Redford in the sale to the Publishing House of $57 000 worth of books and merchandise from and through his personal bookstore, conducted in Louisville, Ky., while he was on salary as agent. The other referred to profits made by him on books taken by himself at the lowest wholesale price, and sold at Conferences in his own interest, the House paying his travelling expenses and the cost of transportation on the books (as shown by the books of the House.)

The disagreement aforesaid threatened to delay, or defeat, a settlement. In their great anxiety to have the matter closed, in a spirit of compromise, and under a pledge from Dr. Redford to settle the account at once with secured notes, the sub committee assented to a proposition, made by Dr. Redford, to charge him $951 - 54 for all expenses in storing, insuring, handling and selling $32 181 56 worth of books; and they also agreed to take of him accounts uncollected, made in the sale of these books, of more than $1 000 and give him credit for the same—which sum, if not deducted, would increase the balance due from him to more than $20 000.

The whole Committee, in annual session, in May, agreed to this, and, through a competent committee, have received from Dr Redford three notes, dated May 9 1879, payable in one, two and three years, with interest from January, 1879, secured by mortgage on property in Edgefield, Tenn., and Louisville, Ky. The rate of interest at which the calculations were made was agreed to by Dr. Redford, according to the interest laws of the State of Tennessee.

By this settlement the entire stock of books of which Dr. Redford is author, and all copyrights and stereotype plates belonging thereto, become the property of Dr. Redford, but do not in any manner reduce his liability for the above amount.

It is due to the public, and Mr. L. D. Palmer, to state the reason why the account he was directed to take, in regard to the sale of books and merchandise by and through Dr. Redford's Louisville bookstore, was not completed. Dr. Redford, as agent, did not preserve the invoices of the books he bought from his Louisville house, and only entered, as is customary, the aggregate amounts of various bills in the business books of the Publishing House. The only basis for making up the statement was two old day-books of the Louisville house, which Dr. Redford believed to have been lost or stolen, but which were accidentally found, with a lot of other old books, in the Publishing House after Dr. McFerrin's agency began. These books embraced only a part of the transaction intended to be investigated, and had to be supplemented by oral evidence to be taken at distant points, which we had no compulsory means of obtaining. In view of these facts and Dr. Redford's promise to settle his indebtedness with notes and mortgage, all claim on this and other items was waived.

The settlement, as detailed, was made up from the books of the Publishing House, and may be summed up as follows:

Cash notes, with interest from January, 1879, secured by mortgage	$10,619 99
Unpaid accounts for Dr. R.'s books, received as cash, which he resigns in favor of the Publishing House (see p. 12)	1 [illegible]
Making a total of	$5,619 99

All of which was agreed to by Dr. Redford. In addition, he agrees to take back all the books of which he is author, which may be returned by parties to whom they were sold on a credit during his term as agent.

The subscription to the Christian Advocate has steadily increased and the circulation now is more than 12,000. The official organ of the church, numbering nearly 800 000 members, ought to have at least 50,000 subscribers. With such a list, the House could soon be relieved of all its embarrassments, to say nothing of the greater blessing of such a connectional bond and wholesome Christian literature in the families of our church.

Our Sunday-school periodicals are constantly growing in public favor in matter, taste, convenience and price, they compare favorably with the best publications of their class. Let all our Sunday schools be liberally supplied with our literature, and a double blessing is secured to the church.

THE FOUR PER CENT. BONDS.

The Committee have sought to secure the conversion of the entire debt of the House into four per cent. bonds, on the condition that the subscription shall reach $300,000. To this work the agent has mainly devoted himself during the year, and we take pleasure in bearing witness to his earnest and successful labors. The valuable services of Dr. R. A. Young were secured to assist in this work, to which he has applied himself with his usual fidelity and skill. As a result of their efforts, we are enabled to report that the subscriptions have reached the sum of $273,430.

As to the New Orleans Depository, we have not been able to state the exact condition of that Depository, but can state that, before this Committee was appointed, all the property belonging thereto had been seized under execution, and was shortly thereafter sold, yielding some $8 000, and leaving an alleged balance of indebtedness of more than $30,000.

In conclusion, we can but express the hope that the church at large will rally to the support of the Publishing House, which is our strong connectional bond, and the only source of supply for our standard and Sunday-school literature. The experience of the year demonstrates the fact that nothing is needed for success but business conducted on business principles. With cordial support in the circulation of our literature, and the sale of our books, the House will survive and prosper, and prove even a greater blessing than it has been in the past.

The magnitude and importance of our Sunday-school work alone is a sufficient appeal to every member of our church to talk, and work, and pray for our success. The future interests of our beloved church will soon fall into the hands of the Sunday-school children of to-day. How are they to be prepared to meet the responsibilities which will soon rest upon them? As Methodists, and as Christians, the responsibility now rests on us to provide for their religious instruction. If we would maintain the purity and integrity of our church, we should cherish and support the Publishing House as the only instrumentality through which their wants can be met.

JAMES WHITWORTH, President.
W. H. MORGAN, Secretary.

OUR WORK.

The following is a brief summary of the work done at the Publishing House in manufacturing Books, Pamphlets, Catechisms etc., and in issuing Sunday-school papers and Christian Advocates during the fiscal year ending June 1, 1879:

BOOKS, PAMPHLETS, HYMN BOOKS, ETC.	
Hymn books, various sizes and styles	16,518
Quarters, Complete Hymnal Series	1,487
Quarto, sheep bound	[illegible]
Quarto, cloth bound	1,[illegible] 1,[illegible]
Twelve mo's, sheep bound	[illegible] 85
Twelve mo's, cloth bound	[illegible] 3,57
Small [illegible]	[illegible] 1,012
Eighteen mo's, cloth bound	[illegible]
Eighteen mo's, cloth limp	[illegible] 1,[illegible] 312
Thirty-two mo's, sheep bound	329
Thirty-two mo's, cloth bound	[illegible] 16,795
Sunday-school Song Books, cloth	[illegible]
Sunday-school Song Books, without notes	2,[illegible] 25 40
Sunday-school Question Books, half bound	1,691
Sunday-school Song Books, paper cover	7,[illegible]85
Miscellaneous Pamphlets	11 06
Pamphlets by contract for [illegible] parties	2,29 81
Total	[illegible]49

SUNDAY-SCHOOL PAPERS.	
Sunday-school Magazine	[illegible] 1[illegible]
Let us Pray [illegible]	[illegible] 26
Our Little People	[illegible]
Lesson Quarterly [illegible]	[illegible] 29,0
Sunday-school Visitor, Weekly and Monthly	[illegible]
Total Sunday-school Papers	[illegible]

Whole number of Christian Advocates issued during the year, 1,9[illegible],275—making a grand total of nearly three and a quarter million of religious books and papers etc.

Present number of subscribers of the Christian Advocate	[illegible] 12,500
Sunday-school Magazine	1,[illegible]
Lesson Quarterly	126,0
Our Little People	[illegible] 54,0
Sunday-school Visitor, Weekly and Monthly	[illegible]
Infant Class	[illegible]

Who can tell the good which may result to the church and the world from such a contribution to religious literature?

Besides the above of our own manufacture, we have circulated many thousand Bibles and Testaments, Commentaries, Bible Dictionaries, Concordances and standard works in religious literature published by other houses.

Can the church afford to discontinue or discourage an institution which is doing so much for its own members and for the moral transformation of the world? Heavy co-operation insures success.

The preachers have an especial interest in our work. But every member of the church should lend a helping hand in the great work of distributing the literature our presses have the capacity to turn out.

Let this be done, and the people will be made wiser and better, and the Publishing House will be sustained. Send in your orders.

J. B. McFERRIN, Agent.
Southern Methodist Publishing House, Nashville, Tenn., August, 1879.

TERMS OF SUNDAY-SCHOOL PERIODICALS.

Sunday-school Magazine, with one Lesson quarterly, per annum	75c.
Lessons quarterly, single copies per annum	25c.
Ten copies or more, to one address, each	19c.
Our Little People, per annum, single copy	25c.
Ten copies or more, to one address, each	19c.
The Infant Class, per annum	6c.
Sunday-school Visitor, weekly, per annum, single copy	75c.
Ten copies or more, to one address, each	54c.
Sent monthly, per annum, single copy	1c.
Ten copies or more, to one address, each	67c.
Monthly, per annum, single copy	2c.
Ten copies or more, to one address, each	16c.

THE CHRISTIAN ADVOCATE,

General Organ of the Methodist Episcopal Church South, published every Saturday, at $2 per annum in advance; to preachers $1 25.

Send orders to J. B. McFERRIN, Agent, NASHVILLE, TENN.

—Not far from the Ameer's palace in Cabul there is, and long has been, an American Church in which Christian worship has been permitted undisturbed through the many civil changes and disturbances that have taken place in that city. The number of the Christians was formerly considerable, but at present there are not more than twelve.

—Basle, in Switzerland, one of the headquarters of orthodox Calvinism, has been greatly disturbed by a grave theological scandal. Herr Boehringer, the ablest of St. Peter's, has been preaching sermons containing such ultra-free thinking that the orthodox clergy, who some time since refused to fraternize with him, have now formally excommunicated him and four others of like views.

—AFRICA.—Two colored students of Mr. Spurgeon's Pastor's College, Revs. Richardson and Johnson, with their wives, have left England as missionaries to Central Africa. They were all freed slaves from this country. Mr. Spurgeon presided at the farewell meeting in the Metropolitan Tabernacle.

—A crowded meeting of Roman Catholics was held in Paris last month (the Duke de Rochefoucald presiding) to protest against the substitution of lay for ecclesiastical teachers in the municipal elementary schools of Paris. The municipality of Paris, strange to say, contains only two or three per cent. of Roman Catholics.

—The popularity of Rev. Dr. Talmage in London is remarkable. In one week he is said to have lectured and preached to from seventy thousand to eighty thousand people, addressing on an average some eight thousand people at each gathering.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, SEPTEMBER 4, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—118 CAMP ST., NEW ORLEANS.

Uprooting Error.

The preaching of a positive gospel is by far the most effectious means of overcoming sin. It is also mighty in rooting out the plants of error. The Bible, without note or comment, is the sword of the Spirit wherever it goes. It started the great evangelical movement in the sixteenth century, it began the work in Mexico, now so remarkable in its progress. The work of the Bible-readers and of the Bible-women in China, India and other countries is well known. There is power in the truth itself, because it addresses the conscience and meets the wants of the human soul. Under the guidance of the Holy Spirit, and His convicting power the truth declared simply and directly will make its way to the heart. It is a seed that germinates in the heart, and becomes a great tree. It is a leaven that gradually assimilates the whole nature, and by its own force expels everything contrary to it. The truth of God is, to a certain extent, self-evidencing. It carries in itself the seal of its divine origin and authority.

The main thing is to arrest the attention, and to get its declarations before the conscience. Those who are most successful in winning souls are not the most learned, nor the most profound reasoners. The man who sets himself to refute the scientists, or by force of argument to overturn heresy, will gather small fruit in the way of conversions. Denouncing special sins and corruptions of doctrine is useful for warning and instruction, but the apologetic strain of teaching often awakens more doubts and difficulties than it relieves. The word of God strikes at the roots of all sin and of all error. Let it be preached in its simple directness of appeal to man as an accountable being. Human misery and death are real enough. Sin, as a blight upon the earth, needs no proof. Salvation is set forth, the remedy for the world's misery is proclaimed, life eternal is revealed. The word itself "is quick and powerful, and sharper than any two-edged sword." Fairly delivered, it will cleave its way so as to divide the soul and spirit. It is a discerner of the thoughts and intents of the heart. Paganism falls before the gospel, not so much from direct attacks made upon its systems of belief and worship as by the inevitable spiritual power of the truth. Our missionaries preach the word—the gospel—and it is the power of God unto salvation.

The best way to get rid of weeds is to occupy the soil. Plant the gospel in the heart, and it will overshadow and kill the noxious growth of sin. Faith in Christ will drive out all other grounds of pardon. The birth of the Spirit will cut up by the roots the notion that rites sanctify or regenerate. Once converted and filled with the love of Christ, church members will give little trouble by dancing, and by indulgence in things pernicious and sinful. To berate worldly people about theaters, gambling, horse-racing and Sabbath breaking, may do some good, but the only cure is a change of heart. The conviction of sin which leads to their awakening and conversion may not consciously be upon any of these points, and yet repentance and conversion will sweep them all away, and the love of Christ will expel them utterly.

These outposts of sin and error must not be overlooked, but they are only the outposts. The real citadel is in the heart—the carnal mind that is enmity against God. Even if we can persuade a man of error, or of the *wrong of some* special indulgence—of dancing, for example—we have accomplished little until he is deeply convicted of the deep-seated wickedness and corruption of his heart. If we would save a drunkard we should spend but little time to prove the sinfulness of the habit. We would rather go to the fountain of all vice—the unregenerate heart—and insist that this must be changed. He is not likely to be reformed until convinced of sin in its very center, in the core of his being, and until, under such conviction, he comes to Christ for deliverance.

That this positive method of uprooting error and sin is the most formidable of all is shown by the fear and hatred of the Bible on the part of the Romanists. It is a dangerous book, disintegrating and revolutionary, in a system of corruption. It opens the blind eyes, and frees from the slavery of a prelatical tyranny. It antagonizes the abominations of the confessional, the absurdities of Mariolatry and of baptismal regeneration. The free use of the Bible by the people endangers the system, and hence it is prohibited. A wicked man on his dying bed is reported to have said of the Bible: "The only objection to that book is a bad life." The light that has come into the world exposes sin. The gospel speaks for itself to the conscience. Keep this light steadily shining, and it will do the work of conviction and of reformation.

We sometimes grow impatient, and wonder if there is not some better way. We put on our polemical armor, cram ourselves with science, and determine to slaughter all opposers. But our headway is slow. The gospel in itself is the most aggressive of all things. The Master did not strive nor cry. The forces of the truth and of the Spirit were relied upon to operate steadily and quietly until judgment should be sent forth unto victory. Let us leaven the world with a positive gospel, and error will be uprooted. Preached in its spirituality and simplicity, it will overthrow paganism, the corruptions that have crept into Christianity, and the vices and crimes of the world.

Some men may be called to write apologies for the Bible, to meet scientific atheism and infidelity upon their own ground, and to expend their time and strength in direct attack upon certain aspects of error, but for the rank and file of Christian preachers and workers there is a more excellent way. Preach the word, proclaim the doctrines of salvation, rely upon the Holy Spirit, and let the Bible take care of itself. The great need in our conflict with error and vice is not intellectual strength nor learning, but spiritual force. Fully endued with power from on high, God's servants will be mighty in the Scriptures, and thoroughly furnished unto every good work.

What That Little Book Did.

The reading of some books tends to evil, and only evil, while the reading of others tends only to good; and such are our denominational books, especially those on doctrinal, experimental and practical Christianity. Our preachers cannot avail themselves of a more effective auxiliary in diffusing a knowledge of salvation than the circulation of a sound religious literature. A knowledge of this fact has made it the duty of every pastor in our church "to see that all the people within the bounds of his charge be duly supplied with our books and periodicals;" and, I believe, every preacher who neglects this duty greatly curtails his usefulness as a minister of Christ. For their encouragement in this good work I will state a fact that occurred in the early days of my ministry. When I was appointed to Ouachita circuit, in December, 1825, I was a timid youth, and went to that far-off field with fear and trembling. I had heard so much about the irreligion of Monroe, and the fact that no one had ever joined the church in that town, that it was a heavy trial for me to introduce myself and go to work among them as a Methodist preacher. I, however, consulted nothing but duty, and soon made the acquaintance of every leading citizen in the place, and was very cordially received and hospitably entertained among them. With other places, I met a welcome at Gen. McFarland's. He had lately come from Cincinnati, where he had buried a good Methodist wife, to mend his fortune in a new country. His family consisted of himself, a daughter and son, neither of whom were religious, but moral, and disposed to patronize the public worship of God. Miss Eliza McFarland was finely educated and polished, and was a most lovely young lady; but her educational advantages were so superior to mine that I was foolishly afraid to approach her on the subject of her personal salvation, though I felt a great desire to see her a Christian. I determined to avail myself of the next most plausible plan, which was to put in her hands a book that might be the means of her awakening. I selected a little pulpit-bound book, worth, perhaps, twenty cents, and called in our catalogue, "The Life and Death of Two Young Ladies Contrasted," and, with a silent prayer that it might be made a blessing, presented it to her. She received it apparently with pleasure, and promised to read it. It proved the means of her thorough awakening. She loaned it to her near neighbor, Mrs. Trent—the wife of the gentleman who gave name to the town of Trenton—and it awakened her. It was then put in the hands of Mrs. Allen, the wife of one of the principal merchants, who read it with a like effect. The three ladies met and covenanted to unite in seeking salvation from sin, lest they should die the hopeless death of the gay young lady mentioned in the book. They agreed to ask me the next time I came to open the door publicly and let them join the church, that their position might be properly defined. The request was made, and the congregation saw what had never been seen in Monroe before, three lovely ladies pledge all their after-life to the service of God. Several others were added afterward. Mrs. Trent and Mrs. Allen were faithful unto death. Gen. McFarland removed to San Augustine, Texas, and Rev. H. S. Thrall tells us, in his History of Methodism in Texas, that Miss Eliza McFarland, in 1834, was the first person to offer herself to commence the organization of a church in that county. She afterward married Dr. Lawhon, a local preacher. All this from putting a twenty-cent book in the right place! Try it, brother, and it will add stars to your crown of rejoicing.

J. G. JONES.

Education.

BY REV. J. LEWIS, JR., D. D.

FOURTH PAPER.

We have endeavored to show that the spiritual interests of a young man will be safer at a school or college under the management of the church than at one under the management of the State. It is not pretended that all the students of our church schools become Christians. This, unfortunately, is not the case. Still the strong influence exerted for their conversion does in most cases preserve them from those vices to which youth is most liable. The large majority of them do become virtuous, useful, honorable citizens. At the best we cannot but feel that, so far as they are concerned, we have failed as to the highest end of education. But what must be the difference between two systems, the one of which proudly points to such men as its trophies, and the other sadly acknowledges them as its defects!

But we maintain that education by the church is more successful than education by the State, in the development, discipline and culture of the minds of its pupils. This is demonstrable. First, because the Christian religion renders its subject more faithful in the discharge of every personal and relative duty. The gospel law is: "Whatsoever ye do, do it heartily, as unto the Lord, and not as unto men." A Christian ruler, a Christian mechanic, a Christian student, will do his work better than if he were not a Christian. He has higher motives for fidelity. His work is now part of his religion. We have known young men of great genius and of strong ambition fail at college, but we have never known a pious student who did not maintain a respectable position in his classes. Again, Christianity enlarges the minds of its subjects. The mind which is exercised upon great themes will outgrow the mind which is engaged with smaller themes. And it cannot be questioned that the subjects which Christianity presses upon the attention of its disciples are the sublimest that can engage our thoughts. Nay, more, Christianity gives new life to the mind. To every true convert the saving grace of Jesus Christ brings genuine inspiration. We might prove this by innumerable illustrations. A few must suffice. John Bunyan was, before conversion, *"the profanest of all tinkers."* Religion transformed him into the greatest allegorist that ever lived. Lord Macaulay says: "During the latter half of the seventeenth century there were (in England) only two great creative minds. One of these minds produced the Paradise Lost, the other the Pilgrim's Progress." John Wesley was an Oxford pedant, and George Whitefield a dishonest tavern-waiter. But after their conversion they became the apostles of the new era, under whose life-giving ministry the dry bones of the British valley arose and stood up "an exceeding great army." We might multiply examples by the thousand, but we forbear. If our readers will compare those nations which have embraced Christianity with those which have not, they can easily test for themselves the soundness of our position.

—The annual address of the Book Agent, and report of the Book Committee, will be found in full on our third page. The whole church is deeply interested in the Publishing House, and we therefore displace other matter in order that we may place this document in the hands of our readers. It will be seen that of the $300,000 of four per cent. bonds $273,130 have been subscribed for. In order to secure these subscriptions, and to make up the amount, $26,561 remain to be sold. We suppose bonds to cover this amount will be sold shortly. The original agreement with the creditors limited the time to the first of July, of this year, but we suppose the time has been extended. But ten lines in the report are devoted to the New Orleans Depository, as follows:

As to the New Orleans Depository, we have not been able to state the exact condition of that Depository, but can state that, before this Committee was appointed, all the property belonging thereto had been seized under execution, and was shortly thereafter sold, yielding some $8,000, and leaving an alleged balance of indebtedness of more than $30,000.

The Depository has been sold out and closed for more than a year. Its affairs have been in the hands of the present Agent and Book Committee since the first of June, 1878, or shortly thereafter. It would seem that the exact condition ought to have been ascertained by this time. Whether this alleged balance of indebtedness of $30,000 is embraced in the general estimate of the indebtedness of the Publishing House is not stated.

—There has been no small stir lately in the parish of West Baton Rouge, La., among the Roman Catholics of that section. A young priest by the name of Vaudray withdrew from the priesthood some time ago, and subsequently married. In attempting to lecture in the neighborhood on the subject of the confessional, he was interrupted by a crowd of men, and he was compelled to suspend his lecture. These disturbers were subsequently arrested, brought before the United States Marshal, and bound over to appear before the United States Court in November. We accidentally met Mr. Vaudray a few days ago on a steamboat, and were informed by him that his life had been threatened in case he persisted in his attacks upon the Roman Church and priesthood. He appeared to us to be a gentleman of refinement and intelligence, and very sincere and firm in his renunciation of Roman Catholicism. He informed us that he had published a challenge to any priest in the diocese to meet him in debate on the subject of the confessional, but that it had not been accepted. Free speech and religious liberty are greatly in the way of papal errors and corruptions, but they will be insisted on and preserved by the American people. A thorough airing of the confessional would doubtless lead to revelations that would open the eyes of many Catholics, as well as Protestants, to the many evil tendencies of that institution. It is a thing not desired by the body of the Catholic priesthood, and we have no idea that Mr. Vaudray's proposition for a public discussion will be accepted. The question most vital, however, is: Has a man a right to lecture on subjects distasteful to Roman Catholics, and to discuss religious questions? We know how the hierarchy would meet this question if they had the power. How will it be met by public opinion and the courts?

—The recent San Francisco sensation seems to be dying out. Rev. Isaac S. Kalloch, a Baptist preacher, was shot by Mr. D. Young, editor of the San Francisco Chronicle. Kalloch, a most pronounced political preacher, and the Kearney candidate for Mayor of San Francisco, had been denounced, and his early scandalous record shown up by the Chronicle. Kalloch rejoined by branding the DeYoung's, editors of the Chronicle, as disreputable in birth, family and character. The cowardly attempt to assassinate Kalloch was an act that all fair-minded people will condemn. Beyond this, there is not much to be said. Neither Kalloch nor DeYoung are entitled to the respect of decent men.

—A storm of considerable violence swept over New Orleans on Monday, September 1. Trees were uprooted, fences prostrated, and a few buildings unroofed. Not much serious damage, however, was done here. The storm center seemed to be about Morgan City, La., where, as will be seen in our news column, much injury was done. The Gulf coast east of us suffered but little. It is apprehended that the sugar cane in southern Louisiana has been seriously injured. If there were any fever germs in these parts it is thought that this cyclone, moving at the rate of forty miles an hour, has probably cleared them out. It may prove to have been a merciful and most beneficent blow.

—It seems from a statement recently made by Mr. Clement L. Walker that the estate which Mrs. Dorsey willed to Jefferson Davis has been generally overvalued. From Mr. Walker's article, addressed to the New York Sun, we quote as follows:

The deceased having no children nor parent, had no forced heir, and none of her collateral kindred should presume to pick upon himself as having any right whatever, unless the state were interested or implicated; and had she not made this disposition of it, she would have bequeathed it elsewhere than to her nearest of kin.

The deceased had her own reasons, and to those who are informed and disinterested, those reasons are simply sufficient for acknowledging no obligation on her part to them.

The estate had been a large one, but like all other property of its character in this section, had greatly diminished, until there was left a mere remnant of a once valuable property. From a recent investigation made by myself, I can state that its value will not reach thirty thousand dollars; indeed, it is assessed for less, and encumbered by claims and miscellaneous matters of indebtedness to such an extent that it would require the overdue for two years to clear it.

The will was made a long while, a year and a half, previous to her death, and is in contestible absolutely—entirely perfect as a legal document; and as to her capacity at the date of its making, before and since, there has never been any question. Her intelligence and abilities, which she maintained up to the last hour of her life, were such as to bring around her in close association a large circle of friends, comprising the most accomplished of her sex and many eminent litterateurs, and the ablest and most prominent of men in political and social life in this section.

In order to injure Mr. Davis, the legacy, unjust and horribly malicious and infamous influences have been created and published to the country, based upon the statements of disappointed and angry relatives.

These stories are based on two assertions; the one in regard to the value of the property, stating it to be a quarter of a million dollars; and the other alleging Mr. Davis to have been a pensionary of Mrs. Dorsey during her lifetime.

Both of these statements I know to be lies absolutely. I so state from my own knowledge. The infernal accusations and conclusions of some papers, casting discredit upon the deceased lady and Mr. Davis, are equally false.

Mrs. Davis would not and did not live at Beauvoir, accepting a home gratuitously, but contributed of the products of the grounds and lived at her own expense, paying rent; and most of the time at which friends, who have resided there, state, belong before Mrs. Dorsey's removal to New Orleans.

He had purchased a place before Mrs. Dorsey's removal; part of the proceeds of that sale I know to have been used and expended by her.

The friendship existing between Mrs. Dorsey and the family of Mr. Davis, and her affection for the younger children, were sufficient to prompt the conduct, which would not have existed except for those who were in any of the associations besides this. Were these facts that Mr. Davis was over seventy years of age, and is the representative of a cause for which only a few years ago he led the best people of this country had given the best of their lives, all, many their lives and fortunes, all, many their lives and fortunes, and that Mrs. Davis had devoted a part of the wreck of his means to that cause; and that at one time she had even sold, or pawned, the jewelry of position, pretty nearly, to supply the deficiency of the accumulation of money and debarred herself from the purchase of any article for wear one, if for use at his age, was admitted.

Our Schools.

As the time of the opening of the fall terms is near at hand, we call attention to the institutions whose cards are found in our advertising columns.

—Southern University, Greensboro, Ala., opens on the first Wednesday in October. Rev. J. Lewis, Jr., D. D., president. It is the property and under the control of the Alabama Conference, Methodist Episcopal Church, South. Dr. Lewis has large experience as an educator. He will be assisted by able professors. Location is healthful; expense moderate; social and religious influences good.

—Centenary College, Jackson, La., Rev. C. G. Andrews, D. D., president, opens on the first Monday in October. This institution is under the joint control of the Mississippi and Louisiana Conferences. Knowing the members of the faculty well, we can commend them most heartily. Dr. Andrews is too well known throughout Mississippi and Louisiana to need any endorsement from us. The location is healthy; the teaching thorough; the deportment has been exceptionally good. Cost at the very minimum.

—Alabama Female College, Tuskegee, Ala., Rev. John Massey, LL. D., president, opens September 22. This school belongs to the Alabama Conference, and is in the front rank of female colleges. It has an able and enterprising president, and a full and capable corps of teachers. It is a good and safe school for young ladies, and is entitled to the support and patronage of our people.

—East Mississippi Female College, Meridian, Miss., under the auspices and patronage of the Mississippi Conference, Rev. J. W. Arkinson, president, opens September 8. This institution, though comparatively young, is among the foremost. It is well and wisely administered; the location is salubrious and accessible.

—Collegiate Institute, Baton Rouge, La., Prof. W. H. N. Magruder, principal, opens September 24. This is a family boarding school for boys. Instruction is thorough in all that is necessary to prepare the student for any grade in college, or for any pursuit in life. Prof. Magruder is the Nestor of our Southern educators, and parents who place their sons in his charge need feel no anxiety about them. Their health, morals and mental culture will be most wisely and carefully looked after.

—Whitworth Female College, Brookhaven, Miss., Harvey E. Johnson, D. D., president, opens October 1. This flourishing school is a monument to the capacity and enterprise of President Johnson. In all its appointments it is complete. Its halls are always full, and Whitworth deserves the high appreciation and liberal patronage which it receives. It is the property of the Mississippi Conference. The location is one of the healthiest in the South, and one of the most accessible.

—Centenary Female College, of Alabama Conference, Summerfield, Ala., opens its fortieth session October 1. This old institution, for the ninth year, is under the presidency of Rev. A. D. McVoy, an accomplished educator and divine. The college has large, imposing buildings and extensive grounds, and is beautiful for situation. Summerfield is noted for its refined society, and for its general healthfulness. President McVoy will be assisted by a full faculty of experienced teachers.

—Mansfield Female College, Mansfield, La., Rev. Thomas Armstrong, president, opens September 24. This college belongs to the Louisiana Conference, and offers all desirable advantages for the education of young ladies. It has excellent accommodations, a good faculty, healthy location, and is in the midst of an intelligent Christian community.

—Woodville Female Seminary, Woodville, Miss., A. J. Wright, principal. Judge Edward McGehee is president of the Board of Trustees, and the seminary is under the supervision of the Mississippi Conference. Prof. Wright is a born teacher, and, we believe, he is assisted by his accomplished wife. We are not advised of the time of the opening.

Of the schools outside of our patronizing Conference, we call attention to the following:

—Martha Washington Female College, Abingdon, Va., an old and deservedly popular institution, Rev. E. E. Hoss, M. A., president. Located in one of the finest sections of Virginia.

—Wesleyan Female College, Macon, Ga., Rev. W. C. Bass, D. D., president, opens September 17. This institution belongs to the Georgia Conferences, and is among the best.

—Wesleyan Female Institute, Staunton, Va., opens September 18, Rev. W. A. Harris, D. D., president. The location is famous for its bracing air and unrivaled salubrity. It is a flourishing school, a large faculty, and highly endorsed.

—Augusta Female College, Staunton, Va., Miss Mary J. Baldwin, principal, opens September 3.

—Millersburg Female College, Millersburg, Ky., George T. Gould, D. D., president. Well located, and very complete in its faculty and accommodations.

—Hiwassee College, East Tennessee, Rev. J. H. Brunner, D. D., president. The male department is located seven miles from Sweet Water, East Tennessee; the female department is located in Sweet Water. A delightful country, low charges, and excellent school.

—Andrew Female College, Cuthbert, Ga., Rev. A. L. Hamilton, D. D., president, opens September 18. An old and well known institution. Its standing is deservedly high, and the location is easily accessible by rail.

—Vanderbilt University opened September 1 with the following departments: Literary and Scientific, with eleven professors; Biblical, with four professors; Medical, with twelve professors and six instructors; Law, with three professors; Pharmacy, with four professors; Dentistry, with eight professors.

—The Medical Department of the University of Louisiana, New Orleans, opens in November. T. G. Richardson, M. D., dean. The Academical Department, Prof. Jesse, dean, will open, we believe, in October.

—Soule's Commercial and Literary College, New Orleans, is open the year round.

—The Loquet-LeRoy Institute, 280 Camp street, New Orleans, has reopened. C. W. Moise, principal.

The above comprise, we believe, all the schools advertising in the ADVOCATE. It is time that parents were preparing to send their children to some good institution. There are doubtless other good schools in the South, but we have no information concerning them. Other things being at all equal, we should give preference to our own schools, and to those under the auspices of the church.

The following from the Western Methodist, August 23, brings the unwelcome tidings that Dr. Wilson is still in poor health. We second the exhortation to be prompt in collecting and remitting missionary money. The Western says:

The Rev. A. W. Wilson, D. D., our Missionary Secretary, we regret to say, continues in feeble health. After a short stay in this city last week, he left for Abingdon, Va., where his family are sojourning. We hope the Doctor's health will be greatly improved by his visit to Abingdon, and that he will be able to do much and good work—as he did last year—during the sessions of the Annual Conferences. We are requested to impress upon the preachers, and upon all our readers, the importance of liberal and prompt action in behalf of Foreign Missions. The treasury is now in sore need of funds—let remittances be made without delay to the Treasurer of the Board, J. W. Munier, Nashville, Tenn.

HEALTH OF THE CITY.—During the week ending Sunday, August 31, there were three deaths from yellow fever in New Orleans. The first case reported this year was July 22. Since that date to the present, Tuesday, September 2, there have been altogether twenty cases and seven deaths. At this time, so far as we can learn, there are only two cases in the city. The Sanitarians and the Board of Health are diligent in searching out and reporting every case, and their statements may be relied upon. Dr. Bemiss, member of the National Board of Health, is also here, giving personal attention to the matter, and certifies to the correctness of the statements. We can assure our readers that there is no concealment, by our health authorities, of the real condition. The few cases that have appeared extend through a period of six weeks. During this time there have been intervals of more than a week in which there was no yellow fever here. All the cases have been in one locality, in the Fourth District, and two miles from the business center—Canal street. Within the past few weeks every house in the city has been inspected and disinfected by the Sanitary Association, and they are now going over the ground again. The infected locality is also being subjected to a most thorough and expensive process of disinfection. Our city was never so clean as at present, the general health never better. The last week's mortality will compare favorably with any large city in the United States. This is the present state of affairs. It is not unlikely that other cases of yellow fever will occur during the next few weeks, but we do not think the disease will become general. We can, however, only conjecture as to the future. There is certainly nothing alarming in the situation at present.

Send in the Subscriptions.

The quarantines this year do not interfere with the mails. The way is clear for remittances to the ADVOCATE, and for the new subscribers. It is always a time of straitness about this season with the business department. Every dollar now counts for its full value. Our "Field Notes" bring tidings of an extraordinary number of conversions every week. Are the new members introduced to the ADVOCATE, and urged to furnish themselves with a church paper? Are the revived and reclaimed church members supplied with the ADVOCATE? Family prayer, class meeting, and *a weekly religious paper*, are the three principle things needed to keep them revived, and to make them stable, growing and intelligent Christians. Judging from the number of conversions reported, we ought to be receiving a hundred new subscribers a day. But this sign does not follow to this extent. The day of a man's conversion or reception into the church should be also signalized as the day in which he becomes a subscriber to the ADVOCATE. Where this is the case there will be increased hope of his holding out and becoming a useful member. Our revivals and camp meetings ought to be more fruitful in new subscribers. Will our brethren in the ministry make a note of this, and see what they can do? Our only desire is that the ADVOCATE may do all the good that is possible. This is the only reason we urge its support, and ask for it a wider circulation.

Dr. Thomas B. Sargent.

The Baltimore Episcopal Methodist says:

In the roll of clerical members of the Baltimore Conference of the Methodist Episcopal Church, South, his name stands at the head, and his ministry antedates all the rest. Several years ago he was placed on the retired list, and though since then his health has been feeble, and has confined him for the most part to the house; yet occasionally it would so far improve as to admit of his exercising himself in public and making distant excursions to visit his friends or attend some church gatherings. It was during one of these intervals of improvement he visited Canada, and represented our body as Fraternal Messenger at the General Conference of the Canadian Methodist Church. But a few Sabbaths ago he preached at Trinity Church in this city, and the day before his death rode out to Druid Hill Park. On Wednesday night, the thirteenth instant, he retired in cheerful spirits and his usual health. About two o'clock Thursday morning a sudden and heavy fall was heard in his room, and some members of the family repairing to it found him lying prostrate and insensible upon the floor. He had been stricken with apoplexy, from which he died the evening of the same day. The funeral services were held at Trinity Church on Saturday afternoon, at five o'clock. A large concourse was in attendance, including a number of ministers of different denominations. Among the honorary pall-bearers on the occasion, besides Revs. S. Kepler, J. E. Armstrong, P. H. Wilsner, W. H. D. Harper and S. K. Cox, of our own church, were Revs. L. F. Morgan and W. B. Edwards, of the Methodist Episcopal Church. The funeral services were conducted by Rev. Dr. Poisal, the life long friend and co-laborer of Dr. Sargent, assisted by Rev. Dr. Plummer, of the Presbyterian Church; Rev. L. F. Morgan, D. D., of the Methodist Episcopal Church, and Rev. J. E. Armstrong and Rev. S. K. Cox of the Methodist Episcopal Church, South. The memorial address by Dr. Poisal was of a most appropriate and impressive character, reviewing the life and ministry of our departed brother, and recalling many interesting reminiscences connected with his history.

Dr. Sargent was the contemporary of Summerfield, and entered the ministry under his auspices. In many respects he resembled that eminent and eloquent preacher. He was characterized by the same captivating sweetness of expression, and gentleness of manner. His preaching while thoroughly evangelical and practical, was not unaccompanied with the graces of oratory. In his earlier ministry crowds thronged to hear him, and he was recognized on both sides of the Atlantic as a man of eminent pulpit ability. He was a preacher of the strictly Wesleyan type—adhering with the utmost exactitude to the Arminian system of theology as interpreted by Wesley and Watson. No man among us was better acquainted with the history and hymnology of Methodism. His memory was stored with those sacred and metrical compositions that did much to give to Methodism its primitive power, singing the gospel into many hearts that the voice of the living preacher did not reach. The hymns of Charles Wesley were his special favorites. These were always at his command, and he quoted them at times with great appositeness and effect. Another one of the fathers of the church has passed away! Another link is broken that connects us with the historic past! May the mantels of these ascending Elijahs fall upon those who shall take their places in the Church of God, and the fragrant memory of their devoted lives prove an inspiration to like fidelity and zeal in those that come after them.

Rev. J. D. Stewart a local Methodist preacher, writing to the Western Methodist from Memphis, August 15, says:

The patient resignation with which the poorer classes meet their fate is truly sublime. Unable to leave the city, they remain quietly at home and calmly watch the approach of the destroyer. When he enters a family and takes a member, there is nothing in words, looks, or movements of those about the house that betrays unnecessary alarm or anxiety. They meet death with the utmost composure. Often in these families is to be seen the triumph of the highest Christian faith. The deaths among the poorer classes are, as a rule, calm, awakening the tenderest sympathies in those who are utter strangers. A Mrs. Graham died of black vomit on Jackson street, Fort Pickering, on Wednesday morning. Just before her death she asked the nurse to sing one song for her. She gave out the lines Lef self, beginning,

That awful day will surely come,
The appointed hour makes no delay.

A little later she said: "I must go tell my children to be good, and do the best they can." She leaves six children, the youngest two years old. Her husband is in St. Louis, where he has been for some time. She died without seeing her husband, children or any well known face. It is distressing in the highest degree to witness such scenes, but there is a wonderful strength in them for the Christian who looks on, and sees the work of the destroyer and the calm faith of the victim.

Bro. Stewart, since writing the letter of which the above is an extract, died of the yellow fever. We believe he was the only representative of the ministry of the Methodist Episcopal Church, South, in Memphis, during the present epidemic.

Gen. John B. Hood, one of the most distinguished of the Confederate generals, died at his residence in this city August 30. Since the war he has been engaged in business in New Orleans. The following outline of his life we quote from the New Orleans Times:

John B. Hood was born in Bath county, Ky., in 1831, entered the Military Academy at West Point, graduating in 1853 and for the six years following did regular service in Texas. In July, 1857 he was severely wounded in an engagement with the Comanches and Lipans. At the breaking out of the late civil war Gen. Hood was on leave of absence. He resigned his commission April 16, 1861, and at once entered the Confederate army, where he soon rose to the rank of Major General. His career from this time forth was most stirring and dramatic. He took part in the Chickahominy campaign, the second Manassas, Antietam and Fredericksburg. Subsequently, at Gettysburg, he was terribly wounded, and later at Chickamauga, had his leg shattered so as to necessitate amputation. Gen. Hood succeeded Joe. Johnston in command of the Tennessee army, operating against Sherman, commanded and led the three bloody assaults on Sherman before Atlanta, then marched northward and fought the terrible battle at Franklin, Tenn., closing the campaign with the memorable engagement with Gen. Thomas near Nashville. In all this succession of great and sanguinary battles Gen. Hood figured as a fighter *par excellence*.

General Hood was an exemplary member of the Protestant Episcopal Church. He died the death of the righteous and his end was peace.

TO THE ALUMNI OF SOUTHERN UNIVERSITY.—The alumni of Southern University are requested to send their address, giving their post and present vocation, to Thomas J. Seay, Greensboro, Ala., with a view of publication in the Annual Catalogue of the institution.

C. H. GROTE.

GREENSBORO, ALA., Aug. 21, 1879.

Rev. Acton Young died in Manchester, Ill., August 13. He was, at the time of his death, a local preacher in the Methodist Episcopal Church South. His home was in Memphis, Tenn. He was in his sixty-ninth year.

Rev. W. W. Hopper, writing from Morgan's Fork, Miss., August 26, says: "I am in the midst of a glorious revival."

The fine poem on our first page, by Prof. Larrabee, will have many appreciative readers. We shall hope for more from the same gifted pen.

A telegram announces the death from dysentery on the twenty-eighth of June, of Mr. Keith Johnston, the African explorer, at a point 130 miles in the interior on his mission to the head of Lake Nyassa, in connection with the African Exploration Fund.

Publisher's Department.

While the exertions to obtain best possible advertisements from the ADVOCATE, *parties must judge for themselves as to the reality of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher recommends to the thousands of our friends that he will send the paper from date to January next, five months, on receipt of fifty cents, or twenty cents of postage stamps. This is done in order to secure many subscribers, and feeling assured that with a little effort on the part of our patrons, thousands of persons can be induced to take the paper on this trial offer, many of whom will become permanent subscribers. Will they every one of them help us in this matter? There is no other investment that will so pay the actual outlay as this. Send other lists hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers who is not in arrears will be sent free for the year. Sample copies will be mailed to parties when solicited by our patrons, by inserting their address. Address, Advocate, New Orleans, or any of the publishers.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East on business connected with the ADVOCATE. We bespeak for him the courtesy all Methodists so liberally extended and cheerfully and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit Jars. Mason pints, $ 5 quarts, $1 2½, two quart, $1 50 per dozen; American tin, pints 85 cts., quarts $1 10. Equal to any in the market. Send for price list. 19

THE air of perfection, cleanliness and home comfort which is so apparent at the American House, Boston, is one of the characteristic features of C. C. Wetherbee's establishment. The result is well known to this paper for it receives an opportunity seldom found at so cheap a rate—first class, having reduced its rates for board to $2 per day.

THE attention of schools and the Clerical profession is directed to the card of the proprietors of the New Yorker in Regular Church Announcement column. It is a valuable first to the profession, and the name of its publisher, D. D. Lodge & Co., of Philadelphia, are but well known to require extended editorial notice. Any of their publications, we have no doubt, will take pleasure in showing it to interested parties when desired. They can be ordered from Lathrop & Wilkins, New Orleans, or direct from the publishers.

KENANEE WINTERGREEN.—For purifying the teeth, etc., use this popular wintergreen. See the card on the 4th page. It is considered to be the best article in use, and those preparing a reliable and, at the same time economical article should try one from the Kenanee Manufacturing Company, 1 Broadway, New York. They invariably take the premium wherever exhibited. Agents wanted.

PRINTED MATERIALS.—Should any of our readers want anything in the printing line, there is but little use for them to deal with than Benjamin F. Woods & Co., 41 Federal street, Boston. This firm has been in existence for many years, and we have dealt with them and found them honorable and straightforward gentlemen. There is no one to learn in Boston of their ability. Last, but not least, they do printing materials and presses. Send and get their catalogue.

OLD AND VALUABLE REMEDY.—Our readers are referred to the advertisement, on this page, of the well known firm of Messrs. Ayer & Co., of Lowell, Mass., of the Cherry Pectoral. Messrs. Ayer & Co. are one of the most enterprising firms in the country, and their Cherry Pectoral, for coughs, colds, hoarseness, bronchitis, croup, whooping cough, etc., is considered by many physicians in the country the best remedy for all throat and lung troubles. Their Cherry Pectoral is also highly recommended in the Church Guardian, a safe and reliable substitute for wine, etc. As a tonic for fever and ague, this great medicine has also a wide reputation. Those who have used it for their losses to testify to its efficacy, and it is said to be the best remedy for all throat and lung troubles. Their Cherry Pectoral is also highly recommended in the Church Guardian, a safe and reliable substitute for wine, etc. As a tonic for fever and ague, this great medicine has also a wide reputation. Those who have used it for their losses to testify to its efficacy, and it is said to be the best remedy for all throat and lung troubles.

COLUMBIA BICYCLE.—The practicability of the modern bicycle is now proved beyond a doubt, large numbers of them are now in use in the United States. In Boston alone there are hundreds to be seen daily in the streets, and the demand is increasing very rapidly. The Messrs. Pope & Co. have been manufacturing the "Columbia" for a year, and it has proved a thoroughly reliable machine, equal to any English or cycle, and superior to most of them in point of finish. In addition to the yet experience of the factory, a specialty has been made of the "Columbia" light roadster, which is of great practical utility as well as rational means of amusement. A ride can be pleasure, journey of one hundred miles in a day as easily as one can walk thirty-five miles, with less fatigue. Our readers in the South should correspond with the Pope Manufacturing Company, Boston, Mass., for particulars.

ELLIS' SPAVIN CURE.—Those who are fortunate enough to own a good horse should be particular that the disease and suffer from any of those ailments, such as spavin, splint, curb, ringbone enlargements, etc., and to provide against this a bottle of Ellis' spavin cure should always be kept on hand, as it is considered by those who have used it on their horses to be the greatest remedy that will speak the words and appear before the public. In fact, nearly all the veterinary surgeons in and around Boston use it in their practice and would touch any other. The writer of this can testify to its efficacy, and while in the office numbers were coming and going all the time, getting information from him respecting this valuable preparation. The matter has been running in the paper for twenty years, and during all that time he never failed to perform a cure. It is for sale by druggists, and can be had from all druggists. The Messrs. Billings, Clapp & Co. are gentlemen of the highest standing in Boston, and their medicines are entitled to the confidence of those who are troubled with these complaints.

THE COLUMBIA BICYCLE.—The practicability of the modern bicycle is now proved beyond a doubt, large numbers of them are now in use in the United States. In Boston alone there are hundreds to be seen daily in the streets, and the demand is increasing very rapidly. The Messrs. Pope & Co. have been manufacturing the "Columbia" for a year, and it has proved a thoroughly reliable machine, equal to any English or cycle, and superior to most of them in point of finish. In addition to the yet experience of the factory, a specialty has been made of the "Columbia" light roadster, which is of great practical utility as well as rational means of amusement. A ride can be pleasure, journey of one hundred miles in a day as easily as one can walk thirty-five miles, with less fatigue. Our readers in the South should correspond with the Pope Manufacturing Company, Boston, Mass., for particulars.

NEW ENGLAND CONSERVATORY OF MUSIC.—The representative of the ADVOCATE, on his recent visit to Boston, paid a call to this old and popular institution, which is located at the Music Hall. Mr. White, the genial representative of Mr. Tourjee, the director of the conservatory, took particular pains in explaining to him everything as to the instruction of the pupils, etc. It is more than a quarter of a century since the conservatory was inaugurated. Beginning in a comparatively small way, as a school of music, it gradually developed into a musical institute, and in the year 1867 expanded into a full grown and well appointed conservatory, on the same basis and offering the same advantages as those which have existed in Europe for three hundred years. Over twenty thousand pupils have received their musical education from the famous director, and many of them are prominent members of the musical profession. No other city in the country offers as many inducements to the musical student. The opportunities for general culture are so well known as to hardly need enumeration. Our readers throughout the South, who are thinking of giving their daughters a musical education, are reminded that this is the finest and most complete of its kind in the world. The Board of Instruction are selected with the greatest care, so that nothing is left undone to insure the pupil a first class musical instruction. Read the advertisement, and write for particulars.

FOR DYSPEPSIA, Indigestion, depression of spirits and general debility in their various forms, also as a preventive against Fever, and Ague, and other Intermittent Fevers, the "Peruvian Phosphorated Elixir of Calisaya," made by Caswell, Hazard & Co., New York, and sold by all druggists is the best tonic, and as a tonic for gentlemen suffering from fever or other sickness it has no equal.

BUSINESS NOTICES.

AFTER you have tried nearly everything to get cured of Chronic Chills and Fever or Fever and Ague in vain, we would advise you to try Dr. F. Wilson's Anti Periodic or Fever and Ague Cure. It is not relevant to take pill, it contains no quinine and never fails to cure. Directions are printed on the inside wrapper of each box. Use and it is indorsed by the most eminent physicians. For sale by all druggists.

A Great Remedy for Liver Derangements.

Among the number of prominent citizens who have induced Maguire's Compound will be found the names of Gen. John B. Hood, Col. Robt. L. Adams, C. L. Jones, P. H. Carey, The Jack White Co., Bishop R. Johnson, E. N. Maynard, Esq., James H. Durnford, Esq., Geo. Thos. A. Herry, Rev. A. J. Cauly and many others. The Cordial of Compounds of the Liver, Blood, Kidneys and Stomach has no equal. It opens and regulates the bowels and prevents and cures billousness. It contains no alcohol, and is the only vegetable substitute for Calomel.

THE Supreme Court of the State of New York has decided that J. C. Ayer & Co., of Lowell, have the sole right to use the words Cherry Pectoral, as against F. V. Rushton, of New York City, for which Rushton's Cherry Pectoral or Cherry Pectoral Lozenges, or any other use of the name to deceive the public. This decision settles beyond dispute for all dealers who sell any similar articles.—Port Jefferson (L. I.) Leader.

IMPORTANT TO MOTHERS.

MRS. WINSLOW'S SOOTHING SYRUP is the only thing that mothers entirely depend upon for their children, and it never disappoints them. It relieves at once all the stomach pains, and cures regulates the bowels and gives rest, health and comfort to mother and child. During the process of teething its value is incalculable. It softens the gums, reduces inflammation and allays all pain, thereby giving rest to the child, and comfort to the mother. Twenty-five cents a bottle.

THE GREAT PAIN RELIEVER.

Brown's Household Panacea, which has wrought such wonders to a purely vegetable preparation. It cures Cramp in the Limbs and Stomach, Rheumatism, Dysentery, Toothache, Sore Throat, Bilious Colic, Cholera, Burns, Sprains and Bruises; and all kindred maladies. For internal and external use it has cured the above complaints in thousands of cases. There is no mistake about it—try it. Sold everywhere. Twenty-five cents a bottle.

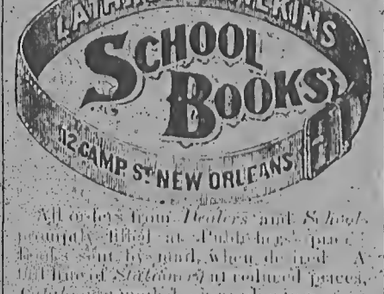
MUCH SICKNESS

Undoubtedly with children, attributed to other causes, is occasioned by Worms. BROWN'S VERMIFUGE COMFITS or Worm Lozenges, although effectual in destroying worms, can do no harm to the most delicate child. This valuable remedy has been successfully used by physicians and found absolutely sure in eradicating worms, so hurtful to children. Twenty-five cents a box.

YOU CAN BE HAPPY

If you will stop all your extravagant and wrong habits of tobacco, snuff, opium and whiskey, by purifying your blood and system with Dr. Marshall's Indian Vegetable Pills. Sold by druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily to be the only preparation that will not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants with become chafed with a surety of immediate relief. Removes all eruptions. Price 50 cents and $1 per box. Sold by druggists, and at depot, 647 North Sixth street, St. Louis (Lindell Hotel).



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Alabama Conference Female College,

TUSKEGEE, ALABAMA.

THE first session of the next scholastic year will open on

MONDAY, SEPTEMBER 1, 1879.

Twenty-five dollars will defray all the regular expenses of board, washing, tuition and fuel and incidental fees for the literary departments for one scholastic year. We offer no extra charge for languages, calisthenics, drawing and vocal music in class. We offer good advantages in music and art. We spare no labor nor expense in taking care of the health of our pupils. We have employed the most competent and faithful teachers within the range of our knowledge. We return thanks for the liberal patronage of the past three years, and most respectfully solicit a continuation of the same.

For catalogue, address

JOHN MASSEY, President,
TUSKEGEE, ALA.

A FINISHED MUSICAL EDUCATION. THE NEW ENGLAND Conservatory Boston: Employing 70 Eminent Professors. Has a reputation unequaled for furnishing a COMPLETE MUSICAL EDUCATION at merely nominal rates. Year opens September 2d. For prospectus address E. TOURJEE, Music Hall, Boston, Mass.

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SAVE FROM $2.00 TO $10.00
BY BUYING YOUR
RAILROAD TICKETS
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GUEDRY'S
TICKET OFFICE,
31 ST. CHARLES STREET, under St. Charles Hotel, N.
F. E. GUEDRY, Agent.

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(Successors to Darcy & Wheeler and Pierson & Bewes)
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Nos. 13 and 15 CAMP STREET, New Orleans.
Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.
Liberal reduction to Clergymen.
Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to suit.
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THE GOLD MEDAL
PARIS EXPOSITION 1878
WAS AWARDED TO
JOSEPH GILLOTT & SONS
FOR EXCELLENCE IN
STEEL PENS
THE FAVORITE NUMBERS, 303, 404, 170 & 1.
AND HIS OTHER STYLES—SOLD BY ALL DEALERS
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READING CHARTS
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30 numbers in a set. 21x3 inches in size.
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THE VOICE OF WORSHIP
Will be found to contain a large and valuable collection of Church Music in the form of Tunes and Anthems. It is perfectly adapted for Choir Singing School and Convention use, the large number of Songs, Duets, Trios, etc., and its well made Elementary Course.
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The new revised edition of Pinsuti's complete solfeggi, highly and faithfully edited by L. O. Emerson. Price $2 per copy. Sent for examination on receipt of price.

EMERSON'S VOCAL METHOD
by L. O. Emerson, (1 50) is a valuable new book for Vocal Training, containing all the essentials of study, plenty of exercises, and plain explanations, and is nothing more than the larger works on the same subject.

Subscribe Now for the Musical Record, and receive weekly all the news, and a variety of good music, for $2 00 per year.

In Press. White Robes, a charming new Sunday-School Song Book.

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C. H. DITSON & CO., 843 Broadway, N. Y.
J. E. DITSON & CO., 922 Chestnut St., Phila.

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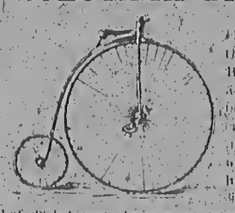
A practical machine for all except the old and infirm. Better than a horse. As safe as any mount. Can be used on any road. Costs little to keep. Can go any speed. Send stamp for price list and twenty hair page catalogue with testimonials and full information.
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NOVELTY
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B. O. WOODS & CO.

YELLOW FEVER.
Infectious germs of disease in clothing or elsewhere will be effectually destroyed by being sprinkled with or immersed in a solution of
GIRONDIN DISINFECTANT,
which has proved itself to be far ahead of any other Disinfectant, and is officially indorsed by the best and most reliable ever known.
Call at Druggists for pamphlet.
Pissnic Chemical Co., New York,
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L. L. LYONS,
FREDERICKSON & HARTE,
Agents, New Orleans.

NEW ORLEANS, Nov. 19, 1878.
The GIRONDIN has been fully tested by the members of the Howard Association during the late epidemic, and the THOROUGH DISINFECTION that it is the BEST DISINFECTANT of the kind that EVER HAS BEEN OFFERED TO THE PUBLIC!
I therefore consider it my duty to recommend its use, not alone during epidemics, but as an article that should be kept in every well regulated household.
E. M. VANDEGRIFF,
President of the Howard Association.

WANTED EVERYBODY TO know that LAPLACE'S IMANTURNI PECTORAL BALM is not a secret preparation, the efficacy of being due to the Indian Turnip, *arisæma triphyllum*. It is highly efficacious for coughs, colds, asthma, and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LAPLACE, Pharmacist, 24 and 26 Elysian Fields street. For sale also at the principal wholesale and retail druggists.
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Keep constantly on hand a complete supply of genuine Homœopathic Medicines, Tinctures, etc., in small or large quantities. Also, Pocket Cases for families and physicians, with or without books. Cases containing 6 vials, $1; 12 vials, $2; 24 vials, $3; 48 vials, $5; 60 vials, $7; 100 vials, $10. Cases for the use of Homœopathic physicians in all climates.
Illustrated Catalogue of Medicines and Cases furnished free upon application.
THIS IS THE ONLY COMPLETE HOMŒOPATHIC PHARMACY IN THE SOUTH.

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BARK & IRON
A combination of the active principles of Peruvian Bark and Iron, forming a very
PALATABLE AROMATIC IRON TONIC,
For the cure of Dyspepsia, Loss of Appetite, Boils, &c.
BILLINGS, CLAPP & CO.,
BOSTON, MASS.
For Sale by all Druggists.

CINCHO-QUININE!
Is superior to Sulphate of Quinine in the same dose respecting its effects, and at half the cost.
CURES FEVER AND AGUE:
does not disagree with the stomach, and may be taken in any quantity without producing that disagreeable sensation, and is also free from any unpleasant effects after taking.
Billings, Clapp & Co., Manufacturing Chemists, Boston, Mass.
For Sale by all Druggists.

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BRINLY PLOWS
BEST & CHEAPEST IN USE
BRINLY, MILES & HARDY
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CASSEBEER'S
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WILL preserve, cultivate, beautify, arrest the fall of, and restore a silken softness to the hair, and will not soil the most delicate fabric. Price, $1.
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DOES NOT BLISTER OR BLEMISH.
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Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Cyrus' Pooh, Paris, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a high pearl like ornament and revivifies beauty. Alkaline Bouquet Powder for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete, comprising many articles impossible to enumerate here, and sold at moderate prices. Prescriptions put up day and night. R. J. MAINGRIA, M. D., Druggist, Pharmaceutist and practical Chemist.

Farm, Garden and Household.

CHURNING. The general principles governing this simple act of farm life, is generally speaking, lost sight of under-hood, some thinking and even arguing that the cream must be aggravated over an length of time, which butter is the result, thinking that science has failed to do with it and that it is the even, so wrapt in mystery that it is past finding out. This, when butter fails to "come" in the time specified time, warm water, saleratus, cold water, hard butter, salt and a great variety of things are added, then it so happens that home-made separation follows. The butter-maker often thinks that if she has hit upon a plan by which the coming of butter can be perceptibly hastened it did any time and a very variegated lot of butter often results.

Let us look at the matter in the light of science, and we shall see that there is nothing so very mysterious about the matter after all. The milk globules are nothing more or less than the oil or butter confined in a membranous covering, and if we bring a microscope to bear upon them we will see them floating around so gaily in the milk.

The object there is but one to be accomplished in churning, is to relieve them of the coverings and without breaking them, cause them to coalesce and form an impact mass, and the more perfect this is done the better is the quality, and the greater the quantity of the butter produced. It is plainly, then, a matter of the greatest importance that a churn be used that will not disturb the granules of fat and that they remain in a solid condition. Although we do not wish to speak derogatorily or in praise of any churn whatever, still if a prime article of butter, and a large amount, is desired motion and friction should never be combined, but motion and pressure instead, and the temperature of the entire mass, should at the same time, be sufficiently high. Right here is a little point in fact that will always be found correct. The higher the temperature of the cream, the quicker butter will come, but good butter and quick churning, seldom if ever go together.

Manufacturers who put sil-ver salted butter are not content with producing a solid mass of butter-al thereby, but they keep the texture of "grain" in view, for they well know that the great secret of high prices rests in having, under the existing atmospheric temperature of seventy degrees, F., and strive to have the whole mass acted upon alike by the repeated action of no or less pressure.

When motion and friction are used, only such portions of the cream as need upon it comes in contact with the instrument. Friction wears off the particles and does its work unevenly. The large globules meet with the most friction and hence their pellicles are worn off first, these gather into lumps before the small ones become churned. If the churning is protracted until the smaller ones come the larger ones become over-churned and assume a greasy appearance from excessive friction.

Again, hot or churn it at too high temperature will have much the same appearance from much working will also bring about the same results, and on the other hand, pressure operates upon large and small globules nearly alike, and those of different sizes come nearer together and amalgamate more perfectly, producing more butter and of a better quality.

Finally, great care must be taken not to make too long a jump, and get way over into the other extreme as when churned at a low temperature, it will be long in coming, and the product too hard. In all these cases the texture and the grain of the butter is spoiled, in fact the case it approaches the condition of pure fat, in the latter case, it being churned too much the butter resembles grease. Many one can tell the difference they are wise. So then, we do not wish the manufacturers of oleomargarine to meet us in market in succession with our own, and we must not only send a prime article to market but make nothing else. Journal of Agriculture.

SHEARING LAMBS. A correspondent of the Country Gentleman writes: "I have been breeding for several years past a grade sheep a cross between the Southdown and Cotswold for the Cincinnati market. Having the lambs to come early in the spring, their wool grows to be large or four inches long before shearing time, and having noticed, by leaving this on that it grew to be very long during the summer months, and they would lie in the shade and pant on account of the excess of wool, while their dams were in grazing, I came to the conclusion to try an experiment, by shearing some, and leaving some unshorn, to see if there would be any difference when spring came. In the spring of 1876 I sheared two, and left the rest from which I received a little over one pound per head, and sold it at twenty-six cents a pound. Well, the result was simply wonderful. Those two that I sheared came up in the fall and looked like my yearlings. They were fat, and while their wool was not quite so long as the rest, it was much thicker, and seemed to grow much faster during the winter than those I did not shear. They stood the winter much better, and by shearing time in 1877, they sheared more wool being very near as long as the others and much thicker, and were much larger and better every way. I was simply surprised. The experiment induced me to try again in 1877, by shearing one half of my flock of lambs, as the result was about the same, and the next spring (1878) I sheared all but two, they being thoroughbred Cotswold rams, and thinking that by leaving the wool on I could sell them together to the fall-ing breeders, but found this to be a mistake, for in the fall I showed these two at the fair, and also some of those that I had sheared, with some that had just been brought from California purpose to show they had been sheared either, and the result was that those that had not been sheared were given the first premium."

BALKY HORSES. A great many horses are made balky by overloading when young, and working too long; pulling a few light loads at first, so as to train the horse to draw and nothing more and when put to heavier work always bear in mind, for two years, at least, that it is a young horse. It is not always the best way to break a young horse along side of an old one; generally the young horse is quicker than the old one and will frequently try to start the whole load along and is discouraged because the old horse gets lazy and will not draw. Horses ought not to be matched as much as to size and color as to temperament. A spirited and slow horse ought never to be worked together. Some they are both are very likely to be spoiled. A great many horses are spoiled by being loaded as heavily when the roads are bad as they do good; the result of the roads is right always to be considered. Never let a horse stand in a soft place with his hind feet when loading if it can be avoided. The hind quarters are a certain element and by which more start the load than the forequarters; the ground is the mechanical if it is soft the feet sink in the horse gives way; this discourages the horse and is afraid; and loses confidence. Use kindness with balky horses. The horse must be encouraged, never discouraged. I have used a whip when driving in carriage or loaded wagon; the result is sufficient. Do not talk to your horse to never gives another to apply. If you do you are likely to have your horse balk when the occasion for it arises. The horse is a study, and the rule is for treating one will not apply to another without modification. It is also necessary that the horse should understand his driver as well as the driver should understand him, but remember you cannot change the disposition of a horse; kind treatment is the best antidote which this fault you may give an opportunity for improvement.

FEEDING TAILLESS'S GOOD. Healthy trees, says an exchange, are quite the exception. Poor, ruined, stunted, half-dead, dying trees are the rule. To a great part of the trees are somewhat better, but even in many such the trees are the weakest features, and not a few the whole are connected with the wrecks of worthless trees rather than furnished with fruit bearing trees in full health and beauty. This is generally admitted, and, indeed, can not be denied; but then, as the old trees produce a few fruits, often of excellent quality, they are allowed to live on from year to year, too often getting from bad to worse. Now, were there no remedy but actual uprooting and replanting there might, indeed, be some fair and feasible excuse for this state of things. There is a simple remedy at hand, within reach of every possessor of the smallest garden. The majority of the trees above described are the victims of starvation. They find nothing to feed upon in the soil, and consequently they become so excessively weak that disease follows on the heels of weakness, and thus they get worse, until death comes and snatches them away. But were they only strengthened in time these same poor trees might become models of health and fertility, and nothing is easier than to strengthen fruit trees, and this is just the very season to do it. All that is need is to go to the farm yard and collect a cart or barrow load or two—according to the number of trees grown—of half decomposed manure, and spread it over the surface of the roots, about two or three inches thick, and leave it there for the Winter and the Summer also, if possible. Every shower will wash a fruitful of food out of the manure, and send it down to feed and strengthen the banished roots; and the latter, finding there is something good on the surface, will hasten up to feed upon it more directly. Not only will existing roots thus be strengthened, but their number will be greatly multiplied. Those, again, finding good supplies of food, will produce other and better roots, which will speedily form a new and better top, and a renovated tree will follow as a natural result of surface feeding or mulching. The surface is, in fact, the only safe place to feed fruit trees with manure. The old cultivators tried mixing the dung with the soil and failed; and modern growers, in their excessive reaction against them borders, have rushed to the opposite extreme of carting their trees altogether, with what results are but too apparent in so many gardens.

A farmer has used the following bone compost for twenty years with the best results: Take one ton of dried bone the finer the better, one fourth of an ox-cart load of good friable soil free from sand and stones, and no matter how wet place a layer of soil and a layer of bone dust of equal thickness upon each other (soil at the bottom) on a tight under cover, having a bushel or two of soil to cover the heap. In forty-eight hours it will be so hot as to hold your hand in. Let it remain to cool, which will begin in a week or ten days. Then shovel over the heap, thoroughly mixing bone and soil. In a day or two it will heat again. Let it remain until it cools, then throw it over in the same manner as before. Throw over every ten days until all moist fire in the heap is exhausted and dogs not ferment.

EARLY MELONS.—Gardeners generally find it difficult to get early melons as they would like. It is the reason that they will not bear transplanting. I have tried a way by which they can be started early and transplanted when wanted. Save all the pasteboard collar boxes, and fill them with the best soil. Any kind of boxes will do; they can be made of wood with bottoms tacked on. After warming the soil, plant the seeds about five to the box. They can now be sunk in the hot bed, or if you do not have one, they can be kept in the house by the stove. When the young plants are large enough they can be transplanted. After making the ground mellow, make a hole the size of the box; then slip out the bottom, and the earth, with the plants, will slip through without being disturbed. This plan will do for other plants beside melons, as cucumbers, etc., the tender egg plant, and some varieties of flowers. By starting plants early in this way, several weeks can be gained.

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LIVER PILLS

FOR THE CURE OF

Hepatitis, or Liver Complaint,

OR DISEASES ARISING FROM

Symptoms of a Diseased Liver.

BEWARE OF IMITATIONS.

The genuine McLane's Liver Pills are prepared by Dr. McLane and wrapper

Scientific.

CENTRE OF THE UNIVERSE.—The search for a centre, about which the universe of countless millions of stars composing the galactic system may revolve, has tempted many investigators, but it cannot be said as yet to have proved altogether successful. Madler calculations from the proper motions of stars in different parts of the heavens sought to locate it among the Pleiades; but some later astronomers have pointed to the Sword of Perseus; Mr. Maxwell Hall has just declined, and informed the Astronomical Society of England, that the universe turns about the South Elbow of Andromeda. The proof advanced is always incomplete, resting on assumptions not generally admitted; and when we remember that the gravitative force exerted by the fixed stars on one another is so small that in keeping the nearest of them from falling to the sun, supposing no counterbalancing attractions, an angular velocity of but one second of arc in eighty years is needed; that the proper motions to be explained are often far larger than this; that the distance of the attracting centre must be many times that of the nearest fixed star; and that the heavens give no sign of any preponderant body or group of bodies to which we may ascribe the enormous attractive power necessary to control these motions—the rashness of many astronomers as to the universal centre seems excusable.—Henry Fairchar.

HEIGHT OF STORMS.—Professor Loomis, in his investigations of the phenomena of storms, has ascertained that atmospheric disturbances during storms do not generally extend more than about a mile above the surface as they pass over New England. From observations made in the same week as at Portland, simultaneously with observations at the summit of Mount Washington, it is found that during the passage of storms the general system of our prevailing winds does not vary materially in instances extended to a height of six thousand feet. The more violent the storm, however, the greater is the height attained by the disturbance. Another point of interest is that the disturbance on the approach of a storm is felt at the surface sooner than at considerable elevations. Professor Loomis thinks, when during the progress of an area of low pressure the system of ascending winds reaches the summit of Mount Washington, the change of wind to the eastward usually begins at the surface stations eleven hours sooner than it does on the summit of Mount Washington." It thus appears that only in the lower portions of the atmosphere do the great storm-movements occur, and they are confined to near the earth's surface.

EXTINCT RACES OF ANIMALS.—The animal remains found in the Rocky Mountains show the gigantic size of the monsters of prehistoric ages. The backbone of one animal is three and a half feet wide, and implies a neck full seven feet in length. The proportions would be sixty feet long. The shape of his head, together with a bill without teeth and expanded nostrils, all seem to indicate a habitat in the waters. Full seventy-five bones and fragments of this animal have been found. Another animal, embedded in a dark matter of rock which was removed with difficulty after much blasting, was fifty feet long. Such were some of the monsters that once roved the waters and trod the Rocky Mountains. They were reptiles, and many of their kinds and species were the same as the lizards of to-day, but regarding the latter it must be remembered that the former were of a gigantic size. Another animal, of which the remains were found in the Rocky Mountains, was the rhinoceros. Its skull is three feet long, with a jaw of proportionate size. Remains of the camel, horse, and elephant have also been found. What causes one class of reptiles must have died, may be imagined. We have seen the skeleton of a crocodile as the unburied reptile, with eight bones measuring nine feet, and probably twenty-five feet high.

Mr. Gentile, a maker of wax images in New York, has constructed what is claimed to be the largest globe in the world, showing the ranges of mountains, water percolations of the surface, and the earth's relief now in existence. Its diameter is nine feet and about nine inches, the scale being one to a thousand. The globe is made of wood. The relief is formed by wax. Mr. Gentile has been two years in perfecting his globe, and Guot, Arrowsmith, Keith, and other geographers have duly bestowed attention thereon.

The following has been published as a new method for staining wood so that the color may be pleasing and permanent under exposure to light and air: A strong solution of permanganate of potash is applied to the surface to about five minutes. The wood is then carefully washed and dried, and afterward polished in the usual way.

Dr. T. L. Phipson says that the purer a water is the better it will dissolve lead, and that even a good spring-water has been spoiled by storing in lead cisterns, being supplied by lead pipes, or passed through a lead pump. Soaps or other protective coatings should not be neglected at the joints with red lead as is usually done.

An important find of bronze coins, varying in several hundred gold and silver pieces, has been made in the neighborhood of Zurich. They date from the first part of the second century, the reign of Trajan. Whose effigies they bear being Adrian, Antoninus Pius, Verus, and Commodus.

Ague Cure

Is a purely vegetable bitter and powerful tonic, and is warranted a speedy and certain cure for Fever and Ague, Chills and Fever, Intermittent or Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, and all malarial disorders. In miasmatic districts, the rapid pulse, coated tongue, thirst, lassitude, loss of appetite, pain in the back and loins, and coldness of the spine and extremities, are only premonitions of severer symptoms which terminate in the ague paroxysm, succeeded by high fever and profuse perspiration.

It is a startling fact, that quinine, arsenic, and other poisonous minerals form the basis of most of the "Fever and Ague Preparations," "Specifics," "Syrups," and "Tonics," in the market. The preparations made from these mineral poisons, although they are palatable, and may break the chill, the moment they leave the malarial soil their powerful drug poisons the system, producing quinism, deafness, ringing in the ears, headache, vertigo, and other disorders more formidable than the disease they were intended to cure. AYER'S AGUE CURE thoroughly eradicates these noxious poisons from the system, and always cures the severest cases. It contains no quinine, nor anything else that could injure the most delicate patient; and its crowning excellence, also, is its certainty to cure, in that it leaves the system as free from disease as before the attack.

For Liver Complaints, Ayer's Ague Cure, by direct action on the liver and biliary apparatus, drives out the poisons which produce these complaints, and stimulates the system to a vigorous, healthy condition.

We warrant it when taken according to directions.

Prepared by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass.

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Fortieth session opens October 1, 1879. Full faculty of experienced teachers. "Howard Method" in singing to be introduced. Music, Art and Literary departments in full operation. No better place for a school; no healthier locality. Health record last year cannot be excelled. Large building; extensive grounds; beautiful for situation; of easy access via Selma, Ala. The very best accommodations; careful and judicious discipline; strong religious influences; and a cultured community. Northern institution in the South. $175 in advance will pay entire expenses for the year. Reputation second to none. Ditto our representation, scholarship, and location. Liberal discount to ministers' daughters. Large increase of patronage last year. Secure rooms at once. Address

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THE FALL SESSION of this institution will begin on Wednesday, September 24. All suitable aspirants for teacher's honors are offered. Charges moderate. Pupils of this Conference pay the tuition for their daughters in regular course. Extras in lieu thereof one-fourth off. Board in private families for one-third off. Board, fuel, lights and washing, $100 for session of ten months. Send for catalogue.

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Andrew Female College,

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THIS celebrated Boarding School for misses and young ladies will enter upon its twenty-seventh scholastic year on September 3.

Faculty experienced and efficient. Course of study extensive and thorough. Buildings commodious and elegant. Location unsurpassed in the South. Health of Cuthbert unsurpassed. Society of Cuthbert refined and cultivated. Charges moderate. Board and tuition in all English and classical studies for the year, washing, lights, fuel, etc., included, $85. Music, vocal and instrumental, French, German, penal sketching, oil painting, fancy needle-work, and other extraordinary branches, $40 additional. Five first-class ministers of the gospel of all denominations in the regular work. College incorporated by the Legislature. The celebrated Swedish system of physical training for girls a specialty. Parents would do well to investigate. For catalogues and additional information address

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This is a first-class Boarding School for boys. The healthfulness of Bocalaton is surpassed. Instruction thorough in all that is necessary to prepare the student for any grade in College or any pursuit in life. Discipline parental. Every personal care of the principal is given to the health, morals and manners of the pupils.

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PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	21	22
New York, choice	15	16
Coffee, ₩ lb.:		
Rio, fair	— —	13¾
Rio, good	— —	14¼
Rio, prime	— —	15
Candles, ₩ lb.:		
Star, best brands	11¼	— —
Corn Meal, ₩ bbl.:		
Choice	2 15	2 25
Cheese, ₩ lb.:		
Factory	6	— —
N. Y. cream and English dairy	9	9½
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	— —
XXX	4 25	4 50
Choice XXX	4 75	— —
Choice family	5 00	— —
Fruits:		
Dried apples, ₩ lb.	3	— —
Dried peaches, ₩ lb.	2¾	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	80	1 50
Grocers:		
Sugar	6	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	17	20
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	55	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3	— —
Ordinary	6	6¼
Fair	6¾	6¾
Prime to choice	7	7¼
Soap, ₩ box:		
XXX Palm	3 50	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow, clarified	— —	— —
White clarified	7¾	— —
Crushed	9¼	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low grade	30	@ 4
Medium	5	@ 6
Good to fine	7	@ 8
Low leaf	18	@ 25
Medium	35	@ 40
Good	45	@ 50
Fine	75	@ 85
Selections	90	@1 00

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	50	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	33	34
Bran, choice, ₩ 100 lbs	57½	60
Hay, ₩ ton:		
Prime	16 00	— —
Ordinary	14 00	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	6	7
Shoulders	4	4½
Sides, clear rib	5¼	5½
Sides, clear	5¾	6
Hams, sugar-cured	11	—
Hams, in barrels	9	10
Mess Pork, ₩ bbl.	9 12½	9 25
Dry Salted Meats:		
Shoulders	3¼	3½
Lard, ₩ lb.:		
Choice, in kegs and pails	7¼	— —
Choice, in tierces and barrels	6¾	6¾

ESCULENTS.

Potatoes, ₩ bbl.	1 85	2 00
Onions, ₩ bbl	2 —	2 25
Apples, ₩ bbl	1 50	2 50
Cabbages, ₩ 100	9 00	10 00

WOOL.

Burry	— —	15
Louisiana, clear	24	25
Lake, clear	24	25

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow-head, per bundle 30 ties and buckles	— —	2 50
Twine, hemp	12	— —

POULTRY AND EGGS.

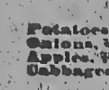
Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	3 00	3 00
Ducks	4 00	4 00
Geese	4 00	4 00
Turkeys	12 00	— —
Eggs, ₩ dozen:		
Western	8	9
Louisiana	22	24

CAN'T PREACH GOOD;

No man can do a good job of work, preach a good sermon, try a law suit well, doctor a patient or write a good article when he feels miserable and dull, with sluggish brain and unsteady nerves, and none should make the attempt in such a condition when it can be so easily and cheaply removed by a little Hop Bitters. See "Truths" and "Proverbs," other column.—Adv.

Two darkies were vaunting their courage. "I isn't 'feared o' nothin'." I isn't," said one. "Dan, Sam, I reckon you isn't 'feared to loan me a dollar." "No, Julius, I isn't 'feared to loan you a dollar but I does hate to part wid an ole fren' forebber."—Knoxville Tribune.

INDIAN CORN BREAD.—One pint wheat flour; one pint Indian meal; two teaspoonfuls Kellogg's Baking Powder; a cup sugar; two eggs; a little shortening; half teaspoonful salt; and a quart of milk or water. It cannot be equaled.



RENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters at 1869 the Centennial and Paris Exposition.

For Superior to

common porous plasters, liniments, the so-called electrical appliances, etc. It is the best known remedy for Lame and Weak Back, Rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster, and see that you get nothing else. Sold by all druggists, price 25 cents.

Mailed on receipt of price by BRANDRA & JOHNSON, 21 PLATT STREET, New York.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Sept. 1, 1879.

COTTON.

Under the telegrams from New York and Liverpool the new year opens with a dull and depressed market. The receipts, mostly new crop, embrace 1,013 bales. Factors are asking 11¼c. for middling, but it has sold as low as 11⅛c.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	10⅞	10⅞
Low middling	11⅛	11
Middling	11¼	11¼
Good middling	11⅜	11⅜
Middling fair	11⅝	11⅝

Sales to-day, 65 bales. Market easy.

Receipts at United States ports, week ending Monday, September 1, 1879.

	Saturday.	Sunday and Monday.	This week, last year.
Galveston	982	1,367	7,118
New Orleans	156	1,095	1,661
Mobile	...	183	1,130
Savannah	194	437	13,243
Charleston	66	108	4,531
Wilmington	4	...	440
Norfolk	5	36	287
Baltimore	...	20	16
New York	...	...	43
Philadelphia	...	34	155
Various	...	...	630
Total	1,537	...	29,512

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 30@10 40	10 50@10 54
February	10 [illegible]@10 52	10 [illegible]@10 62
March	10 [illegible]@10 63	10 [illegible]@10 7
April	10 [illegible]@10 72	10 [illegible]@10 85
May	...	...
June	...	...
July	...	...
August	...	...
September	11 [illegible]@11 [illegible]	12 [illegible]@12 34
October	10 [illegible]@10 [illegible]	10 [illegible]
November	10 [illegible]@10 59	10 [illegible]@10 71
December	9 [illegible]@10 03	10 [illegible]@10 11

Sales, 91,300 bales. Market easy.

A beautiful illustration of the charity which "begins at home and goes abroad" is afforded by the will of the late Mr. William Sloane, of New York. Mr. Sloane was a successful merchant, who did not hesitate to attribute a considerable share of his success to the efficient help of his employees. In acknowledgment of their service, he has bequeathed to them $33,500, in sums varying from $1,000 to $3,000, according to the number of years they have respectively been with the firm. Mr. Sloane's attachment to his church did not allow him to forget its interests. How much his unostentatious benevolence has contributed to them in the past no one probably will ever learn. By his will, however, he distributes $140,000, chiefly among the Presbyterian Boards—the Foreign and Domestic Missions each receiving $30,000—and leaves to his pastor, the Rev. Dr. John Hall, the sum of $20,000.

MISCELLANEOUS.

TUTT'S PILLS

A distinguished physician of New York says: "It is astonishing how universally Dr. Tutt's Pills are used. In my daily rounds, I hear of them not only among the poor, but their virtues are heralded from the mansions of the wealthy and refined. Knowing the inventor from his long connection with the medical profession, I have great confidence in their curative; and of late have often prescribed them with the happiest results in cases where I desired to make a decided impression on the liver."

TUTT'S PILLS
CURE SICK HEADACHE.

TUTT'S PILLS
CURE DYSPEPSIA

TUTT'S PILLS
CURE CONSTIPATION.

TUTT'S PILLS
CURE PILES.

TUTT'S PILLS
CURE FEVER AND AGUE.

TUTT'S PILLS
CURE BILIOUS COLIC.

TUTT'S PILLS
CURE KIDNEY COMPLAINT.

TUTT'S PILLS
CURE TORPID LIVER.

TUTT'S PILLS
IMPART APPETITE.

Dr. Tutt has been engaged in the practice of medicine thirty years, and for a large portion of that time was associated in practice with the late [illegible] of this city. His reputation as a physician and surgeon is national. STRONG PURGATIVE. PURIFY. NO TONIC

PRICE, 25c.
35 Murray St., NEW YORK.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by the proprietors.

WHEELOCK, FINLAY & CO.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES have been made in Consumption, Catarrh, Bronchitis, Dyspepsia, Headache, Neuralgia, and the large class of ailments that come from nervous depression.

LOSS OF VITALITY, forfeiture of constitution, exposure to miasmatic and unwholesome effects of climate, unfitness specially for residence in Southern latitudes, reaction from the malarious influences, and which dooms to premature death and inevitable invalidism.

STRONGLY ENDORSED by the Hon. T. J. D. FULLER, late Speaker U.S. House of Representatives; Hon. S. S. HARTHAN, Hon. MONTGOMERY BLAIR, Postmaster-General; Hon. JOHN T. HOFFMAN, ex-Governor of New York; Hon. H. G. WORTHEN, Hon. MONTGOMERY BLAIR, Postmaster-General; Hon. JOHN T. HOFFMAN, ex-Governor of New York; Hon. H. G. DORMAN, of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials, of most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 112 Girard St., Philada.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Missouri	Louisiana	Wightman	Sept. 10
Indian Mission	Double Spgs	Pierce	Sept. 10
Montana	Willow Creek	Keener	Sept. 10
Kentucky	Richmond	Doggett	Sept. 17
S. W. Missouri	Kansas City	Wightman	Sept. 24
Indiana	Gosport	Kavanaugh	Sept. 24
St. Louis	Fredericktown	Pierce	Sept. 24
Columbia	Willow Creek	Keener	Sept. 24
Louisville	Madisonville	Doggett	Oct. 1
Tennessee	Murfreesboro	Paine	Oct. 8
Pacific	Sacramento	Keener	Oct. 8
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss.	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Religious Notices.

DISTRICT CONFERENCES.

MISSISSIPPI CONFERENCE.—*Notice.*—The Brandon District Conference has been changed from Lake to Brandon, and will be held in connection with the Brandon Camp Meeting, September 18-21. The opening sermon will be preached by Rev. C. McDonald, September 18, at eleven A. M. Recording stewards are requested to take or send their Quarterly Conference Journals to the seat of the Conference.

32 WILL B. LEITH P. E.

CAMP MEETINGS.

THE annual camp meeting at China Grove, Ala., will begin on Friday night before the first Sunday in October. Ministerial brethren are cordially invited, and will be cared for. For the accommodation of those preferring it, entertainment can be had on moderate terms at the Camp Ground Hotel. Public boat and sails for taking care of stock at reasonable rates on the ground. (36) E. McTYEIRE, P. C.

TO THE BRETHREN OF THE SEASHORE DISTRICT.—Bro. Ellis has appointed me to collect money to build a district parsonage tent on the camp ground. I want $200. I want a good house. Let me hear from you. Send me Address: Ocean Springs, Miss.

36 INMAN W. COOPER.

THERE will be a camp meeting at New Hope Camp Ground, DeKalb circuit, Mississippi Conference, commencing on Friday before the second Sunday in October, 1879.

36 A. B. NICHOLSON.

THE Spring Creek camp meeting, Alexandria district, will begin on Friday night before the second Sunday in October, 1879, and end the following Wednesday night. There is a boarding tent on the ground, and there will be on sale beef, rice, meal and corn. Come prepared to take care of yourself in the way of luxuries.

35 SILAS H. COOPER, P. C.

THE camp meeting at the Rutledge camp ground will commence on Friday night before the fourth Sunday in September. Ministers are earnestly requested to attend. The camp ground is situated two miles from Rutledge, the county site of Crenshaw county, Ala. The meeting will be strictly on the self-sustaining plan. Let those who read understand.

35 WM. D. OWENS.

THE Oktuppa camp meeting at Bethel Church, Oktuppa mission, Alabama Conference, will begin on Friday night September 19, on the self-sustaining plan. Ministers of the gospel, both itinerant and local, are invited to attend, with the assurance that they will be well cared for. Our pastor, A. J. Triggs, will have charge of the meeting. (35) C. W. MOODY.

OUR camp meeting at Mount Zion, Hayneville circuit, Louisiana Conference, commences the fourth Sabbath in September, commencing the Thursday before. Preachers are requested to attend. Plenty of people to preach to. A good preacher's tent, and all necessary accommodations. (35) JOHN A. MILLER, P. C.

LOUISIANA CONFERENCE.

DELHI DIST.—FOURTH ROUND.

Wimsboro' circuit, at Magnolia	Sept 20, 21
Lake Providence and Mollsich, at Pecan Grove	27, 28
Mount Pisgah, at Bunch Prairie	Oct. 4, 5
Oak Ridge, at Oak Ridge	11, 12
Bastrop, at Bastrop	18, 19
Lee Grove, at Bartholomew	25, 26
Transylvania, at Wesley	Nov. 1, 2
Rayville circuit, at Rayville	8, 9
Trenton circuit	15, 16
Floyd circuit, at Floyd	22, 23
Monroe and Delhi, at Delhi	29, 30
Whitehall and Terre Noire chapel	Dec. 6, 7

35 B. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Vermilionville and Pinpemine Bridge, at Vermilionville	Oct. 4, 5
Lake Charles	18, 19
Sugartown	25, 26
Thibodeaux	Nov. 1, 2
Abbeville, at Prairie Creek	8, 9
Patterson ville and Morgan City, at Morgan City	15, 16
Franklin	22, 23
New Iberia	29, 30
Opelousas	13, 16
Washington	22, 23

34 J. D. HARPER, P. E.

ALEXANDRIA DIS.—FOURTH ROUND.

Pineville and Colfax	Oct 18, 19
Centreville	27, 28
Columbia	25, 26
Harrisonburg	29, 30
Holly Island	Nov. 1, 2
Montgomery	8, 9
Alexandria	15, 16
Spring Creek	18, 19
Hayneville	22, 23
Shumport	29, 30

35 C. KEENER, P. E.

NEW ORLEANS DIS.—FOURTH ROUND.

Algiers	Sept 14
Morgan's Reel	21
Lafourche	28
Louisiana Avenue	October 5
Felicity Street	12
Plaquemine and Grosa Tete, at Port Allen	26
Carondelet Street	Nov 2
Baton Rouge	16
St. Charles Avenue	23

35 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Ellisville, at Hopewell	Sept. 13, 14
Enon, at Enon	20, 21
Moss Point, at Moss Point	27, 28
East Pascagoula, at Salem (camp meeting)	Oct. 4, 5
West Pascagoula, at Mount Pleasant	11, 12
Covington, at Covington	11, 12
Amite City	18, 19
Roberts mission	22
Scranton	25, 26
Whitestone	Nov. 1, 2
Pearlington, at Lizetown	8, 9
Wolf River	15, 16
Cedar Grove	22, 23
Mount Carmel	29, 30
Wesville	Dec. 6, 7

35 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit	Sept. 20, 21
Silver Creek	27, 28
Yazoo City	Oct. 4, 5
Dover circuit	11, 12
Trinidad circuit	18, 19
Brownsville circuit	25, 26
Raymond circuit	Nov. 1, 2
Jackson circuit	8, 9
Madison circuit	15, 16
Sharon circuit	22, 23
Camden circuit	29, 30
Canton station	Dec. 6, 7
Jackson station	13, 14

35 F. M. FEATHERSTUN, P. E.

WOODVILLE DIST.—FOURTH ROUND.

Jackson and Pipkin's Chapel, at Jackson	Sept. 20, 21
East Feliciana, at Olive Branch	27, 28
Wilkinson, at Macedonia	Oct. 4, 5
Amite, at Salem	11, 12
Magnolia, at Magnolia	18, 19
Woodville	24, 26
Buffalo	Nov. 1, 2
Bayou Sara, at Bayou Sara	8, 9
Clinton	15, 16
East Baton Rouge at Bethel	22, 23
Livingston, at Port Vincent	29, 30
Wirnas	Dec. 6, 7
St. Helena, at Greensburg	13, 14

33 JAS. A. GODFREY, P. E.

NORTH ALABAMA CONFERENCE.

DECATUR DIST.—FOURTH ROUND.

Littleville, at Inland	Sept. 6, 7
Russellville, at Russellville	13, 14
Mount Hope	20, 21
Moulton	27, 28
Antioch	Oct. 4, 5
Danville	11, 12
Hartsell	18, 19
Somerville	25, 26
Leighton, at Leighton	Nov. 1, 2
Courtland, at Courtland	8, 9
Trinity, at Hillsboro	15, 16
Decatur	22, 23

33 W. R. KIRK.

CHINESE CONVERTS.—Are Christians won from heathenism earnest, faithful, spiritual Christians, such as are found in the churches at home? At the London Conference on Missions the Rev. W. Fleming Stevenson answered this question, so far as China is concerned, from observations made by himself. He first showed how little Chinamen can gain by becoming Christians. At best, if they become helpers, they can only receive a very small salary, hardly sufficient to keep them alive; while, on the other hand, they lose the companionship of their friends and become outcasts, and have difficulties in their business which they never had before. In a worldly point of view they are losers, rather than gainers, in becoming Christians. But, says Mr. Stevenson, they take all this joyfully, and freely hazard their lives for the gospel. "They can cut off our heads," remarked some Chinese Christians to Mr. Stevenson; "but they cannot behead Christ." There are many noble women among the converts. One who went to a missionary hospital became a convert while an inmate. When she left, she found her husband's home closed to her. For some years she was shut out; but she did not despair nor give up her religion. Finally she induced her husband to accept the gospel, then her son, and others of her relatives, until eleven in all were converted. In conclusion, Mr. Stevenson says: "I have found nowhere in Christian lands men and women of a higher type than I met in China—of a finer spiritual experience, of a higher spiritual tone, or a nobler spiritual life. Where missions show such fruit, they are beyond the impeachment of producing shallow and transitory impressions; and I came away with the conviction that there are in the native churches in China not only the elements of stability, but of that steadfast and irresistible resolution that will carry over the whole empire to the new faith."

A rurallist seated himself at a restaurant table yesterday and began upon the Bill of fare. After keeping these waiters nearly an hour employed in bringing dishes to him he called one of them to him, heaved a sigh and whispered as he spread the bill of fare before him, and pointed with his finger: "Mister, I've et to thar, and it"—moving his finger down to the bottom of the page—"but it aint agin the rule I'd like to skip from that to that."—Indianapolis News.

MISCELLANEOUS.

PRICE REDUCED TO 25 CENTS. The Greatest discovery of the age is DR. TOBIAS' CELEBRATED VENETIAN LINIMENT. Thirty-two years before the public and warranted to cure Diarrhea, Dysentery, Colic and Spasms, taken internally; and Croup, Chronic Rheumatism, Sore Throat, Cuts, Bruises, Old Sores, and Pains in the Limbs, Back and Chest, externally. It has never failed. No family will ever be without it after once giving it a fair trial. Price 25 c. DR. TOBIAS' VENETIAN HORSE LINIMENT, in Pint Bottles, at $1 00, is warranted superior to any other, or NO PAY, for the cure of Colic, Cuts, Bruises, Old Sores, etc. Sold by all druggists. Depot: 42 Murray street, New York.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in New Orleans who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while the exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; $1 to accompany the order and balance to be paid when machine is delivered.

327 Tinsly Street,
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PATTERNS.

18 CANAL STREET,

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These Patterns are in various sizes and put up in illustrated envelopes, on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

New Basques, Polonaises, Princess Dresses, Walking Skirts, Trains, etc., for Ladies' and Children's Dresses, also Boy's Clothes; Gentlemen's Underwear, Infant's Patterns, etc., furnishing economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 40c.

Send for catalogue, with directions in English, French, German and Spanish; which is furnished free on application.

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NEW BASQUES, POLONAISES, PRINCESS DRESSES WALKING SKIRTS, FRAMES, ETC., FOR LADIES, MISSES AND CHILDREN'S DRESS.

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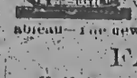

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YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk will leave, positively as above. For freight or passage apply on board or to

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LYNCH & GOMIEN,

Manufacturers of Pianos,

1321 BROADWAY, cor. 35th Street,

NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21, 1870.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect and is admired by all who have seen and heard it, for its fine tone, delicacy of touch, and beauty of finish. Many good judges and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We cursel ves are charmed with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN H. E. SHERMAN,
215 I Street.

St. James, December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very first I have had and saw. I think the touch and brilliancy of tone required to perform in the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WINNER,
Professor of Music, St. Mary Jefferson College, St. James, La. (Convent, P. O.)

From St. Vincent's Priory, Beatty, P. O., Westmoreland County, Pa.

Messrs. LYNCH & GOMIEN:

Gentlemen—The two Pianos have safely arrived, and on their first day of being here have reached a position of honor much above that for which they were originally intended. For, notwithstanding their humble walnut) dress, they have been put into the music alcoves of rich rosewood cases had yielded them their place. This, instead of serving the pupils at their practice, they will be used by the professors at music lessons and occasional performances.

From this it is evident that the instrument you sent on did not only meet, but by far surpass, my expectations. I find their tone rich and melodious, their action precise in degree, not, as I know of, surpassed. Very respectfully yours,

IGNATIUS TRUEB, D. S. H.,
Director of Music.

$500. MADE IN 87 DAYS. CAPA LOGUE PIECE. Buckeye Novelty Co., Cincinnati, O.

W. C. SHEPARD & Co.,

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AND HOUSE FURNISHING EMPORIUM.

CHINA, SEMI-CHINA AND IRONSTONE DINNER SETS,

Viz.: 12 Dinner, 12 Breakfast, 12 Tea, 12 Fruit, 12 Entree Plates, 12 Tea, 12 After-Dinner Cups and Saucers, 1 Slop Bowl, 1 Gravy Boat, 2 Dishes, with Tops, 2 Vegetable, 4 Meat Dishes, 1 Salad Dish, 2 Pickle Shells.

Variety Novelties in House-Keeping.

TEA SETS all prices and quality.

GOBLETS, TUMBLERS, BOWLS, CAKE-STANDS, BERRY SETS, CASTORS, KNIVES, FORKS, SPOONS, LADLES, WAITERS.

CHAMBER SETS White, Band, Fancy—all prices.

TIN CHAMBER SETS, FOOT TUB, WATER CARRIER and SLOP JAR, REFRIGERATORS, ICE CHESTS, WATER COOLERS, CREAM FREEZERS, COAL OIL STOVES, LAMPS, CANS 10 to contain 50 gallons of oil, BRUSHES, WOODWARE, TINWARE, PEARLED WARE, FANCY VASES, MOTTO CUPS, MUGS, FLOWER GLASSES, CLOCKS, LOOKING GLASSES, CHANDELIERS.

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25, NEW ORLEANS, THURSDAY, SEPTEMBER 11, 1879. NO. 37.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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To all Ministers of the Gospel and widows of deceased traveling preachers:

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RULES OF ANGELS.

BY BRET HARTE.

Below the pearl, whose long-forgotten quality
Still is the wide expanse,
Taking the outer twilight of the Present
With color of romance.

I hear you call, and see the circle sending
Circle on circle and wave and sand.
As down the coast the mission voices blending
Girdle the heathen land.

Within the circle of your incantation
No right of mill-row falls,
No line encroaches, nor land nor low ambition
Taxes the sentry walls.

Even in the swell of your land-waves receding,
Leaving the farther past,
The shouting flow of Spanish glory,
The sunset dream and last

Before me the solemn Alhambra vision towers,
The walls impending,
The wary sentry, der to pale earth clerking,
The jeweled bayonet of snow.

Once more I see Portia's cross a-shining
Above the setting sun,
And past the heathland, northward slowly drifting,
The freighted galleon.

Once more I see the cowled and robed Masses
Round the fallen dead
Of sinking lodge that mixed with twilight masses,
The upholstered bed;

Your writers kneel and falter in the dark hours
Brisk letter, and memorial;
And, o'er and over, like the Host descending,
The sun sinks from the hills.

—Catholic.

NEWS OF THE WEEK.

DOMESTIC.

SUNDAY, Miss., Sept. 1.—The Septembrist body of the Circuit Court of Kemper county adjourned to-day, Judge Hinton Presiding. There are cases of [illegible] before them, when [illegible] Sabers, Henry Lackey, Hamilton Hogan and Sterling Lackey, all white men, charged with the murder of W. W. Chisham, Miss Chenault's Chisholm, P. Gilmore, on the night of April 7th, will be commenced.

The prosecution will be conducted by District Attorney Thomas J. Lloyd, assisted by Stewart L. Woodford, of New York, ex-Attorney General Morales, of Louisiana, and ex-Governor Ben Wade, of Jackson, Miss. Over two hundred persons, mostly women and children, will be called. Quite a number of citizens of Kemper county are interested in the trial, which is looked for with great interest by the people of the county.

MEMPHIS, Sept. 4. The Carondelet Away Club, of Mobile, Ala., have authorized the Howards to draw on them for $500.

BALTIMORE, Sept. 5. The will of the late Thomas Wilson, retired merchant, a capitalist of this city, who died Monday, was filed for probate in the Orphans' Court to-day. Among other bequests, he makes the following: Five thousand dollars each to the Home of Friendless, Orphans' Asylum, Boys' Home and Friends Society, half a million to found and endow "Thomas Wilson Sanitarium for Children and the Poor," and two hundred thousand in addition to the society already existing for the aid of the poor.

ST. LOUIS, Sept. 7. The Colored Refugees Board held a meeting last night, at which reports were made going to show that there has been a little falling off in the negro immigration Northward, and that the numbers may be expected to increase after the crops are gathered. Members of the board state that the better class of colored people are coming, and that the demand for hands here is more or less active, and so general as it has been. Many of the later immigrants are from "settlements remote from the river.

MEMPHIS, Sept. 5. The following telegram was received this morning:

NEW YORK, Sept. 5. To W. J. Smith, Acting President of the Howard Association, Memphis: I send you by telegraph $5000 to aid the Howard Association. I am certain generous people throughout the country will contribute liberally to aid your stricken city. At any rate keep on at your noble work till I tell you to stop and I will foot the bill. What are your daily expenses? Answer.

JAY GOULD.

MEMPHIS, Sept. 6.—Seventeen cases in all—9 white and 8 colored—were reported to the Board of Health to-day. Among the number were Henry Kempf, H. L. Rembert, Thomas J. McGuire, and John H. Hood. Four additional deaths have occurred: Margaret Hines, Belle Miller and two colored. Total number of new cases reported for the week 152, whites 78, colored 74; total number to date 1075; total deaths from yellow fever for the week 13, whites 33, colored 10; total deaths to date 272.

MEMPHIS, Sept. 8.—Twenty-five cases in all—11 even white and ten colored—were reported to the Board of Health to-day, among the number Col. Jas. S. Prestidge, Miss Penn Prestidge, Rev. Father Chrysostom Blanke and C. H. Shaw, Jr. Two additional deaths have been reported—Emma Zimmerman and one colored.

At a meeting of the Committee of Safety held this evening, resolutions in opposition to the No. 6 of the State Board of Health, referring to guning and burning the cotton will in the infected district, were passed by a vote of 5 to 1. Weather clear and pleasant.

WASHINGTON, Sept. 8.—The National Board of Health to-day received information from Morgan City, Louisiana, that there has been one death there from yellow fever.

NEW YORK, Sept. 8.—Three new patients from the steamer City of New York, from Vera Cruz, were admitted to the quarantine hospital to-day, making the total number of yellow fever patients now there 11.

PORTLAND, Sept. 8.—Eighty-two votes give Garcelon 6,607, Garcelon 6,653, Smith Fusion against Dockham 6,253, Smith Republican 6,284, Garcelon 6,284, Smith 6,285. The Republican majority this year is 2,220, against a majority last year of 2,205. The Republican increase over vote is about 20 per cent, which indicates 67,000 in the State, while the opposition gain is 15 per cent, indicating 70,000.

NEW YORK, Sept. 8.—The taking of evidence in the trial of Henry L. Gray, for the murder of Cornelia Collision, on April 29, 1877, began at 9 o'clock this morning. Seventy witnesses, thirty-two for the State and thirty-eight for the defense, were sworn, Talmadge, and excluded from the court room.

SAN FRANCISCO, Sept. 8.—The complete count in the city gives the following result: Wm. Kirkpatrick, Mayor, Sheriff, Auditor, Treasurer, Tax Collector, Public Administrator, Surveyor, District Attorney, City and County Attorney, Police Judge, nine Supervisors, five members of the Board of Education, and the Railroad Commissioners, as heretofore elected.

The Republicans elect Assessor, Recorder, Coroner, County Clerk, Superintendent of Schools, Superintendent of Streets, eleven Supervisors, seven members of the Board of Education and amending the State Constitution. Davis, Solomon, Tay, Judges elected. Mayor Kalloch and part of Supervisors elected. Others are elected by majorities so small that an official count may result in some changes.

FOREIGN.

ROME, ITALY, Aug. 20.—Sclopis first has created immediately to the Papal college the red cloth.

HAVANA, Sept. 4.—Advices from Hayti are to August 20. The island continues in a disturbed and feverish state. The Liberals expelled two Haytian war steamers August 17. The Provisional Government of Portau-Prince sentenced to death fourteen officers at Gonaives, and after a bloody struggle the town took fire. Two thirds of the town were destroyed, the remainder was pillaged. After leaving Gonaives, Boyer Bazelais, with his adherents, embarked for Jeremie, which has pronounced in his favor, and where he intends to make a stand. Jean Montgomery, aided by the Haytian steamer Port-au-Prince, has proclaimed the town of Cape Haytien. The Haytians have thus been deprived of their two strongholds in Northern waters and Cape Haytien. The country is in a fearful condition and the days will show how the struggle will end.

HAVANA, Sept. 4.—Seventy-eight deaths from yellow fever reported to-day, a decrease of seventeen from the previous week.

LONDON, Sept. 5.—Sir Garnet Wolseley left Gravesend in the Cunard steamship Gallia, for Halifax, accompanied by his wife and three children. His grandmother, two of his sons and Hamilton Aide, his private secretary, also sailed in the Gallia. Sir Garnet will proceed to Ottawa, where he will be received by the Governor General, Lord Dufferin, and will be the guest of Lieutenant Governor Archibald, of Nova Scotia, during his visit to Halifax. Sir Garnet will return to England in October.

LONDON, Sept. 5.—Intelligence communicated by the Indian officers to the effect that the attack on the British Embassy at Cabul was commenced by three Afghan regiments, which were joined later by nine others.

The Viceroy of India telegraphs, on the 3d inst., that Gen. Roberts will reach Peiwar from Simla in five days from that date, and will take command of the rapidly advancing force. Gen. Stewart has been ordered to hold Candahar and threaten Ghuznee if necessary.

The Ameer writes that the troops at the first outbreak, after stoning the officers, assured for the British Embassy and sacked it. Several volleys were fired from the Embassy in return.

A second letter from the Ameer, dated Sept. 7, says: "Thousands assembled to destroy the British Embassy. Much the was lost on both sides. Twelve hundred have been besieged all day yesterday up to now. I have no certain news of the envoy, whether he was killed in the quarters or captured."

LONDON, Sept. 8.—The standard's correspondent at Bombay asserts that symptoms of discontent have been noticed at Cabul for some time. The bearing of the population toward members of the Embassy has been certain. The fore defending the Embassy, numbered seventy-nine. They fought with the greatest bravery. It is said the Ameer's son was fatally injured, and a large number of officers were killed. After the Embassy were fired, the survivors rallied and defended themselves desperately, but all were killed, including Major Cunaghani. Intense excitement prevails throughout India. It is believed at Paris and Vienna that the outbreak is due to Russian intrigue.

A Revolution at Oneida.

THE COMMUNISTS SAID TO HAVE ABOLISHED THEIR SYSTEM OF COMPLEX MARRIAGE.

ONEIDA, N. Y., Aug. 28.—A remarkable manifesto was issued yesterday by the Oneida Community. A few days ago Mr. J. H. Noyes, the President of this Community, submitted a proposition for the abandonment of complex marriages. He proposed that this practice, which has brought so much odium upon the Community, should now be abandoned, "not as renouncing a belief in the principles and final success of that institution, but in deference to the public sentiment which is rising against it." He further proposed that in abandoning this system the Community should place itself not on the platform of the Shakers on the one hand, nor of the world on the other, but on St. Paul's platform, which allows marriage, but prefers celibacy, and that after this change the Community would continue to hold its property in common, live together like a common household and eat at a common table, have a common children's department, and continue their daily evening meetings and all their present plans for moral and spiritual amusement and improvement. This proposition was considered by the Community in full assembly on the 26th and was accepted, and from the present date the Community will consist of two classes of members, celibates and the married, who will act upon the principles of monogamy.—New York Graphic.

FIELD NOTES.

NEW SITE, ALA., Aug. 28.—We have just closed our third protracted meeting. Two to five local preachers assisted in the meeting efficiently. Such men are invaluable on a circuit. The Lord met with us in great power. Sinners were converted, backsliders reclaimed and greatly edified. Notwithstanding the weather was fair, and the fodder pulling, we had good congregations all day.

R. N. LEPRETTER, P. C.

GREENWOOD, FLA., Aug. 29.—Since my last communication I have held a series of meetings at three points in the Greenwood circuit, viz: Greenwood, Camp Bolton and Mt. Zion, which resulted in nineteen accessions to the church and a goodly number of conversions, and a general revival of the church. Have five more meetings to hold yet. Finances tolerably good. Crops not very flattering; that is corn and cotton.

H. P. GLENN.

EUFAULA, ALA., Sept. 2.—We are now in the second week of a protracted meeting, and are praying and working for better days. No conversions to report to-day, but the pulse of trade is quickening. Several organizations and re-commodious houses have been recently completed. We are having plenty of rain, but good health abounds. All the pastors, except myself, absent during the summer. One has returned. The rank summer list is ours.

J. W. JENKINS.

EUFAULA, ALA., Sept. 3.—Within four weeks I have been in Russell, Barbour, Henry, Dale and Pike counties. Crops short everywhere. Cotton, especially, has suffered from rain, rust and boll worms. The preachers on this district are all at work. Several good meetings are now in progress. I think we will report five hundred conversions on the district this year. We had a good District Conference; the largest I ever saw; over one hundred members present, and a refreshing season spiritually. We have two camp meetings yet to hold, and hope for good results.

E. B. CRAWFORD.

WEST POINT, MISS., Aug. 26.—The people of West Point are enjoying seasons of refreshing from God's presence. We have held four protracted meetings with good results. Fifty have been added to the Church since Conference. Others are expected to join soon. Crops are tolerably good.

M. C. CARLISLE, P. C.

VICKSBURG, MISS., Aug. 30.—We have just closed a meeting at Bethel Church (better known as Red Bone), Warren circuit, Vicksburg district, of six days' continuance, with the following results: Fifteen accessions, and a many conversions, with the membership much revived, and the whole community impressed with the power and influence of the gospel. I am glad to state the whole charge is in a flourishing condition, and finances gradually improving.

L. W. WILLIAMS.

CAMDEN, MISS., Aug. 30.—My work consists of two churches: Camden and Scotts Chapel. The people are pleasant and intelligent, and know how to appreciate their pastor. Corn crop injured by dry weather. Cotton promising. At Scotts Chapel we have had a most joyous revival. The whole church seemed to enjoy the sweet influences of the Holy Spirit, and partake of the spirit of our Master. A number resolved to seek a higher Christian life. Six were added to the church.

W. D. HOSKINS.

MORTON'S FORK, MISS., Aug. 31.—Meeting just closed at Beech Grove. Twenty-two accessions and thirty conversions. Church wonderfully blessed. Seven promised to erect new family altars. Community stirred.

W. W. HOPPER.

PLANTERSVILLE, LA., Aug. 29.—We closed a meeting at Schumannhall, on the eighteenth of July, resulting in eighteen accessions, quite a number of conversions, and the church greatly revived and built up. Rev. J. M. Madison assisted me. My effort meetings are nearly over. So far they are a success. The Lord has surely come to Zion in this section. Crops above an average. Health continues unusually good. Our meeting at Bartholomew commences to-morrow.

J. M. MCKEE, P. C.

Notes from Nashville.

The last day of August and the first day of September are memorable days in our calendar. At the ringing of the Vanderbilt bell, in the afternoon of Sunday, a large congregation assembled in the chapel of Vanderbilt University to join in the opening service of the fifth session of Vanderbilt University. As the choir was not reorganized, some of the singers in Nashville *discoursed* a couple of exquisite pieces, which were highly appreciated by those whose ears have been trained in that direction—the voice of Mrs. Craig reverberated, as that of her brother-in-law, Mr. Dorman, thundered through that beautiful gothic edifice. But when Old Hundred and Coronation were sung then,

I sing the mighty power of God,
The boundless skies proclaim,
A whole assembly worship Thee;
And saints shout the name—

And what is there so entrancing as the voices of a large congregation blended in holy song?

The preacher on the occasion was the Rev. Edward Wadsworth, D. D., presiding elder of the Mobile district. The doctor is at home in universities and colleges, having spent many years of his life in professorial and presidential chairs of several institutions of learning. He delivered a masterly discourse—Christian Citizenship—applying it in a pointed and impressive manner to the special occasion. As the doctor opened his theme one fact, indeed, that it is something great to have one's conversation (citizenship) in heaven!

When God makes up His last accounts
Of natives in His holy mount,
'Twill be an honor to appear
As one new-born and nourished there.

Dr. Wadsworth was stationed in Nashville over a quarter of a century ago, and it was delightful to see how the older people gathered around their old pastor to revive the memories of the past. He preached for them again, on Sunday night, in McKendree. My house was greatly honored in having the doctor as a guest.

BREAKING GROUND FOR NEW WESLEY HALL.

Through the munificence of Mr. William H. Vanderbilt, son of the late Commodore, provision has been made for the erection of a costly and commodious edifice for our Biblical Department. The ground was broken on Monday afternoon, September 8. At the ringing of the university bell, notwithstanding the pluvious condition of the heavens and earth a goodly company assembled on the ground.

[illegible] under the sky of lead.
The God that made both sky, air, earth and heaven.

"Arlington" never sounded so sweet to me as when sung for a thousand tongues to sing" rolled over the campus in its cheery notes. Dr. Wadsworth offered a most impressive prayer, which made us feel that that was holy ground. Chancellor Garland, in a few well-considered sentences, stated the object and origin of the enterprise. Student Sims being called out stated the advantages the boys had derived from this department of the university, and how deeply they felt indebted to the Vanderbilts for their munificence. The Rev. D. Young made a felicitous speech, referring to the history of the university and to the good a ready demon supplying well-trained ministers in Conferences extending from the Pacific to the Atlantic.

Bishop McTyeire now took the stage in hand, and solemnly pronounced [illegible] The Bishop accompanied the divine sentiment with the symbolical act of breaking ground with the spade. The first cast of earth upon the dean of the Biblical Department to do likewise, which he did, accompanying the act with the [illegible] name of our God we will set up our banners." He was followed in like manner by professors, trustees, the editor of the Western Methodist being one, Dr. Young and others, students and visiting ministers. A few well-timed remarks by the Bishop, the doxology and benediction, closed this solemn and unique service.

The corner stone is to be laid this same month, so that during the winter and the new Wesley Hall it is hoped, will be ready for dedication at the opening of the next session. Immediately after the close of this ceremony Dr. Wadsworth took leave of us, to return to his district. Seldom has a visit of the kind been more satisfactory to those visited or the visitor. As Dr. Wadsworth is on the train send you the following item, Mr. Editor, for the truths of which I can vouch; it is no unwritten tradition.

"WONDERFUL COINCIDENCE.

"The following narrative is full of interest in every point.

"About the year 1850, a beautiful church, named Watson's Chapel, was dedicated, in Greene county, Alabama. The congregation was very full, consisting largely of intelligent and wealthy people. A fine looking gentleman occupied a chair in the altar on the south side of the church, whose manner was decorous. The sermon was preached by the Rev. Dr. E. Wadsworth, of the Alabama Conference, of the Southern Methodist Church. It was founded on John iv. 24. While the preacher was stringing forth the doctrine of God's omnipresence the gentleman above mentioned sent forth a piercing and terrible yell, and fell to the floor in a fit. The congregation was highly excited, and their consternation was increased when our God we will set up our banners." He was followed in like manner by professors, trustees, the editor of the Western Methodist being one, Dr. Young and others, students and visiting ministers. A few well-timed remarks by the Bishop, the doxology and benediction, closed this solemn and unique service.

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"Note the coincidences. The same preacher was preaching on the same text, and while urging the same doctrine two gentlemen in the same position relative to the pulpit utter alarming shrieks and fall down in fits!"

The writer of that understands what he says and when of the affairs "it is the testimony." Who can explain the "wonderful coincidence?" Dr. Wadsworth has a very solemn and pointed address in the pulpit. When the idea of God's omnipresence is brought distinctly, articulately and pointedly to a man's conscience it is no marvel that he is overpowered by the tremendous thought! That is what gives such an amazing power to Psalm xxxix. Take down your Psalter, and read it aloud very deliberately. Then take Dr. Watson's version of it in which stanza 5, 10, 11 are especially, solemn and epigrammatic refrains.

Oh may these thoughts possess my breast
Where'er I rove, where'er I rest,
Nor set my wicker pass to age
Obscene to sin, or God is there!

THOS. O. SUMMERS.

NASHVILLE Sept. 2, 1879.

The Geysers of California.

We started from the beautiful town of Santa Rosa, in Sonoma county, and, after a fifty-two mile horse-wagon trip over the mountains, arrived at the Geyser Hotel. The drive led us through one of the richest and richest valleys of California. Grain fields were in a radiant, wave on every hand, and some fine dwellings set in the front, and some in the midst of the fields surrounded by cultivated trees. There is such an enjoyable gloominess which [illegible] wonderful it is so delightful necessary to improve our minds by [illegible] of everything trees, but in California, except [illegible] in the forests, which are generally [illegible] trees must be planted and carefully nurtured, at least until they are well rooted in the earth. One of the greatest beauties perhaps the fairest San [illegible] is the [illegible] the skill and care of [illegible] for the beautiful trees which line the streets and elegant residences. Tree planting [illegible] abounds throughout the State, and [illegible] things grows to a good size. Trees a foot in diameter. We passed through [illegible] shaded and thriving [illegible] the large, covered [illegible] some of which suggests [illegible] our own Southern Methodist [illegible] and [illegible] a desirable advantage, known as the [illegible] during the [illegible] during the dry season. Now every house [illegible] in numbers [illegible] young [illegible] and curiously stooped for the [illegible] and [illegible] and [illegible] of vaskers, being the only sign of life. A little beyond the town we [illegible]. Then we [illegible] up the mountain like [illegible] and, after hours of climbing, reached the summit of one overlooking miles of magnificent scenery. All around us were the [illegible] The earth looks to me like and it [illegible] limitless vision of towering mountains and the [illegible] valleys. The Russian river, [illegible] from Russian mountains and settlements of the [illegible], flowed at the base, and the [illegible] were alive with [illegible]. Then for miles we ascended the mountain, catching rare glimpses of deep canons, far [illegible] suspended a [illegible] of the [illegible] in the air, the least misstep of a horse or [illegible] in the [illegible]. The wagons were [illegible] to plunge us over the steep precipitous [illegible]. The [illegible] for willingness [illegible] of the [illegible] of the self-[illegible] by the signs of the [illegible], whose [illegible] with Louisiana [illegible] was never [illegible] preparations for dangerous [illegible] roads. We saw [illegible] without number, [illegible] bear [illegible] and [illegible] over [illegible] [illegible] jolly gymnasts. Our nerves were [illegible] exercised when we heard of an accident which resulted [illegible] and death. A young lady, [illegible] of her [illegible] accidents, the throat was [illegible] lacerated, living memory. But that [illegible] of the [illegible] over the risk of [illegible] be. After our arrival the first [illegible] of our wheelmen was [illegible] to [illegible] of steam away in the [illegible] of [illegible] mile from the [illegible]. We were [illegible] to see the cause of so strange and [illegible] phenomenon. The party being [illegible] by the [illegible] journey, it was decided to defer our trip of discovery until early morning. A [illegible] to the right induced us to walk down a [illegible] to [illegible] what proved to be a hot sulphur [illegible]. There were the [illegible] and bathing tubs large enough to swim in. At the [illegible] we were [illegible] by [illegible] from the [illegible] to the body, [illegible] bathing. Steam, as well as water, is at hand. No one present could enlighten us as to the origin of the Geysers. It appeared to the writer to be volcanic, and seemed to substantiate the theory that the world is [illegible] which we live was once a huge ball of [illegible], which, cooling on the surface, produced earth, while the interior [illegible] receded into the center of the earth. This process of cooling seems to be continuous, as scientists claim that the surface is losing its heat, and one day the physical universe will become a climax of darkness and desolated worlds. A more plausible theory was suggested by a gentleman, and this seems to be the favorite one—that it is of local origin, [illegible] by the union and combination of certain chemical elements. We find neither geologist or chemist present, hence must remain in partial ignorance of much that is now obscure.

A canon is the intervening vale or gorge between two mountain peaks, either of separate or of the same mountain. Sometimes they are thousands of feet deep, and the sides too steep for transit up or down. Geyser canon is the best to display, where Nature is surely performing some very singular and mysterious feats. Our party, early in the morning, entered this canon by a narrow trail, walking in single file. There was a stream of water flowing down this canon into a lower mountain stream. It was hot water, with a rising mist, strongly fragrant of sulphur. Our guide, as we neared, said, "Devil's eye-water cure. Ladies and gentlemen," added he to a hot spring of water, which has the reputation of curing all sore eyes. It is not so strange that the name of the devil and other Satanian dignitaries should be associated with the Geysers, but that the devil should be honored with a place among the sublime beauties of this mount the [illegible] Paradise. There is the "Devil's Slide," for instance, a most novel [illegible] on the "Bible," and the "Devil's Cañon." These are the names given some of the most gorgeous scenery which [illegible] the otherwise unvarnished [illegible] and trip from New Orleans to San Francisco.

Springs are [illegible] by the [illegible] water. Their "medicinal" [illegible] the sick or [illegible] of beauty [illegible] soda [illegible] and sulphurous [illegible]. It was [illegible] among the [illegible]. [illegible] we passed, [illegible] a village where we [illegible] [illegible] and [illegible] [illegible] which [illegible] [illegible] as the waters [illegible] and [illegible]. The effect was something [illegible] [illegible] with a [illegible] coloring. The [illegible] forms which come forth [illegible] a steaming gas [illegible] up in the [illegible] and [illegible] [illegible] as the waters [illegible] and [illegible] [illegible] [illegible]

The Christian Advocate.

THURSDAY, SEPTEMBER 11, 1879.

For the New Orleans Christian Advocate.

SONG OF THE SAW.

BY J. W. HESTER.

The song of the circular saw,
A music peculiar and free,
Its melody teaches a law,
That is most instructive to me.
As she eats and devours her feed,
And singing and ringing aloud,
She runs with such wonderful speed,
Of her strength she seems to be proud.

But ask her from whence she derives
The power that forces her so;
She points to the pulley that drives,
Without it she nothing could do:
Then go to the pulley and ask,
And listen what it has to say
Performing this wonderful task,
As to drive her day after day.

The pulley replies: I have fell
A pressure most wonderful tight,
I am wrapt in this ponderous belt,
Which hugs me from morning till night.
To the belt we then make appeal,
To learn all the truth in the case,
While bound on this huge iron wheel,
The matter no further could trace.

To the wheel we then make request,
Expecting an answer so frank,
But, knowing no more than the rest,
It rects us along to the crank.
The crank, but a short crooked arm,
Attached to a ponderous beam,
Was turning the wheel like a charm,
But all was dependent on steam.

Then turning a last to the steam,
For the secret of all to inquire,
But find me all fancy as a dream,
Unaided by water and fire.
The moral we learn from the mill
Is that which concerns us the most,
That all have an office to fill,
And each should be found at his post.

CITRONELLE, Aug. 20, 1879.

Healing Springs Camp Meeting, Alabama.

MR. EDITOR: The preachers of the Alabama Conference were never more earnestly engaged in the work to which God has called them than during the present season; and it is a wonder that they do not encourage the church at large by furnishing to our "organ" an account of the nature and success of their labors. (We think they do to a considerable extent. See Field Notes and From the Work.—ED. ADVOCATE.) So far as my information extends, unusual harvests of souls are being reaped by the laborers in this part of the Master's vineyard, and if the facts were communicated to the church they would prove a source of encouragement, the value of which cannot be easily estimated.

Our camp meetings are now following each other in quick succession, and, as means of grace, are proving of great profit to the church. It has been my privilege to attend one of these meetings recently at Healing Springs, in the bounds of the Bladon Springs circuit, and I have never before seen more manifest indications of the presence and power of God in awakening sinners and arousing the church than I there witnessed.

This meeting closed on Tuesday, the twenty-sixth instant, and during the five days of its continuance not less than sixty or seventy persons professed to have secured the pardon of their sins, and to have been "made new creatures in Christ Jesus." It was, indeed, throughout a time of refreshing from the presence of the Lord, and God's people rejoiced with joy unspeakable.

The preaching was in demonstration of the Spirit and in power, and the doctrine of Christ crucified proved the power and wisdom of God unto salvation with every one that believed. The aged and the young were influenced to seek the salvation of their souls, and at one time, in the altar, the penitential tears of a woman of eighty-six years were mingled with those of a little girl of not more than six or eight summers, and, with those, of from forty to fifty others of ages ranging between these two extremes.

Bros. Heard and Hines, of the Mississippi Conference, and Wadsworth, Andrews, Wiley and Hamilton, of the Alabama Conference, were present, and did most effective service, preaching with great zeal and success.

This was, I think, the first camp meeting at which Dr. Wadsworth has had entire responsibilities in management as presiding elder, and he certainly showed himself equal to the occasion. His scholarly and faithful preaching, his amiability of disposition, his holy conversation and walk, and his zeal for the salvation of souls, not only contributed to the success of this meeting, but eminently qualify him for the work in which he is engaged. And the district is exhibiting healthy development as the result of his administration.

There are not many tent holders at this place, but those who were present this year have hearts as large as "all out of doors," and extended a generous welcome to all visitors who came to join in the worship of this feast of tabernacles.

The preacher in charge of the Bladon Springs circuit contributed to the comfort and pleasure of all by his careful attention and his agreeable manners. He discovers his Irish extraction no less by his generous heart than by the peculiar accent of his speech. Witnessing his persevering efforts to make others happy, I would find myself repeating Campbell's words: "Erin mavourneen, Erin go bragh." He seems to be giving such satisfaction to his people that the extent of the pastoral term will not be too long for him to remain among them.

After the camp meeting it was my pleasure to visit Cullum Springs, than which there is not a more healthy and delightful summer resort to be found anywhere. The water is fine, and there are not less than five distinct varieties of it; while the *cuisine*, under the personal supervision of Mrs. O'Hara, is all that the most fastidious epicure can possibly wish for.

My ride home on the "Eureka" was simply charming. Capt. Woodie Stone has the faculty of making ministers feel that he is really glad to have them travel on his boat, and he always extends to them a gratuitous ride, in spite of "combination arrangements." May his boat be loaded with cotton bales, *almost* to the point of sinking, every trip of the next season.

OMEGA.

MOBILE, ALA., Aug. 29, 1879.

State Line Camp Meeting.

MR. EDITOR: At the suggestion of a friend, I write you something relative to the State Line or Mounger Creek camp meeting:

The writer and family, in company with Mr. J. Champeaois and family, from Shubuta, and our beloved pastor, Bro. Hines, arrived at the camp ground early Thursday morning. We took refuge from the rain, on our arrival, under a magnificent shed, well covered with shingles, seated ourselves on nicely-planed benches with backs to them, while under our feet was a thick, dry carpeting of sawdust. From the shed we had a good view of the encampment, and to our no less delighted than astonished gaze it presented the appearance of a small town minus the inhabitants. Such nice, new, plank cottages for tents, well floored and well roofed, windows and doors with shutters, halls and verandahs, everything so cosy and comfortable. Then the natural features of the camp ground are charmingly beautiful. The ground on which the shed is erected seems as if designed by nature for the purpose to which it is appropriated, forming a gradual ascent from the pulpit to the rear benches, seating the audience in something of amphitheater style. The tents, most of them, are situated on a slight eminence fronting the shed and railroad, commanding a fine view of the latter, Mounger Creek is a most beautiful stream, its pellucid waters rippling and gurgling over their sandy channel, while at the point from which we saw it a splendid magnolia is bending low over the stream, its vernal foliage almost kissing the limpid waters, the glittering crowned monarch of the woods doing homage to the purity of the waters. We much enjoyed the coolness, clearness and pureness of the spring water, the medicinal properties of which I am unacquainted with, but have no doubt of their health-restoring nature. We went to the camp meeting strangers to the majority of the State Line people, having very few acquaintances among them, but, from their reputation abroad, were prepared to meet the refined, cultured, social people that we found them.

Bro. Adkisson preached the first sermon at eleven o'clock on Friday—a most excellent and appropriate discourse. On Friday night Rev. E. H. Mounger, from Meridian, arrived, and preached three very fine sermons during the meeting. On Sunday night Rev. J. P. Heard, from Enterprise, reached the camp ground. Bro. Heard preached on Monday and Tuesday nights. Bro. Hines usually at four P. M. The Rev. Mr. Cole was present on Tuesday, the last day of the meeting.

The preaching throughout was excellent, exhibiting a high order of talent. The morning experience meetings were deeply interesting. There were eighteen accessions to the church, and about that many conversions. The attendance of preachers and people was not as large as was expected, owing, it is thought, principally to the rumor of yellow fever. Only five preachers in all, but "what was lacking in quantity was made up in quality." Between six and seven hundred persons were on the camp ground on Sunday. One thing we are sure of, and that is, the Lord was there. I cannot close this article without an allusion to the singing of the colored people, who were present at our night service; their rich musical voices were a great help in that charming part of worship. And after the congregation had dispersed, and we had repaired to the silence of our tent, we could still hear the glorious melody of their songs as they floated out on the quiet air of night. The natural, social and spiritual enjoyments of Mounger Creek camp meeting form a blissful era in our past, around which memory will always love to linger.

W.

WAYNESBORO, MISS., Aug. 33, 1879.

Centenary Female College, Summerfield, Alabama.

MR. EDITOR: This time-honored institution is on rising ground in prospect as well as location. For forty years its doors have been open to multitudes of girls, who have been educated within its walls. Perhaps no man could have sustained it better, more energetically and successfully, for the past eight years, than its present president, Rev. A. D. McVoy, A. M. He has been thoroughly tried, has won and retained the confidence of all who know him and have patronized the institution. President McVoy has exercised good judgment in the selection of his faculty. His Art teacher is unsurpassed for success, skill, ability and character. This department has met the highest demand.

A highly cultivated lady of large experience from Virginia, distinguished as a vocalist and instrumental teacher, has been secured for the Music Department, who will introduce what is known as the celebrated "Howard Method" of singing—the latest improvement by which any one can be taught to sing.

The Literary Department will be under the control of an experienced presiding teacher, who knows how to control as well as to teach.

If you want to see penmanship taught (and I reckon that *you* do,) step into this school and watch the busy president at his blackboard, and as he moves rapidly among his pupils, and you will understand the secret of his success as you inspect the elegant style of his seniors.

Then the discipline is so good, kind, judicious, careful and strict. No pupil could be more faithfully watched over. There is always a religious sentiment pervading the school, and the pupils are brought under the strongest influences for good. If they are not already connected with the church, they are almost certain to become so while here.

There is no local cause why a girl should suffer in health here. Pure air, good water, the best food liberally provided, comfortable accommodations and various exercises, decrease very largely the liability to sickness. Summerfield is noted for its healthfulness, as experienced by those who live here, and as witnessed in the number of families that remove here in the summer season to secure health.

The highest standard of an education is sought after—a thorough, solid and useful education that will prepare for success in life. No institution has sent out better and more successful teachers, some of whom occupy high positions in our best institutions. The buildings are of brick, with slate roof, large, imposing, well adapted, beautifully situated, surrounded with large oaks that shade the extensive grounds and grassy slopes.

Fortunate are the boys and girls who come here, where there are no temptations or excitements to draw them off from study. In this quiet village everything conduces to the advancement of the schools. In addition to the female college, there is here one of the best schools for boys and young men to be found in the land, under the management of Messrs. Mitchell and Caruthers. Prof. T. D. Mitchell, who has taught in the Southern University, is a son of Rev. A. H. Mitchell, D. D., the distinguished and venerable preacher, and able presiding elder of the Prattville district. Prof. Caruthers is an experienced and able teacher. Under these two thorough and well-tried teachers the male school must succeed. These are Methodist institutions of which the church ought to be proud. The next session begins October 1.

E. S. STARR.

From the Work.

UNION CIRCUIT, ALABAMA CONFERENCE.

MR. EDITOR: This circuit has six appointments. Four of them have Sunday preaching by the pastor, two are filled on week days. Of course they are not doing well for themselves or the pastor. The four Sunday appointments are well able to support two preachers in the Conference. Within the bounds of the circuit here are at least eight Baptist churches. The Methodists have one resident local preacher, and they expect them to be up and doing. They cultivate too much land for the hands, and are suffering sadly on account thereof. More laborers, and they better fed, would yield a fine profit. The church is loosing its hold in this rich country for lack of ministerial work and support.

I hope the Bishop, assisted by the presiding elder and the Lord, will send two young, strong and able preachers to this inviting field the coming year. If we are successful, we intend to have the houses of worship renovated and fixed up in neat trim by the end of this year. If the plans already adopted are carried out, we shall have at least four church buildings that will do to worship God in. We are having a revival upon this subject, and the Lord is opening the eyes of some upon the subject of ministerial support. The people are learning, slowly, the meaning of Proverbs ii, 24, 25; also First Corinthians ix, 9. I say, there is great improvement. They are going to do better, and save the people from ruin. We have held a six days' meeting at Hopewell Church; had a hard struggle, but, notwithstanding the drawbacks and efforts of the devil, we had a good time. The church was greatly stirred. Two bright conversions and one applicant. Rev. Angus Dowling was with us, and preached with power and unction. This meeting included the first Sunday in July. On Saturday, before the third Sunday in August, we began a meeting at Magnolia, and closed on Thursday. It was a gracious meeting. The presence of the Lord was manifest. The whole church was blessed, and nearly every head of a family resolved to erect the family altar for life. Rev. J. W. Hightower rendered great assistance. The brethren of Mount Hilliard had a grand meeting, which began on the fourth Sunday in August. I could not be present. The Rev. J. W. Hightower and the Rev. Abel Tatum, of Troy, preached and labored with them a week. Good meeting. Several conversions, five additions, and the church blessed.

Our third Quarterly Conference was held at Magnolia, including the first Sunday in August. The presiding elder, Rev. Dr. O. R. Blue, was at his post, and did good work. We are intending to raise all the collections required by the Conference. I am the steward of that business, and will in due time pay my respect to that duty, and the money must come. Let the whole circuit begin to awake and look around, and think and work, and pray and pay, and God will bless, and next year there will be, at least, two good works and some healthy young preachers.

AUGUST 26, 1879. J. W. SOLOMON.

HOLMESVILLE, MISSISSIPPI.

MR. EDITOR: Amite circuit is unduly in Amite county, Miss., with one appointment in Lincoln, and one in Franklin county. The work is scattered, with nearly 200 families represented in the church, most of whom expect an occasional visit from the pastor. There are now nearly 450 members on the roll. During the year about 70 new names have been added to the roll, and 35 children have been baptized. A portion of the work is in a very healthy condition. Five Sunday-schools in the work, all of which use our own literature. The Sunday-schools at Adams' Camp Ground is one of the finest in south Mississippi, numbering over 100, besides the teachers. It is a treat to any one who is fond of vocal music to hear them sing "Gathering Home," "One Drop of His Blood," "By and By," and other pieces in the "New Life." Bro. William A. King, the worthy superintendent, and Bro. J. E. Caruth, his assistant, are both noble-hearted Christian gentlemen, full of zeal for God and His cause.

One of the secrets of the success of the school at Adams' is the parents, instead of *sending*, as the manner of some is, *take* their children to Sunday-school.

We have three local elders on this work, viz.: Bros. Jagers, Tarver and Wood. All good men. They *help* the pastor. Crops here were injured; first by the dry, then by the wet weather.

Finances not quite up to what they ought to be in such a charge, yet many of the brethren are doing nobly in this regard. I have distributed by sales, and otherwise, six or seven hundred copies of Bibles and Testaments. Sold nearly $100 worth of our own books. Not as many ADVOCATES taken as ought to be.

SEPTEMBER 1, 1879. H. P. LEWIS.

KUFAULA DISTRICT CONFERENCE, ALABAMA.

MR. EDITOR: The District Conference for the Eufaula district convened at Abbeville, Ala., July 21, 1879. The meeting was opened with appropriate religious services by Rev. R. B. Crawford, P. E., and permanently organized by the election of A. H. Alston as secretary. More than one hundred delegates were present.

The meeting continued for five days, and was productive of much good. Several members were added to the church, and a deep feeling of piety was apparent throughout the community.

Every minister on the work was present except Bro. Barker, who was detained at his home by sickness. He sent his written report, which showed his work to be in a good condition.

From the reports of the ministers we concluded that the aggressive power of the church was not being felt as much as we could desire, but we were gratified to know that the morals of the church members are good, the discipline of the church being rarely violated.

Bros. S. H. Dent, J. H. Bass, B. F. Cassady and W. H. Stuckey were elected delegates to attend the Annual Conference; A. H. Alston and J. T. Floyd alternates.

To the citizens of Abbeville we all return our sincere thanks for the kindness and hospitality bestowed upon us. No Conference was ever entertained more hospitably than was ours.

A. H. ALSTON.

GEORGIANA, ALABAMA.

MR. EDITOR: Weep with us in our sad bereavement. Last week, while engaged in a very interesting meeting at Georgiana, I was summoned home to witness the death of our dear Ellen, the wife of my stepson, R. A. Payne. This is his second wife, and he is just twenty-seven years old. When I arrived she was singing the last verse of the "Land of Beulah," and then she attempted to sing the "Sweet By and By." Death struck her about ten o'clock A. M., and from then until about eight P. M. she shouted, exhorted, sang and praised God. In all my life I have never witnessed such a triumph.

On the second Sunday I held a meeting at New Prospect, which resulted in nine conversions and one accession, and a general blessing on the church. I have just closed a meeting at South Butler, the oldest church on my work. Our congregation was very large—a mixed multitude of Hardshells, Universalists, Mormons and sinners. At the first meeting the altar was filled with mourners; at the next there was a triumphant shout went up from the church, which gave the victory throughout the meeting. We closed with seven conversions and six accessions.

W. H. MORRIS.

YELLOW RIVER MISSION, ALABAMA CONFERENCE.

MR. EDITOR: During the present year there have been sixteen accessions to the churches under my charge. There are six regular appointments, with a membership of about three hundred and seventy-five. Spiritual condition not very good.

I think this mission could be raised to a self-sustaining circuit by making a larger appropriation, and sending an experienced minister to stir them to a livelier sense of their religious duties. Crops are very good.

Fraternally, etc.

HENRY E. JOHNSON, P. C.

SEPTEMBER 1, 1879.

Obituaries.

WILLIAM BUSH MELLEN, son of Prof. S. S. and Emma H. Mellen, was born at Pierce Springs, Miss., September 18, 1860, and died in Mount Sterling, Ala., August 9, 1879.

In the Fall of 1878 he became a member of Mount Sterling Sunday-school, and the interest he felt for its cause was manifested by a regular attendance upon its duties to the time of his death. On June 8, 1879, under the ministry of Bro. W. H. Wiley, he joined the Methodist Episcopal Church, South, and on the fifteenth of the same month he was received into full membership. Only two months was he permitted to dwell in God's Church militant, before he was translated into his eternal home. Willie was nearly fifteen years old. In mental ability and moral integrity, we knew not his superior. His kind and courteous disposition, his polite bearing and goodness of heart endeared him to all.

Resolved, Almighty God, whose "ways are past finding out," has removed from our midst our beloved brother, William B. Mellen.

Resolved, That we, the members of Mount Sterling Sabbath school, while bowing submissively to the will of God, have sustained a sad loss in the death of our companion and brother.

Resolved, That we rejoice to know that our young brother was conscious of the approach of death, and gave evidence of his love and trust in our blessed Savior, and in a strong hope that he had a home in heaven, and did not fear death.

Resolved, That we commend his life as an example to others, and trust that the influence of his life, consummated in a Christian's death, will be blessed by our Heavenly Father, who has removed him with a view to his physical powers, were in a developing intellectual, and when his mental faculties were giving promise of great and good achievements.

Resolved, That we tender our warmest sympathies to the parents and brothers of the deceased, and we pray that the almighty power which said "Let there be light," will do their comforting in this hour of bereavement.

E. O. SMITH, for Committee.

JUDGE JOHN C. BURRUS, aged SIX ty-five years, native of Tennessee county, Ala., and for forty-four years a resident of Indian county, Miss., died on the twenty-second day of August, 1879, after a long and painful illness. Beloved in all the relations of life he was honored and esteemed by all who knew him. Always warmly attached to the Methodist Church he took pride in making his home the preacher's home, and no doubt some of those who enjoyed his generous hospitality here were willing to welcome him upon the "other shore." In the days of his prosperity he contributed liberally to the cause of God and one of his greatest trials in the hour of adversity was his inability to contribute as his heart prompted him to do. Yet, he did what he could, and never allowed the idea that he could ever become too poor to contribute to the cause so near his heart to enter his mind. His Christian career was a checkered one but in the end he was "perfected through suffering" and expressed himself as being perfectly satisfied that the severe chastening of the Lord was not grievous but necessary to his salvation. Conscious to the last moment, without a doubt or fear, he passed away to that "other life," feeling assured that "He who giveth his beloved sleep" would allot him his portion with the "Saints in light." It was beautiful to a Christian observer to behold the cheerful resignation of her who shared his joys and sorrows for forty years or more. The exhibition of such great faith will bring forth fruit hereafter. "God keeps" the dead in Christ "we know not how or where, but we know that he keeps them safe and well," and that we shall "find them all again" in the "house not made with hands eternal in the heavens."

Huntsville, Alabama papers please copy.

MRS. RUSHA BRANTLEY, aged seventy-seven years, eight months and twenty-eight days, died August 27, 1879. Her maiden name was Ross. She was born in Lewisburgh, N. C., November 29, 1801, moved in Old St. Stephens, Washington county, Ala., in 1822, from thence to Sumpter county, Ala., in 1832, thence back to Washington county, Ala., in 1870, where her mortal remains now rest beside her husband, Burrell P. Brantley, who preceded her to the grave in 1870. Of her it may be truthfully said "She sleeps in Jesus." She connected herself with the Baptist Church in North Carolina in early life and remained in that communion to the day of her death. Her Christian sympathy and charity were not pent up within the narrow limits of a single denomination. She loved all Christians, gave a cordial welcome to ministers of other denominations when they visited her, and visited them heartily. "God speed" in Our Lord's "work of faith and labor of love." Her religion was constant, and rendered her uniformly cheerful. Though she lived to an advanced age and had been much afflicted in life, she did not become peevish and fretful. Her last illness was attended with much suffering, yet for three weeks of confinement to her bed she complained not. The night before she died she suffered much pain, still she murmured not, but spoke kindly to those who waited around her dying bed, calling them "dear children." Her son says: She was a good woman, a good self-sacrificing mother, and it was very hard for him to give her up. Among her last intelligible words were frequently uttered: "Come, dear Lord." A good woman is gone, leaving the world in debt for her having lived so long here. Surely "the memory of the just is blessed."

W. HARGRAVE MORRIS.

REV. EDWARD ROBINSON.—Resolutions by the Third Quarterly Conference of Stockton circuit, Pensacola district, Alabama Conference:

Whereas, It has pleased God in His infinite wisdom to remove from His earthly service our much beloved Bro. the Rev. Edward Robinson, which said event took place in Stockton, Baldwin county, Ala., July 22, 1879, therefore

Resolved, That the church and the community in which our departed Brother was so long an ornament, is filled with sorrow at his sad and unexpected departure from our midst.

Resolved, That while we bow submissively to the will of the Great Head of the church, we feel a great deep, past feeling out, yet as dependent creatures, we bow with entire submission to the will of heaven in the death of our father in Israel.

Resolved, That we tender our sincere and heartfelt sympathies to the widow, and to all the members of the family of our departed friend, hoping and praying that they may be graciously sustained in their bereavement, and that the mournful event may be sanctified to her, and to them. May they all share largely in the compensations of that grace which sustained and comforted their departed relative through the earthly pilgrimage.

A. J. COLVAN.

MRS. ROSA CORINILLA CENEY, wife of Dr. S. F. Ceney, and daughter of George S. Morris and Mary L. Cory, was born at Woodville, Wilkinson county, Miss., on April 21, 1840, and died at the residence of her husband in Franklin parish, La., on Monday night, August 18, 1879.

The deceased had long distinguished herself as a Christian woman, but owing to reserve on one's part was unable to do so until the day of her death. During her three weeks of protracted suffering she exhibited a kind forbearance, and frequently expressed herself as "prepared to die." At her request we sang, "Home of the Soul." The Great Physician, and at her own request, "Sweet By and By." She partook of the sacrament of the Lord's Supper with evident spiritual benefit, several of her friends and relatives partaking with her. Quietly peaceful, she fell asleep in Jesus, "gone to walk upon the shores of eternity." May the Lord bless this affliction to the purifying of the grieving husband, and the salvation of her only child.

JESS W. CHAMBERS, P. C.

MARION MORRIS FARRAR, born January 1877, died July [illegible], 1878, and ELEANOR K. FARRAR, born March 26, 1875, died August 10, 1879, were the children of S. D. Farrar and Ella I. Merrill. The darkness closes his tender grasp and earth's treasures dissolved.

J. W. C.

BRO. ROWAN STEPHEN WELLINGTON WENTWORTH, died in Meadville, Miss., August 8, 1879, aged thirty-five years, three months and twenty-six days. He was born near Dry Bayou, in Franklin county, 1843. In this town he entered the Christian militant state by death the Church Militant and joined the Methodist Episcopal Church, South, when fifteen years old, under the ministry of Rev. A. McNeil. He lived a truly pious life and never backslid, as I can safely say, since I knew him. And the consummation of his Christian life, when every Christian child had gone out, his still shone. When the organ had ceased in the church he stood alone as a monument to Elijah's setting, when all worship had been abandoned and a faithful few met with bold prayer meetings to help two souls confess Everybody knew him and every sinner had confidence in his religion. When a man said at the dead grave "we shall never see the like again." He was long afflicted, but never murmured. His whole desire was to live for the glory of God. He died in peace. Meadville has lost a star of great light.

W. W. TOMLINSON, Pastor.

WILLIAM MILLER, died near Reuchle, La., DeSoto parish, April 6, 1879, in his sixth year of age. His Mother professed religion in the year 1850. The writer had known Mr. Miller as pastor for over two years. He was not a man of demonstrative character, but a man of conviction. What was right seemed to be the first and last for him to do always. His death came accidentally. Just one month previous to his death, in conversation with him, he stated to me he felt his work was done and was arranging his business for both worlds. He wanted to do loving no man anything, but to owe debts he did. The church and neighborhood has lost a good, true and honest man. But our loss is his gain. Bro. Miller leaves a wife and several children, most of them small. Oh, may they never forget the Lord's precious promise to them: "I will be a father to the fatherless, and a husband to the widow."

J. M. JOHNSTON.

LITTLE BILLA, daughter of Fly S. and M. Rowell, aged four years, one month and twenty days, died in Demopolis, Ala., July 17, 1879, with cerebral spinal fever, after a short and painful illness. She was an extraordinary child—the pet and idol of the family. She was a good and amiable as she was pretty and intelligent. Death leaves a striking mark. The full promise of its little life shall be fully realized above. There is no ugliness, no misleading faith there to murder beauty, nothing to check the perfect development of the native talent which she is with her sainted mother who left her two years ago. She has gone to her Savior, who says: "Suffer little children, and forbid them not, to come unto me, for of such is the kingdom of heaven."

H. H. TUTTLE.

The Christian Advocate.

THURSDAY, SEPTEMBER 11, 1879.

ONE SHEAF.

A PASTOR'S SONG.

BY M. E. WINSLOW.

One lit'e sheaf; but one,
Lord of the harvest, bring I unto Thee.
Around me wave broad fields of nodding grain,
Summer's and Spring's glad sunshine and soft rain;
And Autumn's witchery
Have filled my neighbor's lofts with ripened ears;
And yet small increase of my stores appears,
Only one sheaf; fair, pure
As a young lily bending to the sun.
Others rejoice to guide the loaded wain,
The vintage rings to harvest aborns again;
But I have only one;
One cluster from the true and living vine,
One jewel in my Master's crown to shine.
Master, my heart is sad;
A wearied husbandman before Thee kneels,
Through the night watches, through the live long day,
My hands essayed to work, my heart to pray,
Yet now across me steals
The chilling presage of a coming blight,
Which of the harvest sunshine pales the light.
One little sheaf; When I
Will fair have counted thousands. Yet, O Lord,
I lay it lovingly upon Thy shrine,
Giving in meekness only what is Thine.
And lo! Thy Word
Bids me in this small spark rejoice to see
A brilliant worthy King of kings, for Thee.
One human sheaf! One soul
Ransomed from sin, from darkness and from tears
Will crowned my little treasure priceless when
His Son to seek it came and dwelt with men.
And all the starry spheres
Rang with glad chorus of the angel host,
Over the finding of His loved and lost.
One never dying soul
To live forever in the world of light,
To add new luster to His angel's Name,
To wreath another chaplet for His fame,
With ever new delight
To swell the everlasting song of praise
Which only souls redeemed break full to raise.
Then, Lord, I need not faint,
Though small my heritage; Thy pure eyes can see
The love which gladly lays it at Thy feet.
And work for Jesus in itself is sweet,
If it is owned by Thee.
Let disappointment crowding o'er us press,
Such fellowship as Thine alone will bless.
And so this wintry morn,
My little sheaf in thankful hands I bring,
From the sinful hands around Thy throne,
With joy which angels never have known,
Thy praise with them I sing.
Gladly receive this blessing from Thy store,
And look in active patience up for more.
Let me but work in faith,
Not weary, though the summer days seem long,
Watching with care each tender bud and leaf,
For surely as I bring this little sheaf,
A joyful harvest song
Shall glad my spirit with its Heavenly burdens,
And round the Lord of harvest waft His praise.

Genesis and Creation.

MR. EDITOR: Dr. Abbey's article, in your issue of June 19, on "Moses' Account of the Creation," merits adverse criticism. Dr. Abbey says: "Moses does not give any *account of the creation*" (italics his.) Now, if Noah Webster's dictum is of any weight in the determination of philological questions, the very reverse of this is true. One definition of "account," given by Webster and a very important one, as his subjoined list of synonyms shows, is, "a statement of facts." Now, Dr. Abbey himself admits that "Moses states one fact about creation," viz.: that "God created." Hence, if Moses had never written anything except the first verse of Genesis, it would have been true that he gave us "*an account of creation*"—a written statement of the fact of creation.

Again Dr. Abbey says: "Creation is not historic. History relates to occurrences in and among created things, and not to the creation of them." "All history is subsequent to creation." "Now, here again we must choose between Dr. Abbey and Webster as an authority in lexicography. Webster's definition of history is "a written statement of what is known; an account of what exists or has existed." "An account of what is known to have occurred." In Genesis 1, 1, Moses says: "In the beginning God created the heaven and the earth." Did the fact here stated occur? If so, then the statement of this fact by Moses *is history* according to Webster. But if Dr. Abbey is correct in saying that "history does not relate to the creation of things," then the first verse of Genesis, which *does* relate to the creation of things, is *not history*. If the first verse of Genesis is *not* history, will Dr. Abbey please tell me *what it is*? Is it fiction, poetry, or what? If it is history Dr. Abbey's statement cannot be true that "history does not relate to the creation of things." Of course Dr. Abbey will not resort to the subterfuge that he intended the above statement to apply exclusively to *profane* history, since the whole tenor of his article shows that he uses the term in its generic sense, which, of course, includes sacred history.

Again Dr. Abbey says: "Creation ignores any and all such considerations as time, periodicity and succession of events." Moses says not a word about any time, place, mode or circumstance of the creation. He says nothing except that God created." These statements are true of the creation spoken of in the first verse of Genesis; but Dr. Abbey denies any subsequent creation. He says: "The six days alluded to in the first chapter of Genesis have no reference whatever to creation. They are not creation days, days of creation, but historic days, days giving an account of created or existing things." "In this period (six days,) however long or short it was, the history tells us great geological, astronomical or other changes took place in the arrangement and disposition of created things." Now I aver that the entire gist of the above extracts is mere dogmatism, sheer assumption, unsupported by a single scintillar of evidence, either biblical or scientific; yea, furthermore, that the statements there made are anti-scriptural and anti-scientific.

Let us first view the matter from a biblical standpoint. In the first verse of the first chapter of Genesis we are told that "God *created* the heaven and the earth." In the twenty-seventh verse, same chapter, we are told that "God created man in His own image." The creation of the heaven and the earth (*i. e.*, the *prima materia*, the primary chemical elements of which the earth is composed) is represented as taking place *before* or in the beginning of the *first day*. The creation of man is represented as taking place during the sixth day. These two creations were separated by an interval of time, which Moses calls five days. It matters not how long or how short a period is designated by the word day—whether a hundredth part of a second or a decillion of centuries—still *time* intervened between the two creations. Of course Dr. Abbey's reply to this, as more than intimated in his article, will be that the word "*created*" has a different meaning in these two passages; that in the first verse "*create*" means as defined by Webster, "to bring into being; to form out of nothing;" while in the twenty-seventh verse it means to develop, evolve, arrange, or something of the sort. The so-called creation of man was not a *real* creation, but merely one of those "great geological, astronomical or other changes that took place during the six days in the arrangement and disposition of created things"—what Darwin calls a "*development*."

Of course no one denies that the human *body* was *formed* of material already existing—carbon, oxygen, hydrogen, nitrogen, phosphorous, lime, etc.—which was created "in the beginning," and have had probably been in existence for countless centuries; but man was not "a living soul" until "the breath of life" was "breathed" into his body. The body was mere inert matter; the breath of life, the spirit, was the man. Out of what was man's soul "developed," "evolved," "arranged," or "disposed?" Now, if Dr. Abbey is right in the supposition that man, that is his soul, was really created "in the beginning," and only developed or arranged on the sixth day, then all the commentators, theologians and divines of this and all preceding ages are greatly in error. Hence it becomes his duty to enlighten his benighted brethren, to give them some proofs that his theory is true. He has given none. His article contains dogmatic asseverations in abundance, but proofs are entirely wanting.

Has he so familiarized himself with the ancient Hebrew tongue as to assure him that Dr. Clarke is in error when he asserts that the word "bara" (created) "expresses the commencement of the existence of a thing; its egression from non-entity into entity?" The theological world will readily receive Dr. Abbey's exegesis of this Scripture if he will *prove it to be true*. But he surely cannot expect his theory to be received *without proof*. All innovators must deal largely in the prosaic thing—*proof*. The heliocentric theory of the universe was received only when demonstrations of its truth were given. And so of the circulation of the blood and a thousand other things. *Always* the *onus probandi* rests upon him who would overturn the faith of the world. Hence I say again: give us *proof*." When we ask for *bread* don't give us a *stone*.

Moreover, it seems to me exceedingly strange that such a theory should be paraded as an antidote to Darwinism. Truly, the world moves. At last we have homeopathy in theology. Darwinism develops man out of the primordial elements of matter through several successive links—tadpoles, frogs, monkeys, etc. Abbeyism develops man out of the same primordial elements without mentioning the links or stating whether there are any. Bating this defect, *Abbeyism is identical with Darwinism*. And yet *mirabile dictu* Abbeyism is advertised as a cure for Darwinism. *Similia similibus curantur* truly. Hereafter, when we wish to demolish Universalism, we have only to inscribe on our banner "All men will finally be saved," and the work is done. The enemy will surrender without firing a gun.

I would have it understood that I do not characterize this theory, as Darwinism in order to bring odium upon it. I merely call attention to the similarity between them. Moreover, Dr. Abbey himself first paraded the similitude though, perhaps, unconsciously. Darwinism is not essentially atheistic. I would as soon advocate Darwinism as any other ism if satisfied of its truth. I have only one objection to Darwinism and its twin brother Abbeyism, viz.: their untruth.

EDDRACK RANDOM SR.

FAITH. The oldest religious poetry that we have by "the prophet David," Moses and others—is all inspired with this one glorious theme: "The world may seem against us, wicked men may seem to triumph, God's people may cry for a time, 'My God, my God, why hast thou forsaken me?' but a reversal of this disorder is sure one day to come. There is One who sits serene above all this turmoil of waves and storms. And goodness, order, reason, we cannot prove it, but we know it, we feel it, we dogmatically assert it shall ultimately prevail." The oppressor may *seem* to flourish. The Syrian empire of the Roman may *seem* to be carrying all before them. But there is looming behind the veil another and a higher order. It only awaits God's time to be revealed, for history is subject to God's laws, and is no matter of caprice or chance. Man, too, will find that the little eddy of his own misused free will was being borne along the majestic, slow-paced tide that lashes in the sea. And they who have *believed*, who have gone out from an idolatrous world not knowing whither they went, who have trusted to the higher order and not the lower, who have lived by the ideal, not the real, will find at last that they are not deceived; that Christ, not Antichrist, rules the universe; that reason and not unreason, order, and not chaos, God, and not the devil, are supreme, and must in the end be triumphant.

Religious Intelligence.

—The Rev. H. D. D. Stratton, of Greensboro, Ala., writing of the colored Baptists in that town and vicinity, says:

"They have a pretty fair understanding of the methods of church government, and keep up their discipline very well, on the whole. There is one feature in their plan of worship that I think of extremely questionable utility—viz., the unreasonable hours they have for church attendance and the protracted character of their exercises. I believe their bell has been rung for service every night here for the last twelve months, except on Saturday; and it is quite frequently midnight and even later before they break up."

TURKEY.—There are in Turkey proper five theological schools, located at Marsovan, Harpoot, Marash, Mardin and Samokov. So large a number is made necessary by the difficulties of travel, and by difference of language. The language of instruction at Harpoot is Armenian; at Mardin, Arabic; at Marash, Turkish; at Samokov, Bulgarian; while at Marsovan four languages are hereafter to be used, viz., Greek, Armenian, Turkish and English. No student can graduate from our seminary without acquiring the ability to preach acceptably in two languages.

—A letter prepared by Secretary Evarts, protesting against the conduct of the government of Great Britain, Germany, Norway, Sweden and Denmark in continuing to allow their subjects to leave for the United States as Mormon emigrants, was read at the Cabinet meeting last week, and copies have been sent to our diplomatic representatives in those countries. The letter, it is understood, is an energetic presentation of the views of the administration on the Mormon question, and the determination on its part to make the institution of polygamy as odious as possible under existing laws.

—Missionary Societies of the Universities of Oxford and Cambridge support a mission in Central Africa, which was established on a suggestion made by Dr. Livingston in 1859. It has established stations in the interior and has enjoyed a steady growth. At the late annual meeting of the society, the Bishop of London said that the question was now raised whether the time had not come for boldly resuming its forward march. Two missionaries present gave an account of the planting of the missionary station on the River Rovuma and of the missionary work in the Usambara country.

—The statistics of the Germany and Switzerland Conference, Methodist Episcopal Church, are as follows: Number of preachers on trial, 70; members in full connection, 9,250; probationers, 2,102; local preachers, 50; Sunday-schools, 360; scholars, 17,353; value of church property, 1,786,848 marks; contributions for all purposes, 213,553 marks. The Evangelist has a circulation of 10,580; Kinderfreund of 10,630; Wechterstaemen quarterly of 348.

—Seven years ago there was not a Protestant Church organization in Japan; now it is stated there are 43, with a membership of 1,500. There are, in addition, 100 preaching-places; 30 boarding and day schools; 54 Sunday schools, with 2,000 scholars; and three theological schools, with 175 students; while the number of missionaries is 81; the number of native assistant preachers 95 and the number of ordained native pastors 10.

—More than two hundred opium smokers have been cured of their deadly habit within six months, at Dr. Osgood's Hospital, in connection with the Foochow Mission of the American Board. There is now a great demand by opium smokers for admission to the hospital, from eight to twelve days generally suffering to effect a cure. This greatly tends to give the missionaries a good name for her evidence among all classes of the people.

ITALY.—In the audience granted by the king to a company of Protestant missionaries, in reply to a question by the king, Signor Lanza congratulated and professor in a papal college, how one of our missionaries said that when liberty came in 1870 he profited by it to follow the dictates of his conscience; to which the king replied, "Bene, bene." Another, Signor Fasulo, said that twelve years ago he had been enlightened, and ever since he had felt happy.

—The final decision of the German government on the religious questions at issue with the Vatican has been communicated to the latter. It is that all of the exiled clergy who ask permission will be allowed to return to Germany; the May laws will be tacitly suspended, provided the clergy obey the common law; and all fresh nominations are to be submitted to the government. The Pope is satisfied with these terms.

The American Baptist Missionary Union increased its list of communicants enormously last year. It reports a total of 50,477, against 46,880—a clear gain of 3,597. The most of this increase is accounted for by the large accessions to the Telugu mission in India. Last year this mission had 5,611 members; now it has 10,851. Of the total of communicants, 38,159 are in Asia and 12,009 are in Europe.

—The Bishop of Oxford, in calling upon the clergy of his diocese to offer prayers for the weather, writes: "Preachers may do well to point out that our increased ability to prognosticate the weather has not given us the slightest power to control it, and in this time of general depression to ask whether the season of marvelous prosperity which preceded it was thankfully received or profitably spent."

—In Zaragoza, Spain, a Romish priest challenged a Bible colporteur for a fight. The Mayor had forbidden the sale of Bibles in the city. When remonstrated with, he replied: "I'm a Catholic; you are a Protestant. Every man fights for his own house. You are determined to sell your Bibles; I am determined you shall not."

—Polynesia is being quite rapidly evangelized. The Wesleyan Missionary Society has now on the different islands 37,000 church members, the London Missionary Society has 20,000, connected with the Hawaiian Evangelical Association are 8,739, and the Presbyterian Missions have 783. Altogether there are about 68,000, which number is supposed to represent not far from 340,000 of population.

—The Reformed Episcopal Church has now 6,448 communicants, an increase of 3,110 for the last year, the largest gain in any previous year except probably the first. There are 8,000 children in the Sunday-schools, and 100 ministers. Fifteen new congregations were added last year, and six new church buildings were opened.

—On Friday, July 25, four bishops were consecrated in St. Paul's Cathedral, London. The Archbishop of Canterbury laid hands successively on Dr. How, Dr. Barclay, Dr. Speechly and Dr. Ridley, who rose as Bishops of Bedford, Jerusalem, Cochin and New Caledonia—representing the four quarters of the globe.

—Protestant missionaries in Turkey say that young Turks who are sent to America to be educated, in order that they may return and labor for Christianity among their countrymen, aim to obtain a medical rather than a religious education, so as to practice medicine profitably when they get home.

—The United Presbyterian Synod, in special session at Edinburgh, has approved the findings of the committee appointed to deal with Rev. David Macrae, and formally put him out of the ministry of the church. Mr. Macrae was declared guilty of heresy on the question of eternal punishment.

—The Primitive Methodists of England recently in Conference at Leeds, reported 182,877 members, a decrease of 171; and 1,135 ministers, a decrease of two. There was during the year an increase of 62 chapels, and 86 Sunday schools, with over 6,000 scholars.

—A Chinese Congregational Church was organized by a council held at Honolulu, Sandwich Islands, June 8. The Rev. Dr. Damon was elected Moderator, and baptized the six persons who united with the new church by profession of their faith.

—An extensive revival is in progress in Germany, and promises to be fruitful of good results to the churches. The movement extends along the entire Rhine Valley, and at Duesseldorf alone two hundred conversions are reported.

—The English Presbyterian Synod has taken up the subject of providing work for its licentiates, and is now arranging, through its central offices in London, for the regular and orderly hearing of her licentiates in vacant charges.

—The Independent Methodist Churches of England reported, at their annual meeting at Ashton-under-Lyne, an increase of 385 members. They compose a very small body, but are very active in evangelistic work.

—Dr. Robert Moffat, than whom no one is better informed on whatever concerns that part of the world, says that "mission work all over South Africa has been thrown back fifty years by the present war with the Zulus."

—The English Church Union has held its nineteenth anniversary. An increase of members was reported. Resolutions were adopted expressing sympathy with those who have been prosecuted for ritualistic practices.

—The Southern Methodist bishops are allowed a salary of $3,000 each, which includes house rent and traveling expenses. They are just this much worse off than the Northern bishops as regards remuneration.

—The Old Testament Company of the American Bible Revision Committee has revised Kings and Chronicles a second time. The New Testament Company has finished the final revision of the gospels.

English papers comment on the deficiency in the supply of candidates for the ministry of the Established Church, and in Ireland it has become a serious question how the churches are to be supplied.

—The First Presbyterian Church of Springfield, Mass., whose pulpit is now vacant, is two hundred and forty-two years old, and has had only eight pastors during its entire existence.

—The missionaries of the American Board in Japan have established a new mission in Okayama, a city of 35,000 inhabitants. Seventy-five natives attended the first service.

—Father Curci, the eminent theologian, is at work on his great commentary on the scriptures, in which he will incorporate the aggregate teachings of German biblical writers.

—A Protestant Church of no one denomination will soon be built in Marquette county, Michigan, and an iron mining company has contributed $1,000 to aid in the work.

Père Hyacinthe Loyson delivered the first of his four discourses in Paris to a small and inferior assemblage, says a London paper. He has illness with Prince Napoleon.

—The membership of the Methodist Episcopal Church of Canada is about 8,000. Preparations are making for observing the fiftieth anniversary.

—There are 1,000 Sunday-schools belonging to the French Sunday-School Society.

—Bishop Herzog, Old Catholic Bishop in Switzerland, has consented to administer confirmation in Père Hyacinthe's congregation in Paris.

—The receipts of the American Bible Society for June were $150,635 89. The number of volumes issued was 98,273.

—A new Shaker Society has been formed among the Poles—opposed to wine, meat and marriage. Tea-drinking is permitted.

—It is stated that the Pope has offered to John Henry Newman a cardinal's hat, which has been declined.

Our Young People.

WILL-O'-THE-WISP.

O wandering Will-o'-the-Wisp,
Will you never find the way?
I watch the wavering spark
Of your lantern down in the dark,
And I think I hear you say:
"Lost! lost! lost!
For a thousand years and a day!"

O, tell me, Will-o'-the-Wisp,
Are you a spirit at play—
An aimless child? Did you fall
Over the jasper wall
Of Paradise, that you say,
"Lost! lost! lost!
For a thousand years and a day?"

Dear little Will-o'-the-Wisp,
Come up from the fens, I pray;
For heaven is not so far
As the very nearest star,
And the song we sing always
Is "Saved! saved! saved!
Forever and a day."

—Willie Awake.

The Frolicsome Fly.

Among the many thousands of insects that come to visit us every summer, there are few which seem more glad to see us, and who like better to stay with us, than the frolicsome fly. How lightly and airily he whisks in at the open window, or door-way, with a hum and a buzz of his wings that seems to say "Hello! Here we are! glad to see you once more." And then as he goes humming all round the room to see what changes have occurred since he was last here, and, as he buzzes against all the windows, taking a peep into the garden and across the street, you can almost hear him talking to himself. If you could hear him, you would probably find that he was making good resolutions for his summer life. He says to himself: "Now I'm going to stay with these people all summer, for they have fallen into shocking bad habits since the flies were here last summer, and I will make it my duty, with the help of the other good flies in this house and neighborhood, to give these people a good course of training in self control, in early rising, and in many other good and valuable traits of character, which it is desirable that every person, old and young, should possess. My first duty will be to fly into the different sleeping-rooms very early in the morning, and, after buzzing in the ears of the lazy sleepers to make them have bad dreams, I will gently wander up and down their faces, and give them a life that will be pretty sure to awaken them, and I will fly and buzz about them all day, and give them plenty of chances of controlling their tempers and learning not to mind little annoyances!"

I, certainly, think the fly would say that he bit you, but he would be wrong, just as every one else is who says that flies bite. For they don't bite, because they cannot bite. They have n't any jaws to bite with. But the tongue is very large, and the end of it, which is round, or oval, or heart-shaped, has little ridges running across it, so that it looks just like a little file; and it is a file, and a very good one, too. So the fly does not bite, but he rubs this file of his so rapidly, and it is so hard, that you might as well be bitten, as far as the effect of waking you up is concerned.

Then the fly continues:

"But, after all, it's pretty discouraging trying to do anything for these people, they are so ungrateful and cruel. They always abuse me, call me a great nuisance, and I verily believe that they would not hesitate to kill me, if they had a good chance. If they do not appreciate the training I am giving them now, I should think they might remember the work I did for them before I became a fly, and be thankful for that. Perhaps, though, they think that I was always a fly, and nothing else, so I must not judge them too harshly."

Well, that is, of course, had a mother fly, and she had a lot of very small, shiny, brownish-white eggs, and with each one of these little eggs fastened there came out a funny, little, yellowish-white maggot, not very active, but very, very hungry. The appetite that these little fellows have is something very wonderful, and this it is that helps them to be of such good use to man. For while they are maggots they live around the barns, and eat up all decaying material that is filling the air with poisonous gases which might bring sickness to a great many of us. One little maggot could not eat very much, of course; but there are so many of them, that what they all eat amounts to a great many bushels wagon-loads every year. This is the good work that the fly spoke of when he said that he had chances to do good for us, before he became a fly; and you see he was right. After the little maggot has eaten all he can eat, has grown all he can, he is about a third of an inch long. He then becomes shorter and fatter, ages calling, remains quiet, and in a few days changes into a small, dark reddish-brown chrysalis, about a quarter of an inch long. The only live form from eight to fourteen days as a chrysalis; and then, some bright morning, the skin cracks all along the back, and out comes Mr. Fly. He is a little stiff and lazy at first; he comes out drowsily, stretching his legs and slowly waving his wings, after his long sleep of nearly two weeks. But the warm sunlight soon takes the cramps out of all his joints, and, spreading his wings, he takes his first flight.

He keeps frolicking on until he reaches the woods, where he finds two flies so much like himself that he thinks they must be his brothers; so he alights near them and introduces himself. They are not his brothers but they belong to another family and are sort of cousins of his.

They have nothing like a tube or rasp, as he has, but in place of it they have a proboscis, and on the upper side of it, in a little groove, there are four slender, very sharp, needle-like organs. They can thrust these sharp little needles into an animal and then suck out the blood. This is the way, too, in which a mosquito, who is also a fly, "bites," as we usually say; yet, of course he does n't really *bite*, but he "pierces" you with his little needles, of which he has six.

The Sabbath-Breaker.

In a quiet village, on the shores of a beautiful lake, lived a man of some wealth. He disregarded the Sabbath entirely, and pursued his business or pleasure as best suited his convenience. He commenced building a boat, principally for pleasure excursions on the lake. While he was proceeding with the enterprise, which, it was whispered abroad, would afford opportunity for Sunday sailing, he was called on by a minister, who inquired about the boat, and expostulated with him, as the enterprise would increase the wildness and immorality of their village. "I am afraid," said the minister, "your boat will prove a Sabbath-breaker." The man looked him in the face, and, with much assurance, said: "Yes, it will; and that's just what I'll name my boat. I've been thinking some time what to call her, and you have just hit it. I thank you for the suggestion. The boat shall be called 'The Sabbath-Breaker.'" As he said this he hails the minister good-day, with a chuckle at his evident surprise and mortification. The building went on, and especially on Sabbath. She was soon ready to be launched, and was launched on Sabbath, and named "The Sabbath-Breaker," amid the cheers of some twenty or thirty half-intoxicated men. An old sailor or two shook their heads at the way she struck the water; but the folly and sin of such an owner hid his eyes to the truth. She was rigged and fitted for an excursion. She must go out on Sabbath. A general invitation was given, and number crowded on board. O, the steamer was calling the name in large letters, "The Sabbath-Breaker." She put out. Several, seized by an indefinite dread as they read the name over them, sprang on shore; others would have done so, but she was off. She sailed well enough for awhile. The timid felt reassured, and music and mirth began. But scarcely four hours had elapsed when the boat was struck by a flaw of wind, which came very suddenly upon her. Confusing reigned on board. Scarcely an effort was made. She keeled almost instantly over, and sank to the bottom. Now, what an outcry! But soon all was over. Forty souls, mostly youths, had found a watery grave, and just above the surface of the lake floated the flag, bearing the inscription, "The Sabbath-Breaker," proclaiming to all the passers-by that there is a God in heaven who will not be despised with impunity. Children's Missionary Record.

A Toy City.

A notable example of patient, long-continued ingenious, but utterly useless labor, is described by a correspondent of the Amherst (Mass.) Transcript, as on exhibition in Boston. It is the work of a German-American cabinet-maker, Joseph Bergmann, who has been engaged upon it for seventeen years. It represents a city, built in the Swiss style, with mansard roofs, bay-windows and a series of balconies with verandas, etc. The structure stands on a base, representing a hillside; a ledge of rocks with underground railways, etc. There are sixty-five automatic workmen at work in the mills and about the village, as natural as life. The motive power of the mills is furnished by two overshot water wheels, the lower one taking the waste water and running at right angles with the upper one. The remainder of the machinery, as well as the automatic workmen, is run by weights. The city or village, surrounded by trees and shrubbery, drives and walks, a playing fountain, a running stream, a miniature lake and all that goes to make up the picturesque in nature. The basement of the principal building is occupied by a linseed oil stamp mill in full operation, with three workmen. On either side is a tunnel through which trains of cars pass. At the rear of the building is a blacksmith's shop; the bellows are blowing, the fire on the forge blows, and two blacksmiths are busily engaged in alternately heating a bar of iron and pounding it on the anvil, the strokes of their hammers being distinctly audible. A third is shoeing a horse, the proprietor is at work, and the wife of the latter is just entering, bearing her husband's dinner. The third story is occupied by a grist mill, the sash-mill being below, both in full operation. One man is dressing the stones for the hopper, while a second supplies the hopper with grain from a neighboring room; the bolt completes the mill. Some from his stumber, resigns it to a natural manner, and passes in and out of the door in going it after him each time. An elevator ascends on the outside from the basement with a load of grain, dumps it, and descends again to be refilled. Just below the elevator the millwright goes up and down on a ladder. Under an oak tree's kindly shade, near the banks of a murmuring stream, sit two lovers, who, by their motions and gestures, would appear to be carrying on an animated conversation. To the right center of the building is a saw-mill. The logs, propelled on the carriage, the upright saw passes through. It slowly, it is then gigged back, the next at the ends sets the log for a new cut, and a fellow workman opens the little gate, restarting the machinery. A third man is engaged sharpening a handspike with an ax. The fifth and top floor of the edifice is supposed to be the residence of the proprietor. The windows are sashed, the doors paneled, and the floor made of matched boards not over an eighth of an inch wide. Paintings with gilt frames, and lace curtains adorn the apartments, which is complete in all the details belonging to a drawing-room. A similar exhibition in Brooklyn recently gave no evidence of the skillful labor attributed to Bergmann's work, as described above. Whether it was the same or not we do not know.—Scientific American.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, SEPTEMBER 11, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

A Pure Journalism.

This is one of the greatest needs of the day. Our people must have newspapers that give them the news, political, commercial and financial. They must be abreast with the times in its spirit of enterprise and progress, and furnish all that the intelligent mind craves in regard to the affairs of the world. There are many publications, weekly and monthly, devoted to religion, agriculture, science and literature, free from objections on the score of morals. But there are few secular dailies in which religion is not travestied and made the butt of ridicule, and the occasion of coarse and stupid jests. Where can we find one that does not promote the desecration of the Sabbath, the spirit of gambling, and the most dissipating recreations, through its advertisements and editorial commendations of lotteries, theaters, Sunday excursions and drinking saloons? The advertisements prominently displayed in these journals, and flaunted in the face of the public, are many of them such as no head of a family would care to have, his children read. They are such as should bring a blush to the cheek of womanhood, and are calculated to taint and poison the minds of youth. Some secular journals are much better than others, and pure in their editorial tone, but we know of very few that in their news and advertisements do not foster vice and immorality.

Christian parents are careful to exclude obscene and bad books from their households, and yet some of our most popular and respectable secular newspapers reek with the scandals, social crimes and obscene drollery of the slums of county and city. The educating influence of much of the press, as now conducted, is worse than that of the typical French novel. There is scarcely an issue of many of the leading secular papers that does not, in their advertising and news, whatever may be their tone otherwise, contain matter that is utterly corrupt and corrupting. Their presence in our homes is a menace and a peril to the purity of our children, and their influence is to antagonize the best religious teachings and counsels of pious parents. Few of these papers directly advocate licentiousness, intemperance, gambling or immorality, but the indirect and powerful influence is in this direction. We may keep our children out of bad company and away from resorts of dissipation, but they find in the papers the very scenes and contaminating suggestions from which so much care is taken to seclude them. Mr. Comstock may succeed in repressing what is called "obscene literature," but until there is a reform in our respectable journalism the streams of pollution will flow on, and the slime will be deposited in every home.

Is there no help for this state of things? The journalists plead necessity. Somebody will publish scandal and the revolting details of crime, and somebody will advertise the business and enterprises of the devil. There is a demand for this kind of news, and for this style of literature, and journalists, in order to live and prosper, cater to a prurient and depraved taste. They, however, not only yield to a vicious demand, but, in doing so, they create, perpetuate and increase it. There ought to be enough of good people and of religious people in almost any section of our country to support pure secular journals. In our large cities it might be tried with some hope of success. Is it not practicable to have concert of action on the part of those who desire a pure press? There are advertisers and subscribers enough of this sort to make their wishes felt. Their patronage ought to be of as much value as that of the lottery company and the whisky dealers.

We admit that a daily paper is a necessity in business circles, and that a great weekly will be had and read, but, in order to this, must Christian people continue to support a press that is undermining the morals of society? A religious daily is probably out of the question, and our religious weeklies, with their present patronage, cannot altogether meet the demand. The possible thing would be an independent secular paper, with such support from the religious part of the country as to enable it to live without advertising sin, or publishing matters of corrupting and demoralizing tendency. Religious people are not sufficiently alive to the real tendencies of the secular press as now conducted. They are not sufficiently discriminating in regard to the moral and religious tone of the papers they patronize. If we cannot have what we would, our selection should be based upon that which is best for the purity of our homes.

There is a criminal indifference on the part of religious people in regard to the papers they read and patronize. They support journals that advocate the very evils and vices which their pulpits denounce, and the discipline of the churches condemns. They light sin in the home and the Sunday-school, and in their personal associations, and patronize and pay to strengthen it in the papers they read. The Sunday paper, with its columns of lottery advertisements, Sunday excursions, indelicate medical cards, and notices of theatrical exhibitions, is laid on the table beside the Bible and the Sunday-School Lessons. The secular press would, no doubt, be purer than it is if religious people were more careful and more consistent in their efforts to choose the best, and to support those who are endeavoring to elevate the tone of journalism. The conscience of the religious world needs to be aroused to this matter.

Surely something can be done to abate the great evil, and to repress this flood of untoward influences. At least Christian men can be more discriminating in their patronage of the secular journals, and they can do a hundred fold more than they are doing to foster and support religious papers. Besides repression, they must resort to the counteracting influences of a literature that they know to be wholesome. While the devil so largely drives the secular press, the religious press, under a better inspiration, must be kept at work.

Giving to Missions.

Some persons affect to doubt the permanence of the missionary spirit in the church. They point to the long period when Christianity was comparatively inactive, or had lost its evangelical character in its manifold political alliance. They tell us the present development of a sublime moral aggressiveness will soon decline, and give place to the old corruptions, whose germs appear to linger in the church. It will, indeed, be time enough to refute such an objection when it begins to become true. But, in the meantime, we may refresh our faith with the overwhelming evidence that the cause of Christian missions is fast asserting its deep and vital hold on the religious conscience of the world. That Divine Providence has opened the world to our efforts, that civilization is ready with its myriad organs to assist us, that the spirit of the heathen world is eminently favorable to the propagation of the gospel; all of this is undeniably true. A question of supreme importance is: How does the church regard her opportunity? What estimate does the Christian intelligence of Europe and America place on the disposition of the East toward Christianity? What is the depth and measure of our faith in the work? Is our faith a mere sentiment, or is it a practical, common-sense conception of duty, which feels the obligation and strives to discharge it? If we look at the answer to these vital questions, from the standpoint of liberality to this cause, we must be more than encouraged, we must be amazed and profoundly grateful. In half a century the contributions to this work have steadily grown from practically nothing to the large sum of $6,000,000 annually. But the most cheering fact of all is, that recently individual bequests to this work have assumed a magnitude and value the most sanguine dreamer never expected. Look for a moment at

A Southern Methodist, M. E. Ch., S.	$1,000
A Georgia Methodist, M. E. Ch., S.	2,000
A Kentucky Methodist (M. E. Ch., S.)	60,000
Moses D. Eggs of New Orleans	50,000
To the London Missionary Society, A Jubilee Fund Africa	25,000
Bequests to the Missionary Societies of the Church	
Missionary Society	20,000
Mr. Strang, Presbyterian	30,000
Mr. ——, Boston, Congregational	60,000
Mr. ——, Free Church of Scotland	100,000
Mr. ——, Church of England	150,000
Mr. ——, Independent	175,000
Mr. ——, Presbyterian	200,000
Mr. ——, New England Congregational	250,000
The Duke of Newcastle, Australia	1,000,000

All of this splendid sum of nearly $3,000,000 is in excess of the regular income of the boards, and much of it, perhaps the most of it, is given for the expressed purpose of enlarging the work. We wish to make several observations on this table:

1. It vindicates the integrity of the management of the work. Here and there the board may have made mistakes. Unfruitful spots may have been selected; unqualified men may have been sent; bad economy may have embarrassed the work. But, on the whole, the work has been conscientiously and wisely managed, or we would not read of such immense sums being left to it. Such a cool, clear-headed, calculating business man as Mr. Otis would not give a million dollars unless he knew how it was going to be directed, and had confidence in the practical results of its appropriation. How this princely giver rebukes the ignorant selfishness which tries to escape the obligation to give by the silly charge that it takes four dollars out of five to send it to the heathen!

2. Some of these gifts, notably the largest one, were from men who had personal observation of the field. Dr. Miller lived for a number of years in India. He saw the practical working of the missionary cause. An intelligent observer, he could judge pretty well whether Christianity was making such progress as justified belief in its final and permanent occupation of the country. His generous gift of $100,000 is the most satisfactory evidence he could give of his belief that missions pay. What magnificent faith had the generous Bishop who left more than a million to carry forward the work in Australia! And yet here in America we find persons who honestly question whether the whole thing of converting the heathen is not after all a visionary scheme. We knew a good brother, intelligent and liberal to the church, who did grumble at *throwing away a quarter on missions.*

3. It enhances our estimate of the moral significance of these gifts to know that they were the spontaneous acts of Christian faith and love. In no single case, so far as we can learn, was there brought to bear any undue influence to obtain these offerings. They are the fruits of the Spirit of God; the free impulse of a high and holy devotion to the all-absorbing privilege of glorifying Christ. Many of these donors withhold their names from the public, lest the glory due to God should be divided with them. It is a noble tribute to the vitality of our holy religion that in this age of sordid materialism we witness an unprecedented benevolence.

Great as are the means thus placed in the hands of the church, the opportunity exceeds them. A hundred centers are waiting to be occupied. A hundred times the amount available could be judiciously appropriated. It will be a calamity if these generous gifts diminish the regular collections. The effect ought to be to double them. They furnish us with a powerful argument for an enlarged liberality. What will we do this year? America never reaped such harvests as now gladden her garners. Our exports were never larger. We never made so much wheat, cotton, sugar, and the various products of our widely-diversified territory, for market. Returning prosperity smiles everywhere. Peace is enthroned in our land. The divine blessing is on our churches, and our converts are numbered by thousands. Our missions, too, have commenced a new era of progress, and are crying for help. Mexico is now at our very doors, and the necessity of planting Protestantism there arises to almost a national duty. The boundless West, with its rapidly arriving millions, calls for the gospel. We have the means. Oh, may the Spirit of God baptize our church with true gospel benevolence in giving to missions.

S. A. STEEL.

Education.

BY REV. J. LEWIS, A.M., D. D.

FIFTH PAPER.

In our last paper we presented some arguments to show that Christian education is more promotive of intellectual growth, discipline and culture than the rival system. It was shown that this is true as to those students who become Christians. But how is it in regard to those who are not converted? We are convinced by actual observation that the same truth holds concerning this class. And the reasons are not difficult to be discovered. They have a good example in the discharge of college duty. This is not without its force upon them. Again, as before remarked, the influence which may fail to secure their conversion does, in most instances, save them from vicious and disorderly habits. These are the greatest hinderances to success in the prosecution of study. The tone of morals is unquestionably higher at the schools of the church than at those of the State. Even Herod, through the personal influence of John the Baptist, "did many things and heard him gladly." There prevails at these institutions of the church a sobriety of spirit which is friendly to literary pursuits. There is another fact which is worthy of notice in this connection. Since the Confederate war nearly all our State institutions, and some of those under the control of the churches, have been visited by a sort of military epidemic. Much time that might profitably be given to science and the classics is wasted in military exercises. The spirit begotten of this attempt to combine the martial and the literary is not favorable to scholarly attainment. Indeed, one of the greatest captains of this century once remarked: "*A man of enlightened Christian sensibilities is totally unfit for the profession of a soldier.*" Be that as it may, the grade of scholarship has invariably suffered at those institutions of learning which have substituted the military for the academic regimen. But even where this is not the case the average scholarship and worth of the *alumni* of church schools are higher than those of State schools. Fewer of them are ruined by dissipation. A larger proportion of them become ministers of the gospel and successful educators of the young. And nearly all of them become useful and honorable members of society. To those who wish to investigate this question further we recommend the careful study of the chapter on "The Educational Function of the Church," in a work on "Progress," by the lamented Dr. William J. Sasnett. For the present enough has been said to establish the proposition with which we set out: That education by the church promises more than education by the State, both for the morals and for the mind of the student.

Dr. Hunt, one of the book agents of the Methodist Episcopal Church, in a recent address at Chautauqua, on the Book Concern, speaks as follows of the financial results:

Let it be understood that the prime object of the establishment and maintenance of the Book Concern was not, and is not, to make money, but to furnish religious reading for our people. And yet it is necessary to make money to secure the capital essential to the business. A vast sum is locked up in buildings, machinery and stock.

Yet while money is not the primary object, we doubt if a printing-house in the world can furnish a better financial record. There has been a constant drain upon the Book Concern for the general purpose of the church. The theory has been, if no other provision is made for expenses, the Book Concern must foot the bill.

But with these drafts, we submit the following figures: After the fire in 1836, the capital for the commencement of business again, including the $89,991 98 donated by the church, was $281,650 71. The net capital June 30, 1878, was $1,009,412 43. Increase in net capital, which appears in the form of profits, $729,761 69. But these figures do not show all the facts. The records show that the Book Concern at New York has paid for objects outside of its own business since 1836, by order of the General Conference, the sum of $2,120,893 35. This amount is made up of the sum paid the Church South, the sum paid for the Bishops' salaries and traveling expenses, dividends to the Annual Conferences, deficiencies in expenses of delegates to the General Conferences, local papers established by the General Conferences, and other bills ordered paid by that body. This whole sum has been paid out of profits of the business, which would otherwise have been added to the capital. We have, however, this summary to present for forty-two years; that is, since 1836: Net gain in capital, $729,761 69; paid outside of the business, by order of General Conference, $2,120,893 35. Total profits, $2,850,655 04.

Other houses may add their profits to their capital for the purpose of increasing their facilities, or divide them among the proprietors; but the Book Concern has paid out its profits for church interests from year to year. You will see from these figures that the Methodist Book Concern, under the management of editors selected by the General Conference, shows a clear profit of $2,850,655 04, being an average yearly profit of $67,872 73. If the world has a parallel in the history of religious or benevolent publishing establishments, we have never seen the record.

We have spoken of the New York Book Concern alone. If we had taken the Western house into our calculations, the proportions would not have been materially changed. Abating the losses from the Chicago fire, we doubt if any Western city can furnish a better financial record. Neither house has ever asked an extension of time from its creditors, and no bank ever protested one of its notes.

A Faithful Minister.

The only minister of our church who remained in Memphis during the present epidemic was Rev. J. D. Stewart, a local preacher, who died there of yellow fever August 26. We read his letters to the Western Methodist with deep interest, and greatly admired the Christian heroism displayed by him in remaining to minister to a plague-stricken people. He died in the discharge of duty, and he could not have died in a better cause, nor to better purpose. The Western Methodist, noticing his death says:

Every week heretofore we have given a letter from Memphis. Our readers will mourn with us the death of the writer of those letters. August 15, we received a dispatch from Mr. Henry White, informing us that on account of sickness our correspondent could not furnish his usual letter. Sunday morning his name appeared in the list of persons sick with yellow fever. For special reasons, we indulged a strong hope of his recovery, and yet not without fear. Tuesday afternoon we were going to dispatch and inquire as to his condition, but just then the sad news came that our friend and brother had passed away. In the meridian of life, he died at his post, doing his work as pastor of Georgia Street Church—leaving a wife recently married and three daughters, whose mother was numbered last year among the victims of yellow fever. May God help the widow and the orphans!

Jonathan D. Stewart we have known from boyhood in his father's house in Winchester, Tenn., at Cumberland University, and then at Florence Wesleyan University, of which he was a graduate. He was a scientific and classical scholar, a successful educator, and a gifted preacher. For a number of years, in the schoolroom and in the pulpit at and near Memphis, he has done good service. In his special life work as a professional teacher, he followed the example of his eminent and older brother Lieut. Gen. A. P. Stewart, now Chancellor of the University of Mississippi; and, like that brother, he was ever ready to labor in the vineyard of the Lord. Indeed, for some time, of late, he has been uncommonly zealous as a preacher, expressing the most earnest desire to devote himself entirely to the work of the ministry. At last, quietly and bravely as ever did the Lieutenant General stake his life upon the battle field, did this heroic pastor devote himself to death in behalf of his people in the midst of pestilence. Whether, in view of all facts, the sacrifice should have been made, is a question which he answered for himself—the result, whatever else it shows, shows his name recorded among the martyrs, his body in the tomb, and his spirit with saints above.

Death of Rev. H. Copeland.

Rev. H. Copeland, a superannuated member of the Mississippi Conference, and for a number of years residing in British Honduras, died at his residence, Orange Grove, British Honduras, July 24. Bro. Copeland was a man of deep piety and of good repute among his brethren. He went to British Honduras soon after the war, in company, we believe, with Rev. Levi Pearce and others. His son, James B. Copeland, who was with him at the time of his death, writing July 28, says:

I write to announce to you the death of my father, Rev. H. Copeland. He died very peacefully on the night of the twenty-fourth of July, 1879, at half-past eleven o'clock. He has been confined to his bed for about two months, but bore his sufferings patiently, never uttering a word of complaint.

To the question: "Are you ready to die?" he answered: "O, yes, I will soon be with Jesus." In the evening before he died we told him we had just received some new Advocates. "O," he says, "but I can't read them." We also told him that one told of the death of Bro. Montgomery. To that he answered: "I feared it, poor fellow!"

Bro. Montgomery was the only minister in Mississippi who corresponded with him after he came to this country, and he truly loved him. They have doubtless met in heaven, never to part again. God help us all to meet them there. He loved the ADVOCATE.

Oh, Mr. Editor, pray for us. It is a sad thing to lose a loving father in a country where there are many Christian friends, but here they are few, and the bereavement is sad indeed.

The Three Hundred Thousand Second.

The Book Committee of the Southern Methodist Publishing House at a meeting September 1, announced that the sum of three hundred thousand dollars has been secured in subscriptions for the four per cent. bonds. The action of the Book Committee will be given next week. The following, from the Book Agent, is all that we have space for at present:

TO THE SUBSCRIBERS TO FOUR PER CENT. BONDS.

You have seen that the three hundred thousand dollars asked for to relieve the Southern Methodist Publishing House has been secured. The Book Agent is instructed to make collections as "rapidly as possible." He takes this method of asking all those who have subscribed to forward the money at the earliest possible date. On its receipt certificates will be returned and held by the subscribers till the bonds are prepared, registered and ready to be delivered. The importance of a speedy settlement with the creditors will be appreciated by every one interested in the fortunes of the House.

Note particularly.—Moneys sent should be in drafts or checks on Nashville or New York banks, payable to the order of J. B. McFerrin, Book Agent. Where these cannot be procured send by express or postal order.

Many brethren, I presume, will calculate on paying at the time and place of the meeting of their respective Annual Conferences. If the money cannot be safely remitted before the Conference meets, please be ready at that time. The agent, or Dr. Young, or some one else authorized to receive and receipt, will be present with the certificates as provided for by the action of the Committee. In the absence of the Book Agent, L. D. Palmer, Business Manager, will sign the certificates for moneys sent to Nashville. Now, brethren, let me act promptly, and the work will soon be done.

J. B. McFERRIN, Book Agent.

All our church papers are requested to give the foregoing two or three insertions.

The Temperance Alliance of Louisiana, at a meeting in New Orleans, Friday night, September 5, passed the following resolution:

Resolved, That this Alliance cause to be circulated to the citizens of this State, through the most speedy agency, a letter calling their attention to the vital necessity of selecting candidates for the Legislature who will oppose the sale of intoxicating liquor on Sunday.

We should think a majority of the voters in the State would be opposed to Sunday liquor traffic. The temperance men must be on the alert, or the politicians will get ahead of them. There must be made a square issue between the whisky power, and the advocates of sobriety and the Sabbath. The candidates must be made to define their position on these questions. Those who dodge or hesitate, if nominated, should be scratched from the ticket, and better men substituted.

HEALTH OF THE CITY.—There has been no perceptible increase of yellow fever since our last report. For the week ending Sunday, September 7, there were four deaths from this disease. No new cases have appeared for several days. All that have occurred have been in a limited area in the Fourth District. Comparatively few of our city physicians have had any cases in their practice. The ten orphan children of Gen. Hood, remaining in the house where their parents and sister died, have thus far escaped attack. The general health was never better at this season of the year. The public schools open on Monday next, the fifteenth instant. Absentees are returning, and business, where not trammeled by quarantines, is opening as usual in the early fall.

The poets are coming to the rescue of the exodus movement. One Sylvanus Lane has an ebullition in a recent number of the Pittsburg Christian Advocate. It is entitled: "The Exodus, or the Bondsman's Cry, and Humanity's Answer." It is too choice a piece of genius inspired to be marred by an extract. We give it at full length for the instruction and entertainment of our readers. It is to be sung to the tune, "Hold the Fort," and can be used in the Sunday-schools and prayer meetings, along with the song with which many are unfortunately so familiar.

Hail, ye Christians, free and happy,
Hear the Bondsman's cry.
God has free, but Pharaoh holds us
Slaves deep and starved we die.

Chorus.
We remember, we remember,
Nothing help to you,
Trusting God we triumph the faithful
Who were always true.

Ho, ye soldiers, brave and loyal,
Hear your servants plead.
War broke chains, but peace forgets us;
Guard the rights ye freed.

Chorus.—We remember, etc.

Ho, ye millions, rich and peaceful,
Hear the exiles' prayer.
Day by day your products bless you,
Have ye aught to spare?

Chorus.—We remember, etc.

For the Mexican Mission.

REV. DR. PARKER—*Dear Sir:* Enclosed I send you a draft for $48, which amount I am instructed to remit to you from the Waterproof Sunday-School Missionary Society, Methodist Episcopal Church, South, with the request that you forward the same to Rev. Mr. Patterson for the benefit of the Mexican Mission, to be expended as it may seem best in his judgment.

Respectfully,

MILTON BOSLEY, Secretary.

WATERPROOF, LA., Sept. 1, 1879.

The above account was put into a bill of exchange and remitted at once.—ED. AD.

The effects of the storm, Monday, September 1, were more disastrous than we supposed. The most serious loss here was the destruction of 18 coal boats, valued at $200,000. The damage to the crops in Southern Louisiana is very great. By a note from Bro. Sawyer, in another column, it will be seen that the roof of our church in Baton Rouge was much injured, and that new and beautiful fresco badly defaced. The destruction of property, especially of sugar houses, on the Teche, Lafourche, and on the Mississippi river above New Orleans, was unparalleled in the history of Louisiana. The loss, including injury to the growing crops, is estimated at millions of dollars.

Rev. J. A. H. Jones, president of Port Gibson Collegiate Academy, Port Gibson, Miss., writing September 2, says:

Am girding myself for the labors of another session. God has encouraged me in permitting me to see all dry borders, except one, join our church and profess religion.

We have greatly strengthened the faculty of the Port Gibson Collegiate Academy. Increased our facilities for successful teaching. Reduced the charges for tuition, board, etc., to $180 for the ten months.

Next session begins September 24, and ends June 30, 1880.

Prof. W. H. N. Megruder gave us a call on Tuesday of this week. He was on his return from Nashville where he had been to enter his son at Vanderbilt. The boys from the Collegiate Institute, Baton Rouge, always stand high in the colleges and universities. The Professor informs us that the Collegiate Institute opens September 24. The health of Baton Rouge and of the entire river region is excellent.

It is gratifying to witness the hearty interest taken in the children of Gen. Hood. Margarete, whose bakery is so well known in New Orleans, sent them a $500 United States four per cent. bond, and contributions are coming in from all parts of the United States. Through this noble benevolence the children are likely to be well provided for.

We are glad to see that old landmark of New Orleans journalism, the Picayune, out in a new dress. The city would hardly be itself without the daily appearance of this enterprising sheet. We do not know how old the Picayune is, but it is more than a generation ago that we began to read it.

Conkling's man for Governor of New York, A. B. Cornell, was nominated by the Republican Convention at Saratoga on the first ballot. Notwithstanding the recent and previous scandals, the New York Senator is still all-powerful in his party.

Rev. Robert Randle, presiding elder of Shreveport district, Louisiana Conference, writes us: "Many are being regenerated and added to the church."

Books and Periodicals.

THE WAY OF SALVATION. By Thos. O. Summers, D. D. Nashville, Tenn., Southern Methodist Publishing House. 1879.

This is a 16mo, 176 pages, and for excellence of paper, typography, and beauty of binding, is ahead of anything we have seen from our Nashville Publishing House. The work is dedicated to Bishop Kavanaugh, and was written, as the author states, "To meet an urgent demand for a plain, concise statement of the way of salvation." There are three chapters which treat the following topics in their order: What Is Salvation? What Has God Done for Our Salvation? What Must I Do to be Saved? About one half of the volume is taken up with an appendix, containing notes on the Witness of the Spirit, Justification by Faith, and on the Church and Sacraments. Throughout the work are liberal quotations from the best hymns. We like to see the old hymns honored in this way. They are full of gospel meat. Dr. Summers is sound in doctrine, and has given us a valuable book for the edification of Christians and seekers after God. We should like to see copies of this excellent little volume in our Sunday-school libraries, and in the homes of our people. It can be ordered from the Publishing House at Nashville, or from Lathrop & Wilkins, New Orleans. Price, bound in muslin, 60 cents; in paper covers, 30 cents.

THE GREAT SPEECHES AND ORATIONS OF DANIEL WEBSTER, with a Discussion of Daniel Webster as a Master of English Style. By Edwin P. Whipple. Boston: Little, Brown & Co. 1879.

This is a handsome octavo of 707 double column pages, embracing a copious index, and adorned with two fine portraits of the great expounder. The published works of Mr. Webster, edited by Edward Everett, make a series of six large volumes. The publishers of this volume have selected what are very fittingly called Webster's great speeches, and issued them in a form to bring them within the reach of thousands who cannot afford to possess the complete works edited by Everett. Besides the most celebrated of the speeches, this volume contains in an appendix: Impressment; The Right of Search; Letters to Gen. Cass on the Treaty of Washington; The Hulsemann Letter. It has been said of Mr. Webster that he never made a speech or address that was not a real contribution to English literature. The very best of the great deliverances are now supplied to the public in a comparatively cheap form. The essay by Mr. Whipple, whilst very clever in some respects, is in others open to objection. There are paragraphs in it which read more like a Republican campaign document than like an impartial and candid essay on the style of Webster. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans.

A COMPLETE SCIENTIFIC GRAMMAR of the English Language. With an Appendix containing a Treatise on Composition, Specimens of English and American Literature, a Defense of Phonetic Spelling, for the use of Colleges, Schools and private Learners. By W. Colegrove, A. M., president of West Virginia College. New York: The Author's Publishing Company. 1879.

We have not the time to give this work a thorough examination, and, if we had, we doubt our qualifications to decide upon its merits. Whether it meets the generally felt need of a better grammar we must leave to the judgment of experienced educators and ripe scholars. It seems to us to be quite exhaustive in its treatment, and most alarmingly thorough. 12mo, 362 pages, embracing a complete analytical Index. For sale by Lathrop & Wilkins, 112 Camp street, New Orleans. Price, $1 25.

—Wine and Blood is the very singular title of a little volume by Rev. Robert W. Bigham, published by the Southern Methodist Publishing House, Nashville, Tenn. The author is an honored member of the North Georgia Conference. It is a temperance story, and Dr. Summers, our Book Editor, says: "The piquancy of its style, and the thrilling incidents of the story, will secure its perusal, and the lessons it inculcates will serve as a powerful dissuasive from the use of the intoxicating cup." We have not read it, and must rely upon the Book Editor's endorsement for the present. It is beautifully printed and bound, 16mo, 208 pages. Price, 50 cents. For sale in this city by Lathrop & Wilkins.

—Sacred Melodies is the title of a little volume compiled by Rev. William Baker, and published at Chattanooga, Tenn. The collection is specially rich in the old melodies and choruses familiar a generation ago, but now generally out of print. It comprises many excellent poems and hymns, and it will doubtless be a useful and popular book. It is particularly adapted to revivals and social religious meetings. Price, 35 cents per copy, or 35 cents by the half dozen or more.

—The Popular Science Monthly for September has the following table of contents: 1. Spiritualism as a Scientific Question. By Prof. Wilhelm Wundt. 2. Geographical Evolution. No. 2. By Archibald Geikie, F. R. S. 3. Serpent Charm. By Felix L. Oswald, M. D. 4. Novelty in Patents. By Oliver E. Lyman. 5. Development of the House-Fly. By M. H. Rolston. Illustrated. 6. Food and Feeding. No. 3. By Sir Henry Thompson. 7. A Remarkable Coincidence. Letter from Dr. George M. Beard's The Classical Controversy, Its Present Aspect. By Prof. Alexander Bain. 9. The Vanilla Plant. By J. Poisson. (Illustrated.) 10. Chloral and Other Narcotics. No. 2. By Dr. B. W. Richardson, F. R. S. 11. Spontaneous and Imitative Crime. By E. Vale Blake. 12. Materialism And Its Lessons. By Dr. Henry Maudsley. 13. The Birth, Life and Death of a Storm. By Robert H. Scott, M. A., F. R. S. 14. Biographical Notice of George F. Barker. (Portrait.) 15. Correspondence. 16. Editor's Table. 17. Literary Notices. 18. Popular Miscellany. 19. Notes.

—The Theological and Homiletic Monthly for September, R. N. Sledd, D. D., editor and publisher, Richmond, Va., contains a number of valuable articles, and is altogether a very attractive and able number. Contents: 1. Careless Familiarity With Holy Things. A. S. Andrews, D. D. 2. Schism. Chas. F. Deems, D. D. 3. The Church of Rome in 1879. Methodist Quarterly Review. 4. Preaching. Atlantic Monthly. 5. A Plan for Preserving Illustrations. Rev. J. T. Whitley. 6. Bascom's Episcopal Ordination. Rev. W. H. Anderson. 7. Pastoral Visiting. Hints. 8. The Relation of Exegetics to Homiletics. Rev. John J. Tigert. 9. A Thanksgiving Discourse. L. S. Burkhead, D. D. 10. The Last Days of Christ. Dr. Hackett, in Bibliotheca Sacra. 11. Editorial Miscellany.

—The North American Review for September has: 1. The Genius of Nathaniel Hawthorne. Anthony Trollope. 2. The Standard of Value. Prof. Simon Newcomb. 3. The Work and Mission of My Life, part 2. Richard Wagner. 4. The Diary of a Public Man, part 2. 5. Confessions of An Agnostic. An Agnostic. 6. Intrigues at Old Paris Canal Congress. A. G. Menocal. 7. Three Important Publications. Finlay's History of Greece, Pattison's Renaissance of Art in France, Cox's Aryan Mythology. Mayo W. Hazeltine.

—Moore's Rural Life for August is copiously illustrated, and abounds in practical information for country people. It is one of the handsomest of our agricultural exchanges. Published monthly by the Rural Life Company, New York. Price, $1 50 per annum.

—The Art Amateur for September is a marvel in the beauty of its typography and engravings. It is also replete with the literature of art. A valuable publication. Montague Marks, editor and publisher, New York. Price, $4 a year.

—The Sunday-School World for September, including Child's World and Lesson Papers, has been received. These publications are very handsomely gotten up and issued by the American Sunday-School Union, Philadelphia.

—The American Agriculturist for September is an excellent number of this unrivaled agricultural periodical. Published by the Orange Judd Company, New York. $1 50 per annum.

—F. W. Helmick, Cincinnati, sends us a piece of music entitled: "Plant Sweet Flowers On My Grave."

MARRIED.

MILLER—CAMMACK.—By Rev. P. Howard, at the residence of the bride's father, August 13, 1879, Mr. H. S. Miller of Covington county, Miss., and Miss J. E. Cammack, of Copiah county, Miss.

MOORE—McCANN.—In the Methodist Church at Newberry, Ala., September 3, 1879, by Rev. H. M. Moss, Mr. Augustus H. Moore and Miss Ella McCann, daughter of Rev. J. W. McCann, of the Alabama Conference.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next—four months—on receipt of fifty cents in stamps or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that without slight effort on the part of our patrons, thousands of persons could be induced to take a paper at this trial offer, many of whom, he hopes, long would become permanent subscribers. Will they exert themselves to swell the list? There is no other inducement that will supply the same amount of literature reading matter, for each week, as this liberal offer. Let us hear from you as early as possible.

THE CHRISTIAN TREE.

To any person sending us four yearly subscribers with the paper we will present tree for one year. Sample order will be mailed to parties who receive it to facilitate agents in securing subscribers. Address all communications pertaining to this with above to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and Texas, on business connected with the ADVOCATE. We bespeak, for him the courtesies which have been so liberally extended heretofore, and which we have no fear will be continued.

W. C. SHEPARD & Co.—Fruit jars Mason pints, Ferris, 1½ pints, 1 quart, 2 quart, per dozen. American Glass Co. pints, $1 15. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and home-like comfort which is a part of the American House, Boston, is one of the characteristics of that well-known establishment. Those visiting the city would do well to make this popular hotel their stopping place, having secured it by reason of its convenient location for business, and its easy access to the depots.

KEWANEE WENTMILL.—For particulars respecting this popular wind mill, see the advt. on third page. It is considered to be the best power used, as all those requiring a reliable wind at the same time appreciate it. We have also for sale from the Kewanee Manufacturing Company, Kewanee, Ill., the Kewanee Sulky Plow. They are finely made and very desirable. Agents wanted.

GROCERIES, in small or large quantities can be procured at bottom prices, and they will be delivered free of charge within certain limits. Orders by mail or telegraph will receive prompt attention. Remember the place, 19 Carondelet street, between Canal and Common, and marked with four balls. By examination of Messrs. J. B. Eshleman & Co.'s new premises, 9 Camp street, corner of Gravier, they will be found to be the most commodious for the well-known business conducted there for so many years. Some things they can do better than others, but in the main they have improved in filling such orders from the country, and their success has been great, and, so far as known, perfectly reliable. To the jury. They cannot undertake everything they keep in their advertisement, but never call and ask for a thing they have not got. Try them. Let us hear from you as early as possible.

HOMŒOPATHIC MEDICINES.—Our readers are referred to the advertisement of Messrs. Pulcke & Tafel. Their medicines and books are known well all over the United States, having offices in all the principal cities of the country. They have also many of the professors of the school—most fully the professors of the school which have been established the longest here, and which we have no fear will be extended here, and which we have no fear will be continued.

THE air of perfection, cleanliness and home-like comfort which is a part of the American House, Boston, is one of the characteristics of that well-known establishment. Those visiting the city would do well to make this popular hotel their stopping place, having secured it by reason of its convenient location for business, and its easy access to the depots.

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Farm, Garden and Household.

THE DEPTH TO PLANT SEEDS. Rules are often laid down by writers as guides for farmers when planting the seeds of their various crops, as though any rule could be depended upon under all circumstances, when the farmer every one must use judgment in this as in every other operation on the farm. We have before us an account of an experiment made by some one in sowing wheat at several depths from one fourth of an inch to four inches deep, also in leaving it upon the surface. That sown from one fourth to three fourths of an inch came up soonest and grew best. While that left on the surface, and that covered three and a half inches deep, was two weeks in getting start. The latter would, therefore, be covered enough if less than one inch deep, or more than three inches deep, for the best germination and the most vigorous growth. We would be a good deal in favor of covering the seed in the best condition for coming up, which is usually accomplished first throughout the entire season. But there are times of severe drought, when the seed will not germinate for several days after it is sown, and then the following rain starts it all at once. Under such circumstances deep covering is best, as the seed will not start until the rain comes. Then, if the soil is mellow, it will come up quickly and grow off rapidly. Where the soil is inclined to bake, or is heavy, it is best to cover shallow, as the plant will have a better chance to push through the soil. Deep covering is also best for light, sandy soils, as they are inclined to dry out quickly. Medium covering is best for all soils, and in all seasons, except when the drought is severe. Then deep covering is best. Deep covering is also best for seeds that require a long time to germinate, as the moisture will be retained longer. Where seeds are sown broadcast, and covered with a harrow, a medium depth is secured. But where seeds are planted in drills, the depth can be regulated with more certainty. Where seeds are sown in hills, the depth can be regulated with more certainty than broadcast, but not as much so as in drills. Where seeds are planted

Scientific.

THE SAND BLAST.—Among the wonderful and useful inventions of the times is the common sand blast. Suppose you desire to letter a piece of marble you cover the stone with a sheet of wax no thicker than a wafer, then cut in the wax the inscription desired. Now pass it under the blast and the wax will not be injured at all, but the sand will cut the letters deep into the stone. Or if you desire raised letters, a flower, or other emblem, cut the letters, flowers, etc., in wax and stick them upon the stone; then pass the stone under the blast, and the sand will cut it away. Remove the wax and you have the raised letters. Or take a piece of French plate glass, say two feet by six, and cover it with fine lace; pass it under the blast, and not a thread will be injured, but the sand will cut deep into the glass wherever it is not covered by the lace. Now remove the lace and you have every delicate and beautiful figure raised upon the glass. In this way beautiful figures of all kinds are cut in glass, and at a small expense. The workmen can hold their hands under the blast without harm, even when it is rapidly cutting away the hardest glass, iron or stone, but they must look out for their fingers as for they will be whittled off right hastily. Wrap a piece of soft cotton around the nails, and they are safe. The sand whirls away and destroys any hard substance, even glass, but does not affect substances that are soft and yielding, like wax, cotton of the lace, or even the human hand.

Says the New York Tribune: The refinement of scientific warfare is illustrated in the engineering exercises of the French Army. As the process is described by the Avenir Militaire, field-firing cannot be carried on in the method prescribed by the regulations without the employment of six different implements. An angle must be used to measure the slope and velocity of the wind, in order that the necessary corrections may be made. The pressure of the atmosphere is ascertained by a barometer; the temperature by a thermometer, which also indicates the degree of humidity of the air. A telemeter is employed to measure the distance of the object aimed at, and a declinometer to ascertain the variation of the magnetic needle. A chronometer is necessary to determine the velocity of the projectile, and compass must be made. The pressure of the atmosphere is ascertained by a barometer; the temperature by a thermometer, which also indicates the degree of humidity of the air. A telemeter is employed to measure the distance of the object aimed at, and a declinometer to ascertain the variation of the magnetic needle. A chronometer is necessary to determine the velocity of the projectile, and compass must be made.

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THE first session of the next scholastic year will open on

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Two hundred and two dollars will defray all the regular expenses of board, washing, Piano and tuition and incidental fees in the literary departments, for one scholastic year. We make no extra charge for languages, calisthenics, drawing and vocal music in class. We offer good advantages in music and art. We spare no labor nor expense in taking care of the health of our pupils. We have employed the most competent and faithful teachers within the range of our knowledge. We return thanks for the liberal patronage of the past three years, and most respectfully solicit a continuation of the same.

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THE FALL SESSION of this institution will begin on Wednesday, September 24. A full and experienced corps of teachers. Every advantage offered. Charges moderate. Pupils desiring to board in College can pay tuition for their daughters in regular course. Extras, in the form of tuition in Board of a preceptress's daughter, for the year, and the items of fuel, lights and washing. Send for catalogue.

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PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health. If such a thing be possible, sold everywhere or sent by mail for eight letter stamps.

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CURE CURE

Manufactured only under the above trade-mark by the

European Salicylic Medicine Co.

OF PARIS AND LEIPZIG.

IMMEDIATE RELIEF WARRANTED PERMANENT CURE GUARANTEED. Now exclusively used by all Celebrated Physicians of Europe and America, becoming a staple, Harmless, and Reliable Remedy on both continents. The highest Medical Academy of Paris report 95 cases out of 100 cases within three days. Secret. The only dissolver of the poisonous Uric Acid which exists in the blood of Rheumatic and Gouty Patients. 4 100 a-Day 6 Boxes for $5.00. Sent to any address on receipt of price. Testimonials by Physicians. Sold by all Druggists. Address

WASHBURNE & CO.

Only Importers' Depot, 23 Clift st., N. Y.

eow

MISCELLANEOUS.

C. W. DUNBAR'S SONS,

3 Tchoupitoulas St., New Orleans,

PRESERVERS AND PACKERS OF

SHRIMP, FRESH OKRA, ARTICHOKES,

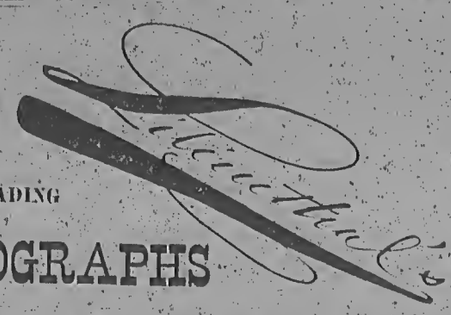
IN TINS.

MANUFACTURERS OF

STANDARD FRUIT SIRUPS.

FOR SALE BY WHOLESALE AND RETAIL GROCERS.

FOR THE VERY BEST AND NEVER FADING



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PHOTOGRAPHS

Tourö Building.

D. H. HOLMES,

155 Canal Street, - - - 15 Bourbon Street.

Our Stock of Spring Goods is now complete, consisting of the latest novelties in

SILKS, LACES, DRESS GOODS IN WORSTED FABRICS
BLACK GRENADINES IN SILK AND WOOL
LINEN LAWNS, ORGANDIES, AND PERCALES.

HOSIERY in all Styles and Colors,

A Complete Assortment of MATTINGS

SAMPLES sent free of charge.

D. H. HOLMES.
155 CANAL STREET.

THE GOLD MEDAL
PARIS EXPOSITION 1878
WAS AWARDED TO
JOSEPH GILLOTT & SONS
FOR EXCELLENCE IN
STEEL PENS
THE FAVORITE NUMBERS 303, 404 AND 170
AND HIS OTHER STYLES SOLD BY ALL DEALERS
THROUGHOUT THE WORLD

R. M. & B. J. MONTGOMERY,

FURNITURE EMPORIUM,

MORESQUE BUILDING,

Corner Camp and Poydras Streets,

Owing to the lateness of the season, and not wishing to carry the over the summer months, we have made great reductions in the prices of all our lines.

BEDROOM AND PARLOR SUITS,

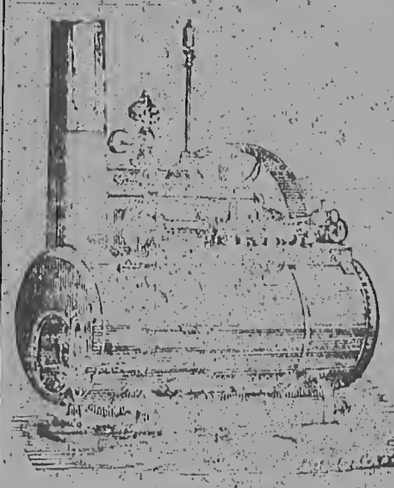
FRENCH PLATE MIRRORS,

FANCY AND ORNAMENTAL FURNITURE.

We also have a complete stock of Medium and Common Furniture, Office, Hall and Library Furniture, Bent Wood Lawn Settees, Rockers and Chairs, Ice-Cream Tables with Adjusting Attachments; Invalid Rocking and Wheel Chairs; Spring Beds; Spiral, Woven Wire, Spiral Hair and Moss Mattresses; Feather Pillows and Bolsters; the Patent Adjustable Spiral Pillow, the best ever invented, for a large children; Rattan and Perforated Seat Chairs, Rockers and Settees; the Victor Folding and Lock Step Chair, the best school desk extant.

Our Stock of FURNITURE and MIRRORS is one of the largest in the country and we can successfully compete with any house North or South. Orders by mail or country orders solicited. All goods delivered free of charge. Give us a trial before purchasing.

N. B.—We are prepared to reupholster Parlor Suits and Chairs in any goods furnished by others.



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PORTABLE

STEAM ENGINES,

2 TO 15 HORSE POWER,

Strong, Simple and Durable,

BEST PLANTATION ENGINE MADE.

Send for Special Circular for 1879 and Price List.

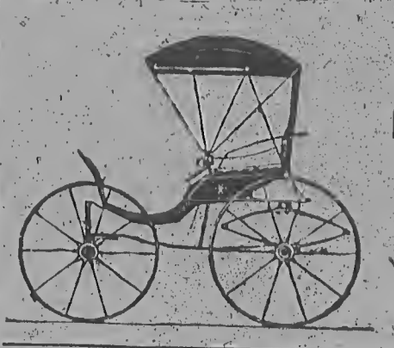
B. J. WEST,

SOLE AGENT,

115 and 117 Magazine Street,

NEW ORLEANS.

Carries a full line of Hardware, Agricultural Implements, Saw Mill Supplies, etc.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES

OF EVERY DESCRIPTION,

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.,

CINCINNATTI.

Sixth St. cor. Green Cars pass the door.

ESTABLISHED IN 1845.

LEEDS' FOUNDRY,

Cor. Delord and Bourbon Sts.

MARBLE

—AND—

GRANITE

TOMBS, MONUMENTS AND GRAVE STONES,

Mantels, Grates, Hearths, Tiling, Flagging, etc.

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164 St. Charles street, New Orleans, La.

J. D. CHASSONS,

BOOT AND SHOE STORE,

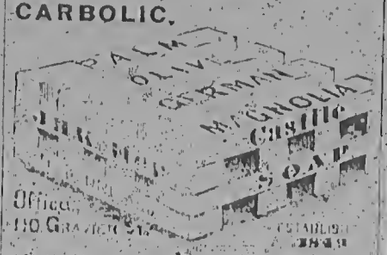
NO. 20 FRENCHMEN, between Victory and Morgan, Third District, New Orleans.

A large assortment of Boots and Shoes always on hand; and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

J. H. KELLER,

MANUFACTURER OF

CARBOLIC,



Office, 110 Gravier St. ESTABLISHED 1843

All Kinds of Laundry and Toilet Soaps.

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,

Marble Works,

No. 1421 BROADWAY,

Between O'Fallon and Cass Avenues,

ST. LOUIS, MO.

MISCELLANEOUS.

PERFORATED

VENEER SEATS AND CHAIRS

For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.

Churches intending to buy Chairs or Settees will do well to correspond with

CARDNER & CO.,

Patentees and Manufacturers,

184 CANAL ST., NEW YORK.

BRACKETS. GLOBES.

M. H. APPLEGATE.

PLUMBER,

Gas and Steam Fitter

GAS FIXTURES,

St. George and Defiance Ranges,

Plumbers' Material,

No. 119 POYDRAS STREET,

NEW ORLEANS.

COAL COAL COAL

R. D. WOOD & BRO'S.,

Corner Camp and Common Streets,

Where all Persons desiring any Kinds of COAL will find it to their interest to call, as we are the only dealers in the city who keep a full stock of the best grades of every kind always on hand.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO

WILLIAM MYERS,

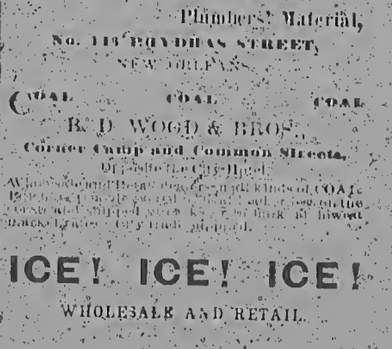
NINTH STREET, Between Magazine and Constance Streets, Near the Market.

LADY AGENTS WANTED FOR

MADAME GRISWOLD'S

PATENT SKIRT-SUPPORTING

CORSETS,



No. 11 E. 16th St., New York.

BRANCH OFFICE

No. 11 WINTER ST., BOSTON, MASS.

Any of the above goods sent by mail, postage prepaid, on receipt of price. Send for descriptive circular.

CAUTION:

Before purchasing look for Stamp and Trade Mark.

DR. S. C. GRAM,

MANUFACTURER OF

SURE CURE TRUSS,

N. W. cor. Fifth & Elm sts. Cincinnati, O.

THE BEST TRUSS IN THE MARKET.

Those who have suffered untold agony for years, by wearing the Metallic Spiral Pressure Truss, will find in the Sure Cure Truss an Elastic Band, on the Spiral Principle, which is worn with ease, and a radical cure is effected in a short time. It is the Best Truss in use, as the Spiral Spring is made to adapt itself to the form of the body, and cannot chafe or gall. No Leather Covers, the most unhealthy material used for any kind of Trusses. Knuckles, Pads, Screws, Steel Springs, Rivets, Buckles, etc., to get out of order. Trusses sent by mail on receipt of order and measure. Send for circular.

DR. S. H. P. LEE'S

LITHONTRIPTIC

CURES STONE AND GRAVEL, GALL STONES, DIABETES, GOUT, ENLARGEMENT OF THE PROSTATE GLAND, and in its incipient stages, BRIGHT'S DISEASE

Trade Mark. DISSOLVES

STONE AND GRAVEL

In the Kidneys, Ureters and Bladders. It is now for the first time given to the public as a result of a most successful experience of over fifteen years in the practice of medicine. Send for pamphlet to depot of this article, H. DYLES & COMPANY, No. 40 Clinton Place, New York city. $1.00 by druggists.

POOLE & HUNT, BALTIMORE

MANUFACTURERS OF

THE POOLE & HUNT LEFFEL TURBINE

WATER WHEELS,

MACHINE MOULDED

MILL GEARING,

SHAFTING, PULLEYS AND HANGERS,

STEAM ENGINES AND BOILERS.

MIXERS FOR FERTILIZERS AND CHEMICALS.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
western creamery, fancy	21	22
New York, choice	15	16
Coffee, ₩ lb.:		
Rio, fair	—	13¾
Rio, good	—	14¾
Rio, prime	—	15
Candles, ₩ lb.:		
Star, best brands	11¼	—
Corn Meal, ₩ bbl.:		
Choice	2 20	2 25
Cheese, ₩ lb.:		
Factory	—	—
N. Y. cream and English dairy	9	9½
Fish:		
Mackerel, extra No. 1, in bbls	—	18 00
Mackerel, extra No. 1, in kits	—	2 00
Sardines, quarter boxes	—	—
Flour, ₩ bbl.:		
Superfine	3 10	3 25
XX	3 85	4 00
XXX	4 12½	4 75
Choice XXX	4 75	—
Choice family	4 87½	5 00
Fruits:		
Dried apples, ₩ lb.	3	—
Dried peaches, ₩ lb.	3½	—
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	—	1 00
Raisins, ₩ whole box	1 75	—
Bananas, ₩ bunch	80	1 50
Crackers, ₩ lb.		
Soda	6	6
Butter	6	7
Sugar	5	9
Gingernuts	9	12½
Oil:		
Coal, in cases, net	17	20
Coal, in barrels, bbl	15	16
Insurance, in cases	—	40
Insurance, in barrels	—	35
Lard, in barrels, best	58	65
Molasses, in barrels.		
Common	25	27
Fair	29	30
Prime to choice	32	35
Golden and Roquet syrups	—	—
Half bbls, 5c and kegs 10c. more.		
Rice, Louisiana, ₩ lb.		
No. 2	3¾	—
Ordinary	4	—
Fair	6	—
Prime to choice	—	—
Soap, ₩ box:		
XXX Palm	3 00	—
Keller's magnolia	2 —	—
Keller's olive	2 50	—
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 10	1 35
Coarse	70	95
Sugar.		
Good fair	6½	—
Prime	7	—
Choice	7½	—
Yellow clarified	8	—
White clarified	9	—
Crushed	9¼	—
Powdered	9¼	—
Spices, ₩ lb.		
Allspice	15¾	—
Pepper	13¾	14
Cloves	45	—
Cinnamon	—	—
Tea, ₩ lb.		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low leaf	—	—
Medium	—	—
Good to fine	—	—
Low lead	—	—
Medium	—	—
Good	—	—
Fine	—	—
Selections	9	—

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	—	—
White	—	—
Mixed	—	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Gallina	—	—
	26	34
Bran, choice, ₩ 100 lbs	1	
Hay, ₩ ton		
Prime	17 00	18 00
Ordinary	14 00	—
Cow Peas:		
Whippoorwill	—	—
Mixed	—	—
Clay	70	—
	50	—

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	6½	—
Shoulders	6	7
Sides, clear rib	6½	—
Sides, clear	6½	6¾
Hams, sugar-cured	12	—
	9½	10
Mess Pork, ₩ bbl.	10 25	9 37½
Dry Salted Meat:		
Shoulders	3¾	4
Lard, ₩ lb.:		
Choice, in kegs and pails	7¼	7½
Choice, in tierces and barrels	6½	6¾

ESCULENTS.

Potatoes, ₩ bbl	2 00	2 25
Onions, ₩ bbl	2 00	2 25
Apples, ₩ bbl	4 00	5 00
Cabbages, ₩ lb	3	4

WOOL.

Burry	—	—
Louisiana, clear	14	15
Lake, clear	24	25

BALING STUFFS.

Bagging:		
India	—	—
Jute	10¾	11
Ties, Arrow, best per bundle 30 lbs and under	—	2 50
Twine, hemp	12	—

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old Cocks	—	—
Young	—	—
Ducks	—	—
Geese	—	—
Turkeys	1 00	1 25
Eggs, ₩ dozen:		
Western	15	18
Louisiana	25	—

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for liquor, that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst, took away the appetite for liquor, made his nerves steady, and he has remained a sober and steady man for more than two years, and has no desire to return to his cups; and I know of a number of others that have been cured of drinking by it." From a leading R. R. Official, Chicago, Ill.—Advt.

When Dubufe's celebrated paintings of Adam and Eve were on exhibition, Mr. McNab was taken to see them and was asked for his opinion. "I think no great things of the painter," said the great gardener. "Why, man, Eve's temptin' Adam wi' a pippin of a variety that was da known until about twenty years ago."

BENSON'S CAPCINE

POROUS PLASTER.

CELEBRATED the WORLD OVER

The manufacturers are authorized to place it over the heart and lungs of their own children, and to have the Outlet and Inlet's expansion.

The Superior to

common porous plasters, liniments, the so-called electrical appliances etc. It is the best known remedy for **Acute and Weak Back**, Rheumatism, Female Weakness, Sciatica, Pleurisy, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your druggists for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by SEABURY & JOHNSON, 21 PLATT STREET, NEW YORK.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Sept. 8, 1879.

COTTON.

The receipts to-day were liberal, and a good demand prevailed, with prices ruling ⅛@¼c. in advance of Saturday's figures, the market closing firm, with sales of 150 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	.....	.....
Low middling	10¾	11
Middling	11⅛	11⅛
Good middling	11⅝	11⅝
Middling fair	12	12

Sales to-day, 150 bales. Market firm.

Receipts at United States ports, week ending Monday, September 8, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	478	1,251	11,710
New Orleans	88	1,276	3,932
Mobile	55	289	1,876
Savannah	619	1,742	19,550
Charleston	396	662	7,675
Wilmington	78	5	868
Norfolk	32	215	854
Baltimore	21	.....	242
New York	118	20	577
Boston	79	41	142
Philadelphia	.....	.....	50
Various	.....	.....	37
Total	2,054	5,454	47,370

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 73	10 55@10 56
February	10 66@10 71	10 46@10 47
March	10 80@10 82	10 57@10 59
April	10 90@10 92	10 67@10 69
May	.....	.....
June	.....	.....
July	.....	.....
August	.....	.....
September	12 10@12 11	12 00@12 00
October	11 15	11 08@11 09
November	10 61	10 53
December	10 54	10 46

Sales, 68,000 bales. Market firm.

GRAHAM BREAD FOR DYSPEPTICS.—One quart wheat meal (sometimes called Graham flour), two teaspoonfuls Kellogg's Baking Powder, two eggs, one gill molasses, milk or water to make a thin dough.

A Scotch preacher once said: "You never saw a woman sewing without a needle! She would come but poor speed if she only sewed with the thread; so I think, when we're wi' sinners, we maun aye put in the needle o' the law first; for the fact is they're sleepin' sound, and they need to be wakened up wi' something sharp. But, when we've got the needle o' the law fairly in, we may draw as lang a thread as we like o' gospel consolation after't."

The Ohio Sunday law exempts from the observance of Sunday Jews, Seventh-Day Baptists, ferrymen, emigrants, and toll-gate keepers.

MISCELLANEOUS.

TUTT'S PILLS

A distinguished physician of New York says: "I have for some time suffered with Dyspepsia, Piles, and Sick Headache. I fear of increased suffering during the present hot season, and resolved, knowing the invalid qualities of Tutt's Pills, to give them a fair trial. I have taken but two boxes, and am happy to say I have received more benefit from them than from all the patent medicines I have ever used. I cheerfully recommend them to all sufferers, and intend to make them a standard remedy in my practice."

TUTT'S PILLS
CURE SICK HEADACHE.
TUTT'S PILLS
CURE DYSPEPSIA
TUTT'S PILLS
CURE CONSTIPATION.
TUTT'S PILLS
CURE PILES.
TUTT'S PILLS
CURE FEVER AND AGUE.
TUTT'S PILLS
CURE BILIOUS COLIC.
TUTT'S PILLS
CURE KIDNEY COMPLAINT
TUTT'S PILLS
CURE TORPID LIVER.
TUTT'S PILLS
IMPART VIGOR.

Dr. Tutt has

OFFICE, 35c

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is guaranteed in every way by its proprietors.

WHEELOCK, FINLAY & CO.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of Chronic diseases, a true process of resuscitation.

REMARKABLE CURES have been made in Consumption, Bronchitis, Dyspepsia, Headache, Neuralgia, Rheumatism, and the large class of ailments originating in a

LOSS OF VITALITY or deficiency of constitutional electricity, and especially

IN SOUTHERN LATITUDES to the slow reaction of the nervous system, and which become so frequently unbearable.

STRONGLY ENDORSED by Hon. GEORGE W. JULIAN, Ex-Member of Congress, Indiana; Hon. LEWIS SCHEIBLE, Hon. MONTGOMERY BLAIR, Ex-Gov. BORDMAN of West Virginia, and others who have used the New Treatment.

FREE! A Treatise (32 pages) on COMPOUND OXYGEN, with many testimonials, Cases, and remarkable cures, sent free. Address DRS. STARKEY & PALEN, 112 Girard St., Philada.

$500. MADE IN 30 DAYS, CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Kentucky	Richmond	Doggett	Sept. 17
S. W. Missouri	Kansas City	Wightman	Sept. 24
Indiana	Dupont	Kavanaugh	Sept. 24
St. Louis	Fredericktown	Pierce	Sept 24
Columbia	Willow Creek	Keener	Sept. 24
Louisville	Madisonville	Doggett	Oct. 1
Tennessee	Murfreesboro	Paine	Oct. 8
Pacific	Sacramento	Keener	Oct. 8
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss.	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest Hill	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Religious Notices.

CAMP MEETINGS.

THE camp meeting at Salem, East Pascagoula circuit, Mississippi Conference, will begin on Thursday evening, October 2d. Preachers are invited. (37) JOHN A. ELLIS, P. C.

THE Georgetown camp meeting, Citronelle circuit, Mobile district, Alabama Conference, will begin on Friday before the second Sunday in October. All the ministers are invited. Conveyance will meet them at Chunchula, M. and O. railroad. Dr. Wadsworth, P. E., will have charge at the meeting.

The third Quarterly Conference will be held during the meeting, and all its members are earnestly requested to attend.

37 C. H. KELLEY, P. C.

THE camp meeting at Lake Camp Ground, near Lake Station, N. and M. railroad, will begin on the twenty-sixth of September, 1879. Ministers and brethren are invited, and expected to attend.

37 J. J. SMYLIE, P. C.

THE camp meeting on the Rapides circuit, Louisiana Conference, seven miles east of Pineville, La., will commence on Thursday night before the first Sunday in October. Ministers of the gospel are requested to come.

37 W. R. WHATLEY.

THE annual camp meeting at Chunchula, Ala., will begin on Friday night before the first Sunday in October. All ministerial brethren are cordially invited, and will be cared for. For the information of those preferring it, entertainment can be had on moderate terms at the Camp Ground Hotel. Full information as to rates, etc., address the undersigned. (36) E. M. TURNER, P. C.

TO THE BRETHREN OF THE SEASHORE DISTRICT.—Rev. Fleischaker appointed me to collect money for the district parsonage on the camp ground, and I went. I want a good horse. Let me hear from you. I want a good horse. Let me hear from you. I want a good horse. Address me at Spring, Miss.

36 INMAN W. COOPER.

THERE will be a camp meeting at New Hope Camp Ground, DeKalb circuit, Meridian district, Mississippi Conference, commencing on Friday before the second Sunday in October, 1879.

36 A. B. STOCKTON.

THE Spring Creek camp meeting, Alexandria district, will begin on Friday night before the second Sunday in October, 1879, and end the following Wednesday night. There is a good landing for boats on the ground and there will be on sale beef, rice, meal and corn. Come prepared to take care of yourself in the way of provisions.

35 ELIAS B. CARTER, P. C.

THE camp meeting at the Rutherford camp ground will commence on Friday night before the fourth Sunday in September. Minister are earnestly requested to attend. The camp ground is situated two miles from Rutledge, the county seat of Cass Iowa county, Ala. The meeting will be strictly on the self-sustaining plan. I do those who read understand.

35 WM. D. OWENS.

THE Okolona camp meeting at Bethel Church, Okolona mission, Alabama Conference, will begin on Friday night, September 19, on the self-sustaining plan. Members of the Episcopal faith, and our friends, are invited to attend, with the assurance that they will be well cared for. Our pastor, A. J. Cregg, will have charge of the meetings.

(35) C. W. MOODY.

OUR camp meeting at Mound Zion, Hayneville circuit, Lepanto Conference, commences the first Sunday in September, continues in the Thursday of forest. Preachers are requested to attend. Family of people to preach to. A few of preachers' tents, and all necessary arrangements.

(35) JOHN A. MILLER, P. C.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

Caddo at Liberty	Oct. 18, 19	
Shreveport, at Mount Sport	21	
Shreveport	24	
North Bossier, at Red River	25, 26	
Smith Bossier, at Pleasant Valley	Nov. 1, 2	
East Point, at East Point	1	
Spring Valley, at Arm Strong Chapel	8	
Mansfield	8	
Pleasant Hill	11	
Minden	13	
Atkinson	15, 16	
Coffee at Frio shop	18	
Natchitoches circuit	20	
Natchitoches, at Natchitoches	22, 23	
Logansport	29, 30	
Pastures, to be filled by Stewards and Boards of Trustees will please have the reports, required by the Discipline at the fourth Quarterly Conference.		
37	GODFREY RANDLE, P. E.	

DELHI DIST.—FOURTH ROUND.

Waterproof and Tensas Chapel	Dec. 6, 7	
Waterproof and Delhi at Delhi	9 10	
Mangum and Bethel, at Bethel	13, 14	
Madison circuit, at Magnolia	Sept. 20, 21	
Lake Providence Camp Meeting at Pecan Grove	27, 28	
Bound Prairie, at Bound Prairie	Oct. 4, 5	
Oak Ridge, at Oak Ridge	11, 12	
Thurston at Bastrop	18, 19	
L. D. Greyerat, at Bartholomew	25, 26	
Tenson mission, at Wesley	Nov. 1, 2	
Rayville circuit, at Rayville	8, 9	
Trenton circuit	15, 16	
Rudy circuit, at Floyd	22, 23	
Monticello circuit, at Delhi	29, 30	
Waterproof and Tensas Chapel	Dec. 6, 7	

36 W. F. ALEXANDER, P. E.

OPELOUSAS DIST.—FOURTH ROUND.

Vermillionville and Pisgah mission, at Vermillionville	Oct. 4, 5	
Lake Charles	18, 19	
Sugar Town, at Sugar Town	25, 26	
Bayou	Nov. 1, 2	
Abbeville, at Prairie Creek	5	
Patterson, Pisgah and Morgan City, at Morgan City	8, 9	
Franklin	12	
New Iberia	15, 16	
Charenton	22, 23	
Washington	29, 30	

35 J. P. HARPER, P. E.

ALEXANDRIA DIS.—FOURTH ROUND.

Pineville and Colfax	Oct. 18, 19
Centreville	22, 23
Columbia	25, 26
Harrisonburg	29, 30
Shelly Island	Nov. 1, 2
Montgomery	8, 9
Alexandria	15 16
Spring Creek	18, 19
Baton Rouge	22, 23
Shuqualak	29, 30

35 C. KEENER, P. E.

NEW ORLEANS DIS.—FOURTH ROUND.

Algiers	Sept 14
Morgan Street	21
Lafourche	28
Louisiana Avenue	October 5
Felicity Street	18
Plaquemine and Gross Tete, at Port Allen	26
Carondelet Street	Nov. 9
Baton Rouge	16
St. Charles Avenue	23

35 LINUS PARKER, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Oak Hill	Sept. 27, 28
Wesson	Oct. 4, 5
McComb City	11, 12
Zion	18, 19
Meadville	25, 26
Bethesda, at Scotland	Nov. 1, 2
Roginchito	8, 9
Mount Pleasant	16, 17
Kingsbury	21, 23
Liberty	29, 30
Crystal Springs	Dec. 6, 7
Hazlehurst	13, 14

W. F. M. LINFIELD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Oct. 4, 5
Bolton Depot	11, 12
Clover Hill	18, 19
Churchill	18, 19
Sánchez	25, 26
Kingston, at Washington	Nov. 1, 2
Fayette	8, 9
Port Gibson	15, 16
Rocky Springs, at Center Grove	22, 23
Carney, at Utica	29, 30
Mount Olivet	Dec. 6, 7
Small Lower mission	6, 7
Warren, at Rockland	13, 14

The Boards of trustees will please have full and accurate reports. Local preachers are required to present a written report to the fourth Quarterly Conference.

37 W. L. C. BENNICUTT, P. E.

SEASHORE DIST.—FOURTH ROUND.

Fillyville at Hopewell	Sept 13, 14
Locust at Shiloh	20, 21
Moss Point, at Moss Point	27, 28
Bay Passagoula, at Salem (camp meeting)	Oct. 4, 5
West Pascagoula, at Mount Pleasant	11, 12
Covington, at Covington	18, 19
Amite City	25, 26
Ebenezer mission	27
Scranton	25, 26
Washington	Nov. 1, 2
Pearlington, at Logtown	8, 9
Wolf River	15, 16
Union Grove	22, 23
Mount Carmel	29, 30
Westville	Dec. 6, 7

35 JOHN A. ELLIS, P. E.

JACKSON DIST.—FOURTH ROUND.

Yazoo circuit	Sept 20, 21
Silver Creek	27, 28
Yazoo City	Oct. 4, 5
Dover circuit	11, 12
Tranquil circuit	18, 19
Brewersville circuit	25, 26
Raymond circuit	Nov. 1, 2
Jackson circuit	8, 9
Madison circuit	15, 16
Sharon circuit	22, 23
Canton circuit	29, 30
Canton station	Dec. 6, 7
Jackson station	13, 14

35 F. M. FEATHERSTON, P. E.

ALABAMA CONFERENCE.

SELMA DIST.—FOURTH ROUND.

East Selma	Sept 6, 7
Summerfield	20, 21
Selma	27, 28
Orrville	Oct 4, 5
Rembert Hill	11, 12
Clifton	18, 19
Perryville	25, 26
Lower Peachtree	Nov. 1, 2
Choctaw Corner	8, 9
Marion	15, 16
Beeler's creek	22, 23
Spring Hill	29, 30
Uniontown circuit	Dec. 6, 7
Uniontown	13, 14

37 J. W. BUSH, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty	Sept 13, 14
Black Hawk	20, 21
Winona and Carrollton	27, 28
Kosciusko and Bluff	Oct. 4, 5
Attala	11, 12
West Station	17, 18
Richland	18, 19
Winona circuit	25, 26
Lexington	Nov. 1, 2
Zalpha	8, 9
Greenwood	15, 16
Belle Fontaine	22, 23
Walnut	29, 30

37 E. M. JONES.

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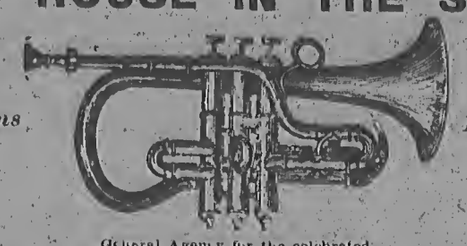

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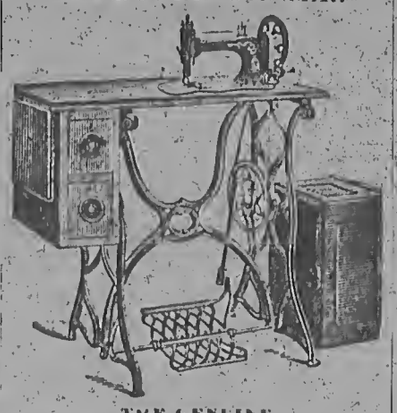

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From Hon. Speaker Sherman

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I am, very truly and respectfully yours
ELLEN B. F. SHERMAN,
205 I Street.

St. James, December 27, 1874.

Messrs. LYNCH & GOWEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the touch and brilliancy of tone required to perform the great pieces of music and the vocal concerts, are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WIMMER
Professor of Music, St. Mary Jefferson College, St. James, La., (Convent, P. O.)

From St. Vincent's Asylum, Beatty, P. O., Westmoreland County, Pa.

Messrs. LYNCH & GOWEN:

Gentlemen—The two Pianos have safely arrived, and on their first day of being here have reached a position of honor much above that for which they were originally intended. For, now standing in their humble swallow dress, they have been led into the Music Hall, where each of their sweet voices had yielded them their place. Thus, blessed observing that angels at their practice, they will be pressed by the professors at mine last sons and professional performances.

From this it has been that the instrument you sent me did not only meet, but in fact surpass my expectations. I find their tone rich and melodious, their action precise in a degree, not, as I know of, surpassed. Very respectfully yours,

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Director of Music.

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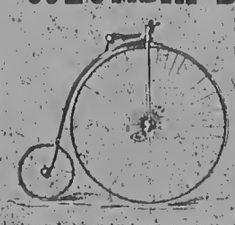

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, SEPTEMBER 18, 1879. NO. 38.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

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SEPTEMBER.

The year is turning brown,
Autumn is in the lowering sky,
We are nearing Autumn town,
We are feeling Autumn by.

Autumn's best of weather,
Autumn's best of cheer,
Autumn's best of all this heavy
Wide fecundity of year.

Autumn takes September for
Autumn's own month to be,
Autumn's own month, I remember,
Autumn it shall ever be.

Autumn's the month for me.

—Scribner.

NEWS OF THE WEEK.

DOMESTIC.

NEW ORLEANS, Sept. 10. The seventh annual Exposition opened here to-day. Thousands of people from all parts of Ohio and neighboring States were present, and the streets in the vicinity of the Exposition building were thronged with visitors. The weather is very bright and salubrious. The Exposition will be formally opened with appropriate ceremonies to-morrow.

Governor Hayes, of Ohio, Indiana and Kentucky, and their staffs, were present. We are pleased to learn that Governor Hayes is in excellent health and spirits.

Governor Hayes and staff were received with a salute of thirteen guns. Governor Hayes, in his address of welcome, said that the Exposition was designed to encourage the development of the resources of the country, and to promote the prosperity of the people. He then introduced Governor Foster, of Ohio, who delivered the address of welcome on behalf of the State. Governor Foster, in his address, said that the Exposition was designed to encourage the development of the resources of the country, and to promote the prosperity of the people. He then introduced Governor Hayes, who delivered the address of welcome on behalf of the State. Governor Hayes, in his address

The Christian Advocate.

THURSDAY, SEPTEMBER 18, 1879.

"I WILL PREACH JESUS."

"Who'll preach Jesus?" said an prophet,
Gasping with his latest breath,
His blessed Gospel, who'll declare it
Bravely, truly unto death?

"Who'll preach Jesus?" Souls are dying
Dying without God or friend;
O, like living dogs is dying,
Bear life's message He will send.

"Who'll preach Jesus?" Hearts are bleeding,
Bleeding with earth's wounds and care;
Tell them He is interceding,
And their tears and griefs doth share.

"Who'll preach Jesus?" Strength is failing,
Failing 'neath the tempter's load;
Sing, O sing of rest remaining,
Rest beyond this blood marked road.

"Who'll preach Jesus?" God is calling,
Calling loud for laborers bold.
From whose hands the good seed falling,
Will produce an hundred fold.

"Who'll preach Jesus?" Fields are whitening,
Whitening for the reaper's blade;
Glean the sheaves with hands untiring,
Sheaves which toil and prayers have made.

"Who'll preach Jesus?" Time is passing,
Passing swift as lightning's speed;
Death and judgment everlasting,
Soon will claim both sower and seed.

"Who'll preach Jesus?" See His coming,
Coming now to take me home;
O, with last breath faintly whispering,
May I speak my dear Lord's name.

And, O Father, when in glory,
Happy 'mid the shining throng,
Send me back "to tell the story,"
And bring home the harvest song.

Last words of Rev. Dr. Richard Fuller, after a ministry of fifty years.

A Suggestive Little Book.

MR. EDITOR: I have been permitted, recently, to examine a little memorandum book belonging to the wife of an itinerant minister, which she calls her "Donation Book." This little book, I think, has a suggestive history, which is substantially as follows: A few years ago, in an adjoining Conference, Bro. S. was appointed to ——— circuit, which was considered an average circuit in financial ability, but never had paid the full amount of its assessment, except when the preacher was a single man. Bro. S. had a wife and six children, and could not live on the salary paid his predecessor, and there was no probability that the circuit would pay any more. What to do was a perplexing question. He could buy his supplies on a credit, but would not be able to pay for them at the end of the year, and he was not willing to contract debts without a probability of paying them. While the stewards and preacher were consulting, and trying to devise some plan by which the preacher might be supported without getting in debt, an old man, who had filled the office of steward in other days, made the following suggestion: Let the Church Conference appoint a proper person at each appointment on the circuit to solicit donations, to consist of anything that would be useful to the preacher, or any of his family; the donations not to be considered as any part of the preacher's salary; that was to be provided for by the stewards in the usual way. The suggestion was favorably considered, the plan adopted, and immediately put into execution.

Donations of almost every description soon began to find their way to the parsonage, and this suggested the idea of keeping the Donation Book, in which the preacher's wife recorded the name of every donor in connection with the donation, its date and value. The next year Bro. S. was returned to the same circuit, and the donation plan was worked more extensively, and with increased success, and at the close of the year the preacher was astonished to find that his wife had saved money enough to pay a debt of $200 contracted two years before, leaving a balance on hand of $50 for emergencies. It is important that we state in this connection that each one of those years the salary paid equaled any previous year, and in no case did any one count his donation in payment of his assessment. When this donation plan was first proposed some predicted a failure. They thought it might succeed in stations, but not on circuits. But they soon had cause to change their opinion. As soon as it was known that such a plan was in operation, the members of the church generally entered into it with enthusiasm. They seemed to vie with each other in sending nice and valuable donations to the parsonage. In looking over this little book I found the donations to comprise a great variety of supplies for the table, not only the most substantial, but some delicacies and luxuries. Supplies for the wardrobe embraced articles of clothing for every member of the family. In a word, the good people seemed to anticipate every want, and I am not surprised to learn that the preacher's family lived well those two years, and had money to pay debts, and a little to lay by for emergencies. The old adage, that "a penny saved is as good as a penny made," applies in this case. Now, Mr. Editor, you have the brief history connected with this little Donation Book, and I am of the opinion that it suggests the only plan that will bring relief to some of our married preachers, and save them from debt and from location. Some of them are now practicing the most rigid economy. Yes, they are even stinting themselves and families to keep out of debt. But they are becoming discouraged. In many instances the assessments, if paid in full, will fall far short of a decent support. In such cases there is no alternative. Indebtedness which cannot be paid is inevitable. They will not let their families suffer. Now a word to the stewards, and to the membership generally: *Dear Brethren:* Your preacher is in a strait. More than half the year has past, and perhaps he has not received more than one-fourth of his salary, which is so meager that if he shall receive it in full he will not get a support by perhaps $200. You know this, and he knows it, and yet you propose nothing for his relief. Must he buy on a credit, and thus make a debt which he will not be able to pay?

You say a preacher should not go in debt, and you are right in saying so. He ought not, but how can he avoid it? He does not want to go in debt. He knows it is morally wrong, as well as a violation of our General Rules, to take up goods without a probability of paying for them. Now, what must he do? Well, you say it is a hard case, and you know of no remedy. There is no use in raising the assessment, for it is already above what will be paid. Then the preacher must go in debt, starve or locate. One of these is inevitable. But we believe there is a remedy, and that it is found in the *donation plan* suggested and demonstrated in the history of the little Donation Book above mentioned. Now, let our people adopt the plan and give it a fair trial. It is late to begin; but better late than never. Do not let your preacher go in debt any further. Send in your donations. They may be small, but send them in. Let the Church Conference appoint a suitable person at each appointment to put the plan in operation. The membership on your circuit embraces fifty, perhaps a hundred families. A few small donations from each would be sufficient to save your pastor from debt, and no one would feel the loss. In looking over a few pages of this little book I found flour, bread, bacon sides, hams and shoulders, lard, beef, mutton, turkeys, chickens, eggs, butter, dried fruit, canned fruit, sugar, coffee, molasses, honey, rice, vegetables in great variety and profusion, a few donations of cash, and some orders on merchants, and then at the close of the year a nice suit of clothes for the preacher, and a large box of dry goods for the family. This last was from unknown donors. Comment on the above is unnecessary. The plan is altogether practicable, and will prove a success in every case if fairly tried. Our people will take pleasure in sending their little presents to the parsonage, and it will be very pleasant to the preacher's family to be thus remembered by kind friends. They will be blest in receiving, the people will be blest in giving, but the greater blessing will belong to the giver, for "it is more blessed to give than to receive." Excuse me, Mr. Editor, for making this communication too long. My only apology is my great anxiety to see some plan put into operation that will save our married preachers from debt, and give them a better support; and I think the little book above mentioned suggests the plan. If we cannot support our preacher in the usual way, let us make up the deficit in donations, and keep him out of debt. One thing I have observed that indicates that this plan may be made a success: Our people take more pleasure in making presents to their preacher than in paying their assessments. This they regard as a just debt; and in paying it they do only what every honest person is bound to do. Their donations they regard as something extra above what any one has a right to claim, and as an expression of generosity and benevolence, every act of which sends through the truly liberal soul a flow of happiness, to which the stingy man, though legally honest, is a stranger. A man's liberality has a wonderful effect on his Christian experience. So Solomon thought when he said: "The liberal soul shall be made fat," and if he had said: "*The stingy soul shall be made lean*," no orthodox Christian would have called in question the declaration. If we support our preacher we will have a prosperous church; if we starve him we will starve ourselves. So if there is a spiritual dearth in the church, and leanness in our own souls, we may know the cause.

EX STEWARD.

Off to School.

MR. EDITOR: It is well that I should make a few statements, through the ADVOCATE, respecting the opening of East Mississippi Female College, September 8, 1879.

Many of our prospective patrons living in remote country places may be uneasy and hesitating under apprehensions of the appearance of yellow fever, and therefore may unnecessarily delay sending.

Caution is commendable at all times, and it behooves me to be even more cautious, if possible, than parents in the matter of opening school. In advising upon the subject, I appreciate the anxiety of parents, and also the general good of the college.

It can be easily understood that if there existed here the least apprehension of the fever breaking out it would be unwise and detrimental to the college to insist upon an early opening. The school would have a great deal more to risk than individual patrons. Surely I would jeopardize my own family by opening school under any sort of impending peril, or at an inauspicious time.

There has been no case of fever here, and there is no reason upon which we can entertain an apprehension of its appearance. The city is as healthy as one could imagine a real healthy place to be. There is no yellow fever in the State, and how are we to believe it will appear at this late date? It is next thing to folly, if not absurdity, to entertain such a conviction. It is, therefore, unwise to delay sending to school under the circumstances.

We commence early so as to begin deliberately, and in order to close before the approach of warm weather. Our school will close about the first of June. We will have pleasant weather in which to do the fatiguing work of preparing for examination and commencement. Some of the most unpleasant weather of this summer was in June. Our girls were then at home, free from the labors and restrictions of school. Pupils who enter the first of the term—September 8—will be given an easy and gradual introduction to their studies. They generally have the easy parts of their texts to study. If we have any warm weather in September it will be spent deliberately, and in those slow processes toward hard study usually made expedient at the opening of schools. By delaying, pupils will be subject to hard study from the very first day of entering, in order to catch up and to keep up.

Get ready, and come along to school. We have never had sickness in the college during the month of September. We have often had it in June.

J. W. ATKINSON.

MERIDIAN, Aug. 21, 1879.

From the Work.

WESSON, COPIAH COUNTY, MISSISSIPPI.

MR. EDITOR: There is not a town in Mississippi, according to the size and population, in a more flourishing condition than Wesson. It is noted for its large cotton mills, its stores, and especially its churches. The factory is running on extra time, to be able to fill orders. There are about 375 looms in operation, all controlled and under the management of Capt. William Oliver. There are about 400 employes, all classed off in their several departments, the majority of them widows and orphans. Here the widow finds a home for her children, and can make a handsome living with a little economy. About eight or nine thousand dollars are paid out monthly. The most of the hands are young lads and children. These children are most all poor. About all the schooling they get is at the Sabbath-school.

We have three good churches. The Baptists have a large church and a flourishing Sunday-school, and large membership. The Presbyterians have a fine church, with a good Sunday-school and a good membership. The Methodists have a flourishing Sunday-school. Our large new church which Bro. Heard started last year is a blessing to Wesson. Although not completed, the wood work is about done. We have a fine chandelier with twelve lights. We are painting the house now. Then we need a bell, some new seats, blinds for windows. We have a membership of about 200. The Sunday-school is doing well—about 100 in attendance. Capt. Wimberly is our superintendent. Bro. Lewis is our pastor this year. The Conference did us a great favor when they sent him.

H. W. HARDY.

AUGUST 31, 1879.

PROVIDENCE CAMP MEETING, MISSISSIPPI.

MR. EDITOR: I am glad to state that our camp meeting at Providence was quite a success. It closed on Wednesday night, the third instant, with 56 conversions, 32 applications for membership, 22 have been received in full fellowship, 20 children and 11 adults were baptized. The membership were greatly revived, many of whom were among the converts. We had with us nine of our traveling preachers, with our local brethren.

The freshet on Monday night was severe, yet we had a good meeting. And, though detained for one day by the high water, we all made the best of it, and endeavored to make the loss of the body the gain of the soul. All felt more than paid for all they did and suffered, and went home, hoping to meet again next year.

P. HOWARD, P. C.

SEPTEMBER 5, 1879.

HOLMESVILLE, MISSISSIPPI.

MR. EDITOR: We have just closed a most interesting meeting of nine days at Adams' Church, Amite circuit, Mississippi Conference. Our congregations were large and attentive throughout, never less than 200 any day; between 500 and 600 the last day. The good Lord was present in great power. The slain of the Lord were many. Sixty five were added to the church, most of whom were happily converted. The church was greatly revived.

Bros. J. E. Jagers and W. H. Germany, two local brethren, were with us part of the time, and did good work. Bros E. L. Tarver and William Wood, two local brethren, who live at Adams, were also there, and did good altar work. In fact, the whole church was stirred, and went to work early in the meeting. The church roll now numbers over 230. We have here also the finest Sunday-school in South Mississippi. Most of those who joined belong to the Sunday-school.

H. P. LEWIS.

SEPTEMBER 1, 1879.

FIELD NOTES.

LOUISIANA.

JACKSON, LA., Sept. 1—The third Quarterly Conference for this work was held at Winans, on the sixteenth and seventeenth of August. Our beloved presiding elder, Bro. J. A. Godfrey, was at his post promptly, as he always is. Finances not to be complained of. Church growing spiritually. We protracted the meeting one week after Quarterly Conference. Much good was accomplished. The work is still going on in the hearts of the people. We are indebted to Rev. I. D. Wall, who rendered valuable assistance. Crops falling off some. Health of country very good.

R. E. JONES, P. C.

MISSISSIPPI.

PELAHATCHIE, Miss., Sept 1—I have just closed my second meeting on Prairie mission, held at Lebanon, which resulted in 21 accessions to the church, and the church wonderfully revived. Revs. C. McIlwain and J. D. Hays rendered me very valuable service, also a Baptist minister, Bro. Parker, preached two sermons for me. Added to the church to date, 15 members, baptized 10 children, and yet the good work goes on.

A. J. MILLER.

SCOTLAND CIRCUIT, Miss., Sept 1—We have just closed a meeting at Bethel Church, and had a good time. The Lord was with us to own and to bless, sinners were converted, backsliders reclaimed, and the church strengthened. We also had a glorious revival at Bethesda. Christians were made happy, sinners converted, and the church built up. We have had a severe rain storm, doing much damage to mills, bridges, fences and crops. A great deal of cotton and corn destroyed.

H. R. FALKNER.

BATESVILLE, Miss., Sept 4—Our new church is about completed. We had three good meetings on this work recently. The one at Wesley Chapel was a revival. All the church felt it. Eleven conversions and seven accessions. Hope the good work will go on. The yellow fever in Memphis has a very depressing effect on this section. All business, except at home, stopped. Only two mails per week. Crops are not good. Twelve weeks' drouth injured corn, and low too much rain for cotton. One new bale sold here on the second instant for $13 65.

JOHN KILPATRICK.

ABERDEEN, Miss., Sept 4—Fine revivals in the Aberdeen district. The preachers are all well, and hard at work. Our church is having a large accession of members. Crops generally good, and we see no reason why our collections may not come up in full. Some political excitement, but the coming election will pass without material injury to the prosperity of this part of the State. This part of Mississippi was never healthier. Our church in Aberdeen is doing her work quietly, but, we believe, successfully. Sabbath-school and prayer meeting fine.

JOHN H. SCRUGGS.

WOODVILLE, Miss., Sept. 5—The storm of September 1 was very severe in this town and throughout the county. A heavy gale, varying from northeast to north and northwest, struck us about eight A. M., and continued unabated for twelve hours. Sheets of water came down, driven wildly before the blast. The corner of Masonic Hall was smitten off. A few out-houses in town, and gins in the country, were wrecked. Corn and cotton crops lie almost prostrate and beaten into the mud. Fences generally gave way, and let stock into fields and gardens. Damage immeasurable. No lives lost as far as reported. People healthy.

J. P. DRAKE.

GRENADA, Miss., Sept. 5—The Lord is still reviving his work on this circuit. One hundred and thirty-eight conversions up to this time. No yellow fever yet. The cotton crop is very good, also late corn. Forward corn was injured by the drouth. Health better than usual. The outlook on this circuit is good, temporally and spiritually.

J. P. DANCER.

MACON, Miss., Sept. 6.—To-morrow I commence my meeting. The prospect for a revival is good, and here are the *signs:* Membership, 145. Sunday-school scholars, 196, average attendance, 141. Prayer meeting well attended. Class meeting very weak. Congregations large and attentive. Missionary assessment all paid, beside a Woman's Friend Missionary Society working well. Bishop's fund paid. The pastor has a good home, is well cared for, and has the sympathy and prayers of his people. Health good. Crops good. No political excitement.

THOS. J. NEWELL.

MOSS POINT, Miss., Sept. 6—We protracted our quarterly services at this place several days. Had several accessions, and a very pleasant meeting. Moss Point is a delightful charge, and a most excellent membership. We acknowledge the labors of Bro. Inman Cooper, of Ocean Springs. In obedience to the request of our indefatigable presiding elder, I attended the quarterly meeting at Biloxi, on the Ocean Springs work, which proved to be quite a revival occasion. Bro Cooper is quite a worker. Has his church at that place neatly refitted and painted

G. F. THOMPSON.

CLOVER HILL STATION, Miss., Sept 8.—My third quarterly meeting failed on account of yellow fever excitement, and I was quarantined. Presiding elder absent. Closed a meeting of eight days at this place last Wednesday evening. Good attendance throughout. No ministerial help save one sermon. I think good was done for the church. No additions, however. Crops fine. A good deal of sickness. Still trust God and go forward.

H. J. SKARIS.

VALDEN, Miss., Sept. 9—I have just closed the sixth protracted meeting held on the Valden circuit since the middle of July. Good resulted from all these meetings. The church has been revived, and some accessions at each appointment. Health of the country good. Crops good, especially cotton. All would be quiet but for the exciting canvass through which we are now passing. Whisky is being used to the great injury of the negroes and youth of the country.

A. P. SAGE.

MAGNOLIA, Miss., Sept. 9—The third quarterly meeting for this charge closed yesterday at Holmesville. Bro. Godfrey gave us three days' good service. The storm and rains have done considerable damage to crops, mills, etc., in this county. Some loss in drowning stock. The religious interest has been increasing for the last two months in the principal churches. The circuit court occupied but one week the last term. The general health is good. There is improvement in the material as well as spiritual, but still there is room for more and better building.

J. W. SAMELL.

MISCELLANEOUS.

FREEPORT, FLA., Sept. 8—Third quarterly meeting just closed. The presiding elder, Rev. E. Phillips, was present. Twenty-six accessions to the church and twenty baptisms up to date this year. Congregations fine. Social meetings well attended. But little sickness. No crops here, but lots of pine logs, saw mills, schooners, steamer smacks, merchandise, salt-water fish, grapes and other things.

J. R. ANDERSON.

Montana, during the past sixteen years, has produced $153,000,000 of gold and silver. Of this sum $117,000,000 was in gold. This makes Montana rank next to California as a producer of gold. There are already 200 quartz mines in the territory. Iron and lead mines have been opened, and coal is plentiful. It is claimed that the cost of keeping herds of cattle in Montana is only 60 cents a head. Including taxes, a three-year old beef steer, which will sell on the ground for $30, only cost $3 for feed and care. The losses in raising are estimated at 2 per cent, while the profits vary from 25 to 40 per cent. per annum. In 1873 there were but 86,941 cattle in the territory; in 1878 there were 250,000 head, while 22,000 valued at $1,100,000, were exported to Eastern markets.

Obituaries.

REV. THOMAS K. ARMISTEAD was born in Autauga county, Ala., September 11, 1808, and died in Montgomery, June 16, 1879. Losing his mother when quite a child, he was committed to the care and training of Mrs. John W. Hubbard, who lived nobly and unselfishly devoted herself to his interests, being ably assisted by her husband who seemed to have loved him as his own son. His parents could not have been more kind to him and certainly would not have come more nearly to his usefulness and happiness. They treated him as a child, and had their reward in his warm unwavering affection for them both, and in seeing him honored and useful in the walks of life. Guided by their counsel and influenced by their example, while still a boy, he sought and found Christ as a personal Saviour, and joined the Methodist Church. From the hour he joined the church till his death his conduct was above reproach, and his moral and religious character without a stain. Gentle and quiet in disposition, and polite by nature, he passed along his way as a smoothly rolling current, making a pleasing impression on all around him.

Having no singular points he offended nobody. But few public men have adorned forty years with fewer enemies and sharper criticisms of their conduct. It is likely he had not so many in the world when he died.

In 1836 he was licensed to preach by the Montgomery Quarterly Conference, and in December of the same year was received into the Alabama Annual Conference on trial. For the twelve succeeding years he was a faithful worker in the itinerant ministry in different parts of Alabama. He was not what the world calls a grand or eloquent preacher, and yet he was both; for he was the honored agent of arresting and bringing sinners to Christ, and of building up the church who ever he labored, and certainly the simple and appropriate sermons of his Heavenly Father rested upon him. Like Mary he did what he could.

In 1852, prompted by patriotic feelings and a desire to participate against the Confederate soldiers, he entered the army as a private and remained in the ranks till the close of the war. He preached as opportunity was afforded him, and was present in his efforts to keep up prayer meetings among the men. The most devoted friends of his after life were some of his army associates, which attests his faithfulness and devotion during that trying period. Most tenderly and affectionately did they watch around his bed and minister to his wants during his protracted illness.

In February, 1871, he was happily married to Miss Jennie Perry, daughter of Sinnet Perry, of Auburn, Alabama, and sister of Gen. Frank Perry of blessed memory. Losing his wife and child in the Fall of 1872, and being in feeble health he soon after located, but he did not lose his interest in the regular work of the ministry nor cease to preach when able to do so. Thoroughly prepared himself for the practice of dentistry he opened an office in this city, and by his gentle sympathizing manner soon won his way to popular favor, and was rapidly acquiring a satisfactory and lucrative practice.

In 1876 the Herron Street Church becoming vacant because of the transfer of the pastor to another charge, I employed Bro. Armstrong to take that work. His residence was in an opposite part of the city and quite remote from his church, and yet, though feeble often, he rarely if ever missed an appointment on the Sabbath or during the week. Faithfully he attended to the details of work and the people of his charge hold him in most grateful remembrance.

In February, 1876, he married Miss Carrie Johnston, of Houston, Georgia, who survives him. The marriage was a judicious and happy one.

His last illness was protracted and most painful. Heart disease, complicated with a distressing dyspepsia and dropsy, confined him to his room for months before he died. I found him in a precarious condition when I took charge of the church here at the beginning of the year. And even then some of his friends had fears of his ultimate recovery. During his whole illness his faith in the saving power of Christ never for a moment gave way. His invariable reply to inquiries about his spiritual state and prospects was satisfactory. I know in whom I have trusted, had many protracted and free conversations with him, and have never seen one more calm, triumphant and safe. But a short time before his death he answered to the question, "Is all clear and satisfactory between you and God?" "Oh yes, I have committed all that matter to Christ." Forcibly he made that expression, which was nearly the last expression that escaped from his lips.

We buried him from the church where he was converted and licensed to preach, in hope of the resurrection.

W. M. ANGEL.

YOUR committee, named for the purpose of submitting to this conference a fitting expression of a sense of their bereavement in the death of Bro. YOUNG EDWARDS, which occurred to great peace and triumph at his late residence near Shady Grove Church on Friday evening, the thirteenth of June, 1879, in the eighty-sixth year of his age, respectfully submit the following:

Resolved, That the Great Head of the Church has, in the overflow of His wisdom, called home one of His workmen, who has been faithful and long a witness for Him, and has left behind him a record of a life well spent and well finished in the Master's service.

And whereas Bro. Young Edwards has been ordained by the Holy Ghost as leader, steward, trustee for a period of thirty-five years, therefore be it

Resolved, That in the death of Bro. Young Edwards we have been bereaved of one whose name and memory will be cherished by the Church of God, and whose spiritual and religious influence has been a Christian blessing to the whole community in which he lived.

Resolved, That we miss him in the Quarterly Conference circle, where the presence of his venerable form and the sound of his voice will no longer, when his name is mentioned, be responded to with the usual "Present," but we miss him in the house of worship, where he was always found in the Lord's house, in the prayer meeting, in the Sabbath-school, and in the class room, where he was always found in the Lord's house, in the church of which he was a member.

Resolved, That we will ever miss him in the Church Triumphant.

Resolved, That this paper be recorded on the journal of this Conference in memoriam, and that a copy be published in the NEW ORLEANS CHRISTIAN ADVOCATE, also a copy be sent to the bereaved widow with an expression of our sympathies with her in her sore bereavement.

Extract from the Third Quarterly Conference of Walnut Grove Church, Salem circuit, Meridian district, Mississippi Conference.

E. E. CHERRY, in Committee.

Southern Star please copy.

BETSY ANN PIPPIN, wife of Q. L. Pippin, and daughter of Rev. W. J. and Tabitha Tyler, was born November 19, 1848, and died in her father's house on Hooms Valley, Washington county, Miss., August 15, 1879, aged thirty years. A husband and three little children, with a large circle of relatives and friends, mourn her departure. Sister Pippin was baptized in infancy, and raised in the nurture and admonition of the Lord. She was a devoted child, and a loving wife and mother. She came to her father's house on a visit and was taken sick on the 4th of July, and from that time on was confined to her room. The disease was a complication of diseases, which baffled the skill of the physicians. She suffered much, but bore it all patiently. She enjoyed her father's prayers and the ministrations of the Word. She was converted at the age of twelve years, and joined the Methodist Church, and lived a consistent member of the Church for eighteen years. She was a faithful member of the Church. She was a loving wife and mother. She was a faithful member of the Church. She was a loving wife and mother. She was a faithful member of the Church. She was a loving wife and mother

The Christian Advocate.

THURSDAY, SEPTEMBER 18, 1879.

OUR FATHER'S CARE.

BY MARIANNE FARNINGHAM.

"Your heavenly Father knoweth that ye have need of all these things."—Jesus.

The golden lights of the summer
Lie on the laughing land;
The voice of song is borne along
By the breeze on every hand.
The flowers spread out their beauty,
Above the vivid green;
And the water's rush, and the forest's hush,
Make tender the glowing scene.
But the cooling kiss of the summer air,
And the joy and beauty everywhere,
Are proofs of Almighty, loving care.
For our heavenly Father knoweth
We have need of all these things.

There are sounds of a gathering tempest,
And the clouds are black as night;
O'er the earth is spread a shade of dread,
And all things sigh for light:
The caves of the green woods quiver,
And a silence falls around,
Till over the hills with a haste that thrills,
The thunder peals resound,
And angrily falls the pelting rain,
And sullenly roars the mighty main,
And the heart grows sad with a fear of pain.
But our heavenly Father knoweth
We have need of all these things.

For daylight calls to labor,
And the work we have to do
Calms all our powers for the passing hours;
And we must each task pursue,
Although we are often weary,
And the aching hands hang down,
There is much to be done ere the rest be won,
And we wear the victor's crown.
But the day that comes to us day by day,
And even the troubles that throng our way,
Do more proofs of the love of God display.
For our heavenly Father knoweth
We have need of all these things.

We joy in the rainfall season,
The time that we love the best,
When the sea's calm floor, and the meadow's glow,
Is bringing the needed rest.
And sweet is the summer golden,
And glad is the early morn,
And soft is the light that falls at night
Upon the whispering corn.
For all the world sings happy days,
And our hearts are stirred to songs of praise,
And Christ comes near in the holy days.
For our heavenly Father knoweth
We have need of all these things.

For rest of the light and shadow,
Need for the loss and gain,
Need for the rest and the labor,
Need of the ease and pain:
For only thereby we learn
To submit to all that falls
In our pathway here, till the rest be near,
At the voice of the angel calls.
Then, upon God's Rest shall glow
To the sheltered place by the Saviour's side
And all is good whatever betide
For our heavenly Father knoweth
We have need of all these things.

—London Christian World.

Christian Citizenship.

BY C. B. G.

The subject of our Sunday-school lesson for September 21, 1879, is "The Christian Citizen," and the golden-text for the day is Matthew xxii, 21: "Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's." As briefly expository, and practically helpful in the study and application of the subject, I offer to Sunday-school workers a "sermonette" on the golden-text.

These words were the reply of the Saviour to certain questions of His enemies, insidiously designed to compass His ruin. The Pharisees and Herodians, though jealous of each other, and advocating principles that made them avowed and bitter enemies, formed an unholy alliance against Jesus, their common and dreaded enemy. They came to Him with the question: "Is it lawful to pay tribute to Cæsar?" By this they hoped to entangle Him in certain destruction. The Pharisees were restless under the Roman yoke, and longed for their national independence. The Herodians were advocates and defenders of the Roman government, and were ever vigilant to detect any disobedience or insurrection. Now, if He refused tribute to Cæsar He would have invited upon His head the condemnation of the Herodians. On the contrary, if He acknowledged allegiance and subjection to Cæsar, He incurred the relentless hostility of the Pharisaic party. So, penetrating into the dark and malicious design of their question, He called for the tribute money. He asked whose is this Image and superscription? They reply Cæsar's. Then, saith He, "

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, SEPTEMBER 18, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Out of the Whirlwind.

As the still small voice came to Elijah after the wind, earthquake and fire, and as the Lord answered Job out of the whirlwind, so we may suppose that there is a divine lesson in the recent storm. The first chapter of Genesis, as read by the scientist, merely relates the several stages in the order of creation, and furnishes a clue to the processes by which the present condition of the world has been reached. The same scripture, as read by the devout believer, has for its chiefest and supreme purpose the declaration that God made the heaven and the earth, and that man was made a spiritual being. God in creation is the important element in the account. It is so in regard to the cotemporary phenomena in the natural world. The laws of storms, earthquakes and floods have a practical and a scientific interest, and engross the attention of a certain class of observers. It is not improbable that thousands living in the path of the cyclone, and suffering from its destructive power, have scarcely thought of God at all in connection with its devastating results. It is so much property swept away, a hair breadth escape from death, a wonderful manifestation of forces in nature, an exceptional disturbance of the elements.

There are those who will regard the storm as, on the whole, beneficent, as tending to restore the general equilibrium, and as a means of purifying the atmosphere. They would say that as the world is constituted tornadoes are necessary, and are as much a part of the general system and course of nature as the sea breeze and the calm. They would explain that the damage done is local and of limited extent, and nothing in comparison with the general ends to be subserved. For the damage done a greater good to the whole world has been secured. For so limited an amount of suffering the compensation to the race is large. This all may be true, and is in the direction of the highest Christian conception of the matter.

But the questions will occur whether the laws of nature might not have been so adjusted as to render the storm an unnecessary phenomenon in the world, and whether, if it must be, it might not have passed by some other route than that which involved us in the wreck. And then the inquiry will arise whether this and other atmospheric disturbances had their origin and locality determined in the star dust or gases of an inchoate world, and so fixed before the foundations of the present system of things, or whether the divine will did not call it up at once and give it its marching orders. One explanation may be as devout as the other provided we recognize the hand of God, and hear Him as He speaks to *us* out of the whirlwind. It was not by chance that it came our way, and that it swept over our homes. It came hither because it was sent hither, and it came on a special mission to us, and with a specific message to our souls. Beyond the universal law, and beyond the general beneficence of its operations, this storm, and every storm everywhere, speaks personally to those whom it desolates. God does speak out of the whirlwind, and there is a still small voice that always follows in its path. We may not hear it, or, hearing, we may not lay it to heart, as Job and Elijah did, but God speaks.

The world over, this has been a year of storms, floods and elemental commotion. Europe has suffered; in different sections of our own land there have been great calamities. The first autumn day was to us ushered in, and went out with a destructive tempest. It might have been many times more severe than it was, but we must have seen and felt enough to be impressed with our utter helplessness and our absolute dependence. We may have felt that there was poverty and trouble enough already, and that, as the toils of the year were about to bring relief, a merciful Providence might have spared us. Herein every one must hear the voice for himself, and make answer. If it lead to searching of heart it will be well. Was the property destroyed in any considerable part consecrated to God? How deeply were the hearts of the people imbued with reverence for God, and obedience to Him! But we need not recount the general state of wickedness, the neglect of God's ordinances the desecration of the Sabbath, the prevailing unbelief. God's voice was in the roar of the tempest, thundering in the ears of the ungodly. He sent his blasts to rebuke the avarice, the worldliness, the practical atheism of men. He struck the sugar-houses and gins, the cane and the cotton fields, to remind us that our bread and our fortunes, as well as our lives, are in His hand.

The good may have suffered with the bad. It is certain that every class in city and country will feel the stroke. Impoverishment and straitness, to some extent, will follow in all departments of trade and industry. And yet have the best of us nothing to learn? Will not the lesson be worth all it costs if it convict us of sins of omission, of too much love of the world, of withholding from God what is His due? The property destroyed is estimated at many millions; more, probably, than the church and Christian world altogether give for missions in a whole year. To have devoted ten per cent. of this loss to public improvements, to education, and religious and benevolent purposes, would have been regarded as a most preposterous and unreasonable thing. But, if we will not be wise and faithful stewards, God will both despoil and judge the covetous.

Where the storm brings no reproof it may come with its voice of resignation and submission. The uses of adversity are sweet to the child of God. The grievous chastening brings forth the peaceable fruits afterward. It leads the trusting soul nearer to the divine refuge, to the strong tower into which the righteous runneth, "and is safe." The storm is one of "the all things" that work together for good to them that love God.

Reading Dissipation.

Editor's Table, Sunday Afternoon, says:

The flashy newspapers that are sold upon the news-stands, and the vile publications that are peddled about more secretly, are not however the whole of the miscellaneous reading that falls into the hands of our boys and girls. The libraries, the public libraries, the Sunday-school libraries furnish them with a great deal of reading that, as they do it, is extremely sinful to them. The statistics that our librarians give us showing the great excess of novels over all other classes of books issued to the patrons of the libraries give us but a faint idea of the appalling reflection. From the Merrimac Public Library one boy took one hundred and two novels in six months, and a girl one hundred and twelve in the same time. Think of the condition of these children's minds at the end of such a carnival of sensuous. Even though no books of positively immoral character are admitted into the public libraries, it is clear that the provision of so much mental excitement from young people is doing them great damage.

The late convention of librarians in Boston discussed this matter very carefully, and tried to reach some practical conclusion. One radical suggestion was that a city or town has no right to tax the people for the furnishing of mere amusement to anybody, and that, therefore, no fiction that is not clearly educational in its character should find room upon the shelves of the public libraries. Another proposition was that school children and the prescription need not be limited to fiction at school, should not be allowed to take more than one story a week. This rule ought to be immediately adopted and rigidly enforced in all the public libraries. It is simply degeneracy for any young person to read more than one novel a week.

The Chicago Inter Ocean, from the librarians reports of twenty-four public libraries, finds the percentage of fiction drawn from each to average sixty-eight per centum of fiction against thirty-two per centum of all other kinds of reading.

These statements indicate a growing and pernicious form of mental dissipation, and alarmingly prevalent among the youth of the day. It is a habit that fastens upon the mind, and unfits it for solid reading and for study. It excites unduly, but does not stimulate or strengthen the faculties. It rather enervates and enfeebles the mental powers. Excessive novel-reading produces a distaste for the earnest and real work and business of life, and occupies the time that should be devoted to practical affairs and pursuits. The boy or girl who becomes a devotee to this fascinating kind of literature may be injured beyond recovery. The habits of thought, views of life, the mental tone, feel the blight, and a career that might have been noble and successful has been anticipated and forestalled by an inane and objectless drifting upon a tide of romance and dreams.

The novel mania unfits for industry and hard work, and contributes largely to swell the number of idlers and thriftless people that make up no inconsiderable part of what are called the intelligent classes of society. The habitual novel reader, if a girl, will not take kindly and heartily to the routine of housekeeping; if a boy, he will be apt to loathe the drudgery of the first steps in a business career, and he will scorn the idea of taking off his coat and going to work in the field. They are more likely, under the inspiration of fiction, to spend their time in castle-building, waiting for fortune to come to them, and to move in a sphere that is utterly unreal and aimless.

The influence of fiction on the religious character depends, of course, in a great degree upon the books read. Excluding from present consideration all that are clearly immoral and impure, the habit is as unfavorable to spirituality and an earnest religious life as it is to industry and success in secular pursuits. It leads to distaste for the Bible and for instructive religious literature, and often to the neglect of religious duties. It becomes a mental disease that incapacitates the mind for serious truth, and draws the heart away from the spirit of prayer and communion with God. There is a style of preaching, brilliant and sensational, sometimes heard, which reveals the paternity of a mind under this morbid influence. A congregation of novel readers is the most difficult of all to impress with the awakening truths of the gospel. It is a company of world and fashion worshipers, flippant in mind, and almost invulnerable to the appeals of God.

The religious fiction with which the press teems is, no doubt, meant to counteract that which is altogether worldly and sensual. The object is a good one, and to some extent the end may be attained. But, where this kind of fiction crowds out other religious reading and study, the effect is most unfortunate and damaging. Many of the writers of religious fiction know little about doctrine or experience, and often the religious sentiment in them is distorted, and of unwholesome tendency. Where not mercenary, they are apt to be blind guides and unsafe teachers. Works of fiction cannot be excluded altogether from our young people or from any class of readers. It is neither practicable nor desirable. But discrimination, most rigid and careful, is demanded. The habit of mind, the utter absorption of thought, the diseased craving for excitement, and reading as a mere recreation, must be guarded against. Besides exercising judicious supervision over the young people, parents must take care that they do not implant this excessive love of fiction in their young children. The early craving for *stories* might be met and satisfied by real narratives, by bits of history, and by the many curious, entertaining and useful things which are found in the domain of natural history and science. Many children are nursed and raised on fiction, and it is not strange that the love of it ultimately possesses them, and perverts their whole being and career.

"Like Them That Dream."

BY DORCAS.

The poetic affiliation under such high auspices of wild fancy with sober reality, the dreams of slumbering senses, and the real surprises of good fortune, induces an abandon to the current whose drift, sure and steady, will bring us to the open sea at last; before that, the epochs the heart is set upon may be reached and passed, and a brief human life period may be divided by distinctive eras. A happy surprise of unexpected good fortune is like the ecstacy of a congenial vision in an hour of slumber. What are the points of similarity that seized the fancy of the poet, and imprinted on his thoughts this beautiful image?

Exceptional.—Both the pleasant dream and the happy surprise are exceptional in the course of human life. The toil to these cheerful pictures are the uniform common places and frequent reverses of life. These are the broader margins for vanishing speculations and creative perspectives. What a life could have been, look at the possibilities, measure the actualized. What a life may be, study the prospect. One bright spot shines in isolated splendor—a single dream, the one of a whole life of sleeping hours. One surprise, the single luck of yearning years, the pleasant taste upon the palate to be remembered, not repeated.

Reactional.—The wakened sense realizes only a dream—not of use save to suggest what might be, but is not, the more to be deprecated. The surprise, too good to be either true or lasting, a moment's joy to be followed by heart-breaking sorrow. When the turn in captivity came, what a joy came with it, a delirium of gladness! But when the ruin and desolation of the old home met the expectant eye, what a disappointment ensued, a sudden reaction that checked the hurried breathing, a collapse of the holiest enthusiasm, the laughter is gone, the singing tongue is mute, the heart beats heavily, languidly! Oh, the rush of memories as scene, time, place and pleasure come back, reviving feelings long depressed, opening the fountain of pent up tears, causing the flow of a bath for the Spirit, but how refreshed by it the glow of complexion, the exhilaration of recovered spirits, the dutiful submission to the rod, tells.

Prospectional.—Alike with a pleasant dream, and a surprise of good fortune, each fixes a prospect upon which the memory and the heart lingers. He will not forget me who has once done me a kindness—I must leave it to him—what more, but he has not excited a hope which he will fail to redeem. So with a dream. It lingers in the watchfulness that scans the coming home for what they bring. I shall know mine when it comes. I have the earnest in hand. How beautifully a pleasant dream and a piece of good luck gilds the edges of approaching time! How delightful the moments and sense of waiting for it!

The epochs of a mortal life have nearly all been reached—the most marked of all secured—the sweet surprise of peace found and kept, through believing. The ends are few—chief, youth separated from its natural drift by a call to the ministry. Startling as the stroke of a bell at midnight, trying as the brake upon the flax, exalting as the sentiment of reverence, which discerns the heart of the Deity upon him in the midst of affliction, "magnified by the divine regard."

And one pleasant dream, "like a fragment of Eden," stranded by a valley skirting the great desert, its light tinges the vista overhanging the sea yonder—the deep green sea, the boundless waters of the infinite life—a dream of heaven, the recovery and reunion of separated comrades, the realization of Hope's richest inspiration.

As the rim of the horizon touching the swelling surface of the broad sea affords a line of rest in the boundless to the eye of the finite, so yonder moment, in which mortal life closes, gives us faint and still pursuing, a resting point for soul, mind and spirit.

"Like them that dream," we gratifyingly indulge all the delights faith brings to earth from the romantic lands that skirt the great beyond and would not waken to tell the echoes in the cold, damp, dark vault that answers back the heartless challenge of unbelief. Dream though it be, or very like a dream, from its ravishing sweetness, fill, oh! fill my slumbering and waking hours.

Expense of Our Missionary Operations.

A careful calculation will show that the missionary operations of the Southern Methodist Church are carried on at an annual expense of from three to four cents on the dollar. If this statement be true, then the Board of Missions can well afford to compare the facts and figures in reference to its operations as a business venture with the business transactions of the best managed firms in the commercial world. We presume, for we do not know, that no business firm on the continent of America can make as good a showing as the Board of Missions of our Southern Methodism. So confident are we as to the prudence, forethought and painstaking economy of those charged with this matter, that we would be willing to see the books of the Missionary Secretary put side by side with the books and accounts of any of the business men of our land. What merchant can invest $100,000 in his business, and carry on his trade at an expense of from three to four cents on the dollar? It evidently stands him in hand to have as little expense as possible. If he is a business man he studies this side of the question with great care, and cuts off an expense here, and one there, so as to increase his profits by that much. If it be true as assumed, that our missionary operations are carried on for the sum named, then what becomes of the charge "that if takes nine dollars of every ten raised for missions to get the tenth dollar to the place where it is needed." An enemy hath said this—said it with an intent to injure the cause of missions so dear to the heart of every child of God. If the statement were true, and it actually took nine dollars to get the tenth one to the foreign field, the statement would not weigh a feather against the cause, provided there had been no needless outlay in the management of the business. This is a question of salvation—the salvation of souls—and we are for missions, even though it took ninety nine dollars to get the hundredth one to the place where it could do good, and aid in saving souls. It is astonishing how readily some men swallow down every statement that in any way reflects upon religion, or upon the honesty and integrity of men professing godliness. If any thing or statement be against religion and the cause of God, it is therefore true. Many persons have, no doubt, repeated this charge against the cause of missions in ignorance of the facts in the case. They had heard it said, and jumped to the conclusion that it was true—indeed such persons have a propensity to jump to conclusions on the side of evil. Once every year the Board of Missions makes out and prints in pamphlet form a complete and minute account of all its operations, giving a tabulated statement of the fractional parts of every dollar received, and the items of expenditure, even to the last cent. These reports containing carefully audited accounts can be had for the asking; in fact, the Board of Missions covets nothing so much as investigation into its operations. It would be glad if every man, woman and child in our church would read these reports, and see and know what is doing and what ought to be done. The Board is not afraid to have its operations inspected by the business men of the church and world. These things are not done in a corner by a set of tricksters who wish to hide their transactions from the world. They are the servants of the church and of the world, and make a full and fair showing of their work whenever called upon for it. Indeed, the members of the Methodist Church, and all persons who contribute as much as one cent to the cause of missions, are to that amount partners in this business venture, and have a right to know what becomes of their money, and how it was expended. If they have not invested anything in the enterprise, they have neither part nor lot in the matter, and it is only an act of officious impertinence when they undertake to criticise the management of other people's business. But if they wish to invest, and would like to know what they are doing, any live Methodist preacher who keeps abreast of his work will be able, on a moment's notice, to furnish them the facts and figures as to the missionary operations of our church. Our people need information in these matters; hundreds of them would be glad to know the facts, and, knowing them, would willingly help the cause. Intelligent friends of missions are friends forever. Get the book, and give the people the facts.

R. C. PORTER.

Temperance in England.

Prof. J. P. Lacroix, writing from London to the Northern Christian Advocate, says:

One of the most lively interests among the earliest Christians of England at present is the cause of temperance. This cause has long ago passed the stage at which it was a subject of ridicule. It has conquered respectability. It has assumed a definite, organized form. Temperance associations spread like a network over the whole United Kingdom. They make active use of the press. The reading-room table of Ling's Hotel, South Place, Finnsbury, where I stop, is covered with a large variety of temperance publications, tracts, monthlies and weeklies, and the secular papers treat the whole subject not sneeringly, as was formerly the case, but *respectfully*, if not encouragingly.

It has also vindicated its place among legitimate themes for the pulpit. The great bishops and archbishops of the Established Church have, almost without exception, (why do not their American brothers imitate them?) come out in earnest favor of total abstinence, and they gladly preside and make addresses at great temperance mass meetings.

And surely there is need of this reform, for intemperance is a very canker, eating out the life of the English masses. At least this is the case with the laboring class in all great cities. New York is bad enough, but it seems to me that London, Glasgow and Liverpool are much worse in this respect. With *us* drinking or drunkenness is largely confined to men, but in England it embraces the women and even the infant at the mother's breast. For it is the common practice of the gin-drinking women to give a portion of every dram to the nursling in their arms. And of all sights this side of perdition, the saddest, it seems to me, is that presented every evening among the gin-houses of London, where poor haggard women by thousands press forward through coarse crowds of men to the ever flowing fountains of death.

The middle classes, I am convinced, are much less addicted to drink than formerly. It is quite rare now that men of wealth and of respectable antecedents become actual drunkards incapable of attending to their commerce or the duties of their professions. With them it is a thing *non gentee* and even disgraceful to drink to excess. Still the practice of habitual moderate drinking (as a part of their daily meals) is very prevalent. And this is one of the most serious obstacles to the whole cause. In America where, as a rule, every moderate drinker ends with becoming a sot, it is easy to convince the whole public that the only safe course is abstinence. But in England, where the cool, phlegmatic dram drinker often lives up to eighty, without ever once having been really "drunk," it is a very different matter.

Rev. Dr. R. Abbey, writing from Yazoo City, Miss., to the St. Louis Christian Advocate about the Dixon affair, and concerning which the Northern brethren have made so much ado, says:

The two parties here, one called Regular Democrats and the other Independents, have each met in this town on different days, by delegates selected, and quietly, and without molestation, nominated their candidates for all the county offices and the legislature. This was done in the usual way, with no semblance of strife or hinderance beyond the usual scramble for office seen everywhere.

Secondly. The public trouble here was not party against party, but the "regular" Democratic party against one individual person. That man is now dead; he was shot in the street and killed about a week ago. He was a candidate for sheriff but was not nominated by any party or persons.

Thirdly. The opposition to this man, whose name was Dixon, was his tens, and of a kind and enmodying circumstances such as I have not known or heard of before.

Lastly. Without expressing any opinion at all, for I am only stating facts, some of the persons who sought to prevent Dixon from being a candidate were among our best citizens, as quiet, as peaceable, as law abiding, as prudent, yea, and as old and as religious as you and I would claim to be. It is also true, that some of the friggings or ravellings of the Dixon matter, rather than the matter itself, were, with some little success, sought to be forced into political quarters. But the matter was personal and not political. The killing was purely personal and individual.

HEALTH OF NEW ORLEANS.—No cases of yellow fever, and no deaths from this disease during the week ending Sunday, September 14. There have been no new cases since September 1. The few cases that have occurred this summer were sporadic, and at no time has the city been an infected place. It is, at this time, as clear of yellow fever as any city in the United States. Dr. Burke, the representative of the National Board of Health, admits that his telegram, a week or ten days ago, announcing two mild cases of yellow fever here, was founded on error, and that the cases referred to were not yellow fever. There are no good reasons whatever for the maintenance of quarantines against New Orleans. Dr. Bell, the distinguished sanitarian of New York, now on a visit to this city, declares that it is one of the cleanest and healthiest cities in the nation. Families absent during the summer are returning in large numbers daily, the public schools are open and thronged with pupils, and the bill of mortality for the past week is the lowest that has been known at this season for many years.

—A portion of our "Field Notes" for the week will be found on the second page. These items of intelligence from the country and the churches are received with great favor by our subscribers generally. In order that they may not overrun the space which can be given them, the writers must give only facts, and only write when they have something to say of general interest. The details of a meeting, the preachers present, the character of the sermons, and some other things, are not what the average reader cares to know. The work done, the results in conversions, the hearty, joyful churches built, members received, are matters that all like to hear. Our brethren have done marvelously well in condensing. They will appreciate the need of studying brevity.

—We are compelled to delay some excellent articles on hand. The paper will not stretch, and only a certain amount can go in at each issue. We ask our contributors to continue to write. Everything of merit will find a place, sooner or later, if it be not too long, and if it be suited to our purpose in making an interesting and edifying religious journal. We have put our first page, and some other parts of the paper, in smaller type, in order to make room for more matter. Let our friends continue to write. We need illustrate, short articles, carefully written, on religious, literary and social topics.

—A very fatal fever of some sort has broken out at Concordia, a little town on the Mississippi river, seventy miles above Greenville. The disease is supposed to be yellow fever. As the place is not very far from Memphis, this supposition is reasonable, but still there may be some mistake.

—The fever at Memphis is still prevailing at about the same rate as for a month past. If it is governed by the usual law of yellow fever epidemics, it must begin to abate shortly.

—On our third page will be found an article, from one of our well-known contributors, on Christian Citizenship, the subject of the Sunday School Lesson for Sunday, September 21.

Rev. T. D. Wardlaw, one of the most distinguished Presbyterian ministers in Tennessee, died at Shelbyville, Friday, August 22, at the age of about 55 or 60 years. He was born in Ireland, and was regarded as one of the most accomplished and highly educated ministers in his Church, and was one of the ripest scholars in Tennessee. He was for a long time pastor of the Presbyterian church in Clarksville, and a Professor in the college at that place. On account of his pronounced Southern views during the war, he was silenced from preaching by the Federal authorities. He thereupon went to New York, studied medicine, and graduated as an M. D.

He was pastor of several churches in Pennsylvania, Kentucky, and Tennessee. In character he was modest and reserved with strangers; with those he knew, frank and gifted with a mild, genial humor which was like May sunshine. In the pulpit he was too metaphysical to be

popular, and yet he won, even upon the minds of hearers, by his clear demonstrations and his solid logic. Not a pulpit orator, he was not excelled as a pulpit reasoner. His learning was vast, but so deftly used that it appeared as patchwork in his sermons or conversation. His work was from it. It was not used as reasoning. As a close and constant friend, a true man, a genial companion, simple and unostentatious as a child in his intercourse, and as inflexible as a rock in the right, none who have ever known will ever forget him.—Nashville American.

J. B. Wilson, former publisher of the Baltimore Episcopal Methodist, has disposed of his interest to the editor, Dr Samuel K. Cox. Dr. Cox is now both editor and proprietor of the paper. In assuming the entire charge Dr. Cox says:

We are gratified to state that the Episcopal Methodist during the fourteen years of its existence was never in a more hopeful and healthy condition than now. It is free from all embarrassment, and has a large, reliable and steadily increasing subscription list. All the present indications give promise of a bright and prosperous future. Very much is due to those generous and noble brethren of the laity who, at a time when the very existence of the paper was imperiled, came to the rescue, and liberally invested their means without the slightest expectation of any return. Under their skillful management, or that of their business representative, Bro. J. B. Wilson, it has reached its present favorable condition. The church owes these brethren a grateful and lasting recognition.

Rev. R. S. Trippett, in a private note dated Doncaster, Yorkshire, England, August 16 says:

I enclose you another scrap from the Wesleyan Conference. I intended to have spent some time in Birmingham, but the terrible state of my wife's health called me away. I expected to have left for New Orleans by the twentieth of August, but in account of your city being quarantined and other causes unforseen, I shall remain awhile longer. My Methodist brethren treat me very cordially, and I have preached in them twice, every Sunday since I have been over.

We have had a very wet summer—it has rained nearly every day since I landed in England. The farmers are in great distress respecting their crops. Business is very dull and there is a good deal of suffering among the working classes. I hope to be able to return next month. Kind regards to the brethren.

A greater outrage against the convictions and feelings of our Protestant Christian people could not well have been perpetrated than was committed in the military and other demonstrations on Sunday last in New Orleans. It was the anniversary of the ever memorable Fourteenth of September, when a number of our citizen soldiery lost their lives in resisting usurpation and tyranny. However noble and patriotic the cause, the celebration was an unmitigated desecration of the Sabbath, and an invasion of the rights of those who desire a quiet Sabbath and the privilege of undisturbed divine worship. The parade of soldiery, the noise of bands of music, the firing of cannon, and the general crowding of the streets with multitudes of spectators, were anything but agreeable to those who have any regard for God and His commandments.

The Rev Dr. Charles Taylor writes to the Christian Advocate that the first missionaries from Kentucky to China the Rev. Clarence F. Reid and his estimable wife, left for their distant field of labor, August 26, full of Christian hope and enthusiastic zeal—expecting to sail from San Francisco on the steamer of September 13. They expected that Miss Dora Rankin, of Tennessee, would probably reach San Francisco in time to accompany them. Miss Dora Rankin—sweet sister Miss Loettie Rankin now in China—goes from Mitau, the home of their parents, in the hands of the Memphis Conference. How the consecration of these two young sisters to the great work of China should stir all our hearts, and particularly the hearts of our Christian women! It calls loudly upon them to increase their activity and liberality through their own organization the Woman's Missionary Society.—Western Methodist.

The exercises of the camp meeting near this city, says the St. Louis Christian Advocate of September 3, were closed on Sunday night last. The presiding elder informs us they had a delightfully pleasant, and, as he thought, a very profitable meeting. We have not been informed as to the number of conversions and accessions to the church, although we were told there were quite a number of the former. The congregations from time to time, are said to have been large and orderly; except on the first Sunday the weather was delightfully pleasant, the sermons of Bishops Kavanaugh and Powman, and those of some other ministers, were very highly spoken of, and, on the whole, it seems to have been a very enjoyable occasion.

In our school notes, some two or three weeks ago, we omitted Readville Seminary, Baton Rouge, La. This is one of the oldest and best schools in the State for girls. It is most truly a select home school, in which young ladies will have a mother's care and the best of literary advantages and moral and religious influences. Mrs. Read has been for many years at the head of this school, and her pupils everywhere in the South are an honor and a blessing to society. The next session begins October 1. See card in another column.

The New York Democratic Convention met at Syracuse, September 11. The following are the nominations by the regular Convention: For Governor, Lucius Robinson; for Lieutenant Governor, Clarkson N. Potter, of West Chester; for Secretary of State, Allen C. Beach; for Comptroller, Thomas W. Olcott; for State Treasurer, James Macklin; for Attorney General, A. Schoonmaker, Jr. The Tammany delegation withdrew from the Convention, and nominated John Kelly as their candidate for Governor.

The editor of the Central Methodist, Callettsburg, Ky., cannot be a presiding elder as some other editor's are. This is what Bro. Meek says:

Correspondents, at this season of the year, need not write us of their "beloved presiding elder," since we have no room for such matter. If they deserve the praise usually heaped upon them, they do not need it; if they need it, they do not deserve it.

By the way, we wish our contributors would not feel under obligations to give the names of all the brethren helping at a meeting. It takes up valuable space and is unnecessary.

Bishop Doggett held the Western Virginia Conference at Clarksburg, W. Va., September 3-8. Dr. McFerrin was present, and received $250 in subscriptions to the four per cent. bonds. The Central Methodist says:

Bishop Doggett, though not feeble, is not in vigorous health. He will spend Sunday next in Covington and Newport, preaching in Scott Street Church in the forenoon, and Taylor Street in the evening. Our brethren there may expect a rich intellectual and spiritual treat.

Rev. J. T. Daves, pastor of the Methodist Episcopal Church, South, at Shreveport, La., writing September 13, informs us that his charge is doing well, the church has been recently painted, congregations have kept up remarkably during summer, prayer meetings lively, and the interest of the church in missions growing. Business in Shreveport excellent; receipts of cotton large for the season; health good.

G. W. Kern, in a private note dated Pattersonville, La., September 11, informs us that Rev. A. E. Clay, pastor of our church at Pattersonville and Morgan City, has been sick for three weeks. There has been but one death from yellow fever at Morgan City this season. What few cases they have had there seem to have been of a sporadic and mild character.

Says the Richmond Christian Advocate, August 28: The roof is now being put on the Duncan Memorial building at Ashland, and unless it has to be stopped for want of funds, which would be a shame, it will soon reach completion. It is a massive and imposing structure.

Rev. Dr. Mathews returned from his trip to West Virginia last week, in vigorous health. He speaks of his visit as a very pleasant one. The camp meeting at Moundville was a rousing time.

The summer religious conventions are suppressing the Sunday travel as far as they can. Chautauqua, Thousand Isles, Cazenovia, Round Lake, Ocean Grove, and others, have closed their gates to Sunday excursionists.

The Three Hundred Thousand Secured.

The Book Committee of the Southern Methodist Publishing House at a meeting September 1, announce that the sum of three hundred thousand dollars has been secured in subscriptions for the four per cent. bonds. The action of the Book Committee is given on first page. The following from the Book Agent is all that we have space for at present:

TO THE SUBSCRIBERS TO OUR PER CENT. BONDS.

You have seen that the three hundred thousand dollars asked for to relieve the Southern Methodist Publishing House has been secured. The Book Agent is instructed to make collections as "rapidly as possible." He takes this method of asking all those who have subscribed to forward the money at the earliest possible date. On its receipt certificates will be returned and held by the subscribers till the bonds are prepared, registered and ready to be delivered. The importance of a speedy settlement with the creditors will be appreciated by every one interested in the fortunes of the House.

Note particularly. Moneys sent should be in drafts or checks on Nashville or New York banks, payable to the order of J. B. McFerrin, Book Agent. Where these cannot be procured send by express or postal order.

Many brethren, I presume, will calculate on paying at the time and place of the meeting of their respective Annual Conferences. If the money cannot be safely remitted before the Conference meets, please be ready at that time. The agent, or Dr Young, or some one else authorized to receive and receipt, will be present with the certificates as provided for by the action of the Committee. In the absence of the Book Agent, L. D. Palmer, Business Manager, will sign the certificates for moneys sent to Nashville. Now, brethren, let us act promptly, and the work will soon be done.

J. B. M'FERRIN, Book Agent.

All our church papers are requested to give the foregoing two or three insertions.

Books and Periodicals.

—From Darkness to Light is the title of a neat little paper-covered volume by Rev. George G. Smith, of the North Georgia Conference, John W. Burke & Co. publishers, Macon, Ga. The subject is "advice to the awakened sinner," and is handled in a way to help the inquirer to find salvation.

—The Preacher and Homiletic Monthly for September is the closing number of the present volume, and is of special interest. Among its contents are the following: Sermon: "Sowing and Reaping in the Kingdoms of Nature and Grace," by James McCosh, D. D., LL. D., delivered before the graduating class at Princeton College, and revised for this publication; "Reverence and Godly Fear," by Henry J. Van Dyke, D. D.; "The Testimony of Our Conscience," by J. H. Rylance, D. D.; "The Human Side of Christ's Person," by Rev. David Winters. The four sermons just mentioned are given in full. There are a number of sermons given in abridged form from Drs. Van Doren, Tyng, Harris, Bonar, Herrick Johnson, Foss and others. These reports and abridgments are made especially for this publication. $2 50 per year; 25 cents per copy. I. K. Funk & Co., New York.

—Good Company, No. 1 (formerly Sunday Afternoon,) for September is brought out in handsome style, and is one of the freshest and most inviting of the magazines of the day. Among its numerous and attractive articles we note: A Wilderness Romance, by Charles Dudley Warner; Hospital Work in New York, by William H. Rideing; Do Not Even the Publicans the Same?—a story, by Horace E. Scudder; Nature and Revelation, by Austin Bierbower; A German School, by C. H. Hamlin; All Day Long in Paris, by Sophia Gage Burr; Mr. Scattergood's First Parish, a story, by Ellen W. Olney. Good Company is published at Springfield, Mass. Price, $1 a year.

—The Princeton Review for September has: Progress of Christianity in the United States, Philip Schaff, D. D.; The Philosophic Movement in Italy, Prof. Luigi Ferri, Ph. D.; Painting in Its Historic Relations, Prof. Henry Coppee, LL. D.; Religion and Morality, Rev. Henry N. Day, D. D.; The Problem of the Human Will, Prof. Henry Calderwood, LL. D.; The Laws of War in Their Bearing on Peace, Stephen Amos, LL. D.; Secular Education, President Robert L. Dabney; Virgil as a Precursor of Christianity, Principal Sharp, D. C. L. The Princeton Review is published bi monthly, New York. $2 per annum.

—Frank Leslie's Sunday Magazine for October opens with Recollections of Auld Reekie—Edinburgh—and a portrait of Thomas Chalmers. As presented in this engraving, Chalmers looks strikingly like George Washington. This number of the Sunday Magazine is as usual profusely illustrated, and is replete with articles, long and short, on topics of interest.

MARRIED.

GRACE—GRACE.—At the residence of the bride's father, on the morning of September 3, 1879, by Ed. E. Cowan, of the Alabama Conference, Mr. John D. Grace, of Allenton, Wilcox county, to Miss Nannie J. Grace, of Bells Landing, Monroe county, Ala.

ADAIR—PARNELL.—At the residence of the bride's father, September 2, 1879 by the Rev. H. R. Caldwell, Mr. W. D. Adair to Miss Rosella A. Parnell, all of Jefferson county, Miss.

McCARTY—DANIEL.—By Rev. J. R. Peavy, at Pleasant Grove, Hinds county, Ala., September 7, 1879, Mr. William McCarty and Miss Julia Daniel.

Episcopal Appointments for 1879.

CONFERENCES.	PLACES.	BISHOPS.	TIME.
Kentucky	Richmond	Doggett	Sept. 17
S. W. Missouri	Kansas City	Wightman	Sept. 21
Indiana	Hopper	Kavanaugh	Sept. 24
St. Louis	Fredericktown	Pierce	Sept. 24
Columbia	Willow Creek	Keener	Sept. 24
Louisville	Madison	Doggett	Oct. 1
Tennessee	Mar. to Shore	Paine	Oct. 8
Pacific	Sacramento	Keener	Oct. 8
West Texas	Goliad	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Mission	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscumbia	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Jackson	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR FIFTY CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next on receipt of fifty cents, in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that with but little effort on the part of our patrons, thousands of persons could be induced to take advantage of this trial offer, many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $8, the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American china dinner sets, $15-$18. Equal in looks and usefulness to French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so central a first-class house, having reduced its rates to $1 and $1 50 per day.

KEWANEE WINDMILL.—For particulars respecting this popular wind mill see the card on the sixth page. It is considered to be the best one in use, and those requiring a reliable and at the same time an economical windmill should buy one from the Kewanee Manufacturing Company, 35 Broadway, N. w York. They invariably take the premium wherever exhibited. Agents wanted.

A PEN WORTH RECOMMENDING.—We have been favored with samples of the celebrated Spencerian Double Elastic Steel Pens, and after trying them, feel justified in highly commending them to our readers. They are made of the best steel, and by the most expert workmen in Europe, and have a world wide reputation for reliable, durable qualities which no other pens seem to have attained in so great perfection, combining with a uniform evenness of point durability, elasticity and precision. It is thus not to be wondered that the Spencerian should be preferred and used by professional penmen in business colleges and public and private schools throughout the country. Indeed, so popular have they become that of the Number One alone as many as eight millions are sold annually.

The Spencerian Pens may be had at a trifle from any dealer; but we, if not thus obtainable, the proprietors, Messrs. Ivison, Blakeman, Taylor & Co. the well known publishers, 138 and 140 Grand Street, New York, will send for trial samples of each of the twenty numbers on receipt of twenty-five cents.

QUEBU'S COD LIVER OIL.—This excellent oil is approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, etc. It is manufactured by E. H. Trox, 3 Platt street, New York, one of her most honorable citizens. For sale by all druggists. Quebu & Trox.

THE AMERICAN WARWICKSHIRE SAUCE.—The above sauce is manufactured by S. H. Clark & Co., the oldest sauce men in the United States. This excellent article is much cheaper than the Worcester's fine, and is fast superseding it wherever the Warwickshire is known. A large number of the principal hotels in New York take it in preference to Lea & Perrins'. It is very pleasant and agreeable to the taste. Try a bottle, and you will give up using any of the others. If your country grocer does not keep it W. G. Lyon & Co., 25 Tchoupitoulas st. will supply you with any quantity you may want. See advertisement, and remember it is cheaper than all first-class sauces.

DR. HUMPHREYS' PREPARATIONS. This gentleman's preparations are known from the Atlantic to the Pacific, and from the Gulf to the Lakes, so it would be useless to say anything about him or his valuable medicines. See his advertisement on this page.

Pure Cod-Liver Oil made from fresh selected livers on the seashore, by Caswell, Hazard & Co., New York. Is absolutely *pure and sweet*. Patients who have once taken it prefer it to all others. Physicians have declared it superior to any of the other brands in market.

BUSINESS NOTICES.

BE YE LIKE FOOLISH.

"For ten years my wife was confined to her bed with such complication of ailments that medicine could tell what was the matter or cure her, and I had given a small fortune in trying and exhausted nearly all I possessed, when I was induced to try Hop Bitters. I said to myself, I will be a fool no longer to physic, but will try what virtue there is in Hop Bitters, and if that fails I will be a fool no longer, and let her die. The Hop Bitters did their work well and in a few months was restored to health as sound as a new dollar, and has been ever since. Be ye likewise foolish." H. W. DeGOLYER, M. C.

IF PEOPLE WILL SUFFER from the dangerous ills that meet us everywhere in spring, and neglect to ward off the danger, how can we quick it can be cured, by taking AYER'S SARSAPARILLA to purify the life from their systems; we should have fewer neighbors as well as clearer heads to deal with.

Hygienic.

If you are bilious have headache, indigestion, pain in the side, back or chest, feel lassitude, suffer with constipation, sour stomach, bad taste in the mouth, or any derangement of the biliary secretions, use Maguire's Cuadrangle, the Great Liver Invigorator, Blood Cleanser, Anti-Bilious Purgative and system renovator.

PEOPLE residing in palmful districts, or removing to such localities, can place reliance in the efficacy of Dr. F. Wilhite's Anti-Periodic or Fever and Ague Tonic, to prevent or rather counteract all malarial diseases. It never fails to cure Chills and Fever, Dumb Chills and Enlarged Spleen, and is guaranteed to contain no poisonous drug. The composition of this medicine is given with each bottle, and can be had from all druggists.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, clog, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

MISCELLANEOUS.

SAVE FROM $2.00 TO $10.00

BY BUYING YOUR

RAILROAD TICKETS

AT

GUEDRY'S

TICKET OFFICE,

31 ST. CHARLES STREET, under St. Charles Hotel, N. O.

F. E. GUEDRY, Agent.

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Howes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25

6 Shirts for $9 | Collars $1.50 per Doz.

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country trade at very low prices in our

WHOLESALE DEPARTMENT.

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SPENCERIAN COMMERCIAL

STEEL PENS,

Of the Very Best European Make and unrivaled for Flexibility, Durability and Evenness of Point.

REAL SWAN QUILL ACTION.

IN TWENTY NUMBERS.

Samples including the popular numbers

Fine Points 1-2-5-8-15 and Broad Points 3-16-18

will be sent by mail, for trial, on receipt of 25 cents.

IVISON, BLAKEMAN, TAYLOR & CO.,

138 & 140 Grand St. New York.

And for sale by Lathrop & Wilkins, No. 112 Camp Street, New Orleans.

LATHROP & WILKINS

SCHOOL BOOKS

112 CAMP ST. NEW ORLEANS

All orders from Teachers and Schools promptly filled at Publishers' prices. Books sent by mail, when desired. A full line of Stationery at reduced prices. Catalogues mailed on application.

Readville Seminary,

BATON ROUGE, LA.

A SELECT HOME SCHOOL for Young Ladies and Children. The next year begins October 1. Send for Catalogue.

MRS. MARY W. READ, Principal.

WANTED A Spiritual or an Earnest Teacher of Mathematics, or Classics, or any Organization by which I can make a living for my family. Best of references given. Address

H. A. MOORE, A. M.

Care ADVOCATE Office.

AMERICAN

WARWICKSHIRE SAUCE.

For Chops, Steaks, Roast Meats, Game, Fowl, Cold Meats, Salad and Oysters.

Imparting a most delicious relish, and from its superior quality is more generally useful than ANY OTHER SAUCE IN THE MARKET.

W. G. LYON & CO.,

25 & 27 Tchoupitoulas Street,

AGENTS.

THE MILD POWER

CURES

HUMPHREYS'

Homeopathic Specifics

Been in general use for 20 years. Have always proved the most Safe, Simple, Economical and Efficient Medicines known. They are just what the people want, saving time, money, sickness and suffering. Every single specific a special cure. Each a full assortment always on hand.

For sale by Druggists generally.

Dr. Humphreys' Specifics are for sale by Leading Druggists throughout the country. If your druggist does not keep them, send for Catalogue, or apply direct to Humphreys' Homeopathic Medicine Co. 109 Fulton St., N. Y.

QUEBU'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, etc. It is the finest of Cod Liver Oil made, and with none of its disagreeable taste. It is very palatable, and is taken with pleasure by children. Price 50 cts. per bottle. For sale by druggists, and E. H. TROX, 3 Platt st. New York.

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY AT 5 P. M.

For Washington, Opelousas, Port Barre, Simmesport, Church Point, Washita River and Bayou Courtableau. Carries mail and light-draft Steamer

FANCHON.

H. H. Hallam, Master. Theo. Jones, Clerk, will leave as above. For freight or passage apply on board, or to

R. W. ADAMS, 21 Commercial Place.

J. F. CARLIN, 17 Tchoupitoulas St.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.

For Washington, Opelousas, Port Barre, Simmesport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO.

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

LAIRD & McPEAKE, Agents, 46 Camp St.

GEO. H. HITE, Agent, 4 Tchoupitoulas St.

P. S.—Connects closely with Boats for Bayou Des Glaise and Barges for Bayou Boeuf.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are now selling at the low figure of

$6 PER BARREL.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad

TEAS! TEAS! TEAS!

OUR NEW TEA is pronounced the STRONGEST and most DELICATE FLAVOR. Our prices are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES, ANCHOVIES, MARKET BEEF.

New Shipment

PRESERVES AND JELLIES.

PLANTATION SUPPLIES

OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YET RECEIVERS TO

JOHN K. RENAUD & CO.,

New Orleans.

Corner Camp and Julia Streets.

Say you saw our advertisement in the ADVOCATE.

Vegetable & Fruit Plants

AND ALL KINDS OF

SEEDS

Peter Henderson & Co.

35 Cortlandt Street, New York.

YELLOW FEVER.

Infectious germs of disease in clothing or elsewhere will be effectually destroyed by being sprinkled with or immersed in a solution of

GIRONDIN DISINFECTANT,

which has proved itself to be far ahead of any other Disinfectant, and is officially endorsed as the best and most reliable ever known.

Call at Druggists for pamphlet.

Pascalis Chemical Co., New York,

General Agents, U. S.

I. L. LYONS,

FREDERICKSON & HARTE,

Agents, New Orleans.

NEW ORLEANS, Nov. 19, 1878.

The CITIZENS has been fully tested by the members of this Association during the last epidemic and is THE CHEAPEST AND BEST DISINFECTANT of the kind that ever has been offered to the public.

I therefore consider it my duty to recommend its use as above stated, epidemics, and as an article that should be kept on every well regulated household.

J. M. VANNERSIFF,

President of the Board of Supervision.

WANTED EVERYBODY TO know that LABLACHE'S INDIAN TURNIP PECTORAL BALM is not a secret preparation, its efficacy being due to the Indian Turnip, one of its ingredients. It is highly efficacious for coughs, colds, asthma and all diseases of the throat and lungs, and the relief of consumptive patients. Prepared and for sale by H. LABLACHE, Pharmacist, 1 and 2 Elysian Fields street. For sale also at the principal wholesale and retail druggists.

Depot in Mobile at A. C. Dumas & Co. Depot in St. Louis at Richardson & Co. 1p

Washington Avenue Drug Store,

Cor. Magazine & Washington Sts.

NEW ORLEANS.

Constantly receiving fresh supplies of pure Drugs, Medicines, Chemicals, Patent Medicines, Combs of all kinds, Brushes, Soaps, Perfumery, Toilet and Fancy Articles, etc., sold at small margin. Coral Tooth Paste, recommended by all who use it as a very superior dentrifice. It beautifies the teeth to a fine pearl like ornament and revivifies the gums. Also Toilet Powder, for beautifying, softening and preserving the skin, the best thing for prickly heat and all summer eruptions. Customers, city and country, will find our stock complete; comprising many articles impossible to enumerate here, and sold at moderate Prices. Prescriptions put up day and night. R. J. MAINEGRA, M. D., Druggist, Pharmaceutist and Practical Chemist.

Farm, Garden and Household.

FOR THE MONTH.

CLOVER

In the northern part of the cotton belt and where stiff soils are present, clover will be sure to and very profitably grown. We have never seen a crop which gave to land so much "heart" as this. In our old fields it improves under it as a rule of course, always. We have [illegible] seed from the first cutting of clover, as it is generally [illegible] crops and gets it. The Southern farmer's element would bring [illegible] of clover on very ordinary land and more manure [illegible] since. We believe it costs only $14.00 a ton to C. at cost and 50 lbs. per acre is the quantity usually applied. Where power cannot be grown, the pea must take its place as a renovator; but as this is not a winter crop we pass it by for the present.

BARLEY AND RYE.

For winter pasture towards the Gulf, and early spring grazing or soiling further North, these two hardy well known plants stand unrivalled for hardiness and for the certainty and quantity of their yields. Make the land very rich, put it in good tilth, and sow 2 or 4 bushels barley per acre and you have pretty certain of rich, unsurpassed food for your horses and cows in early spring. The land need not be made quite as rich for rye, but the richer it is the better it will be, and two bushels of seed per acre will suffice. Procure seed raised as near us possible to your own locality. Western seed does not do well. After saying this much we will depend upon our readers to sow largest of these grains—at least one bushel per each horse, mule and milk cow. You will not regret it next spring when your barns begin to look empty, and your cows are pinched for food.

OATS.

It is hardly necessary for us to urge the seeding sowing of a large area in oats. The great value of this crop is now so generally appreciated. Almost every farmer we meet nowadays is convinced that oats are both cheapest and better food for horses than corn. Rust proof oats on good land and well tilled have supplanted Western seed in poor hands and the "rosilla" certain crops and large crops, again—small crops and failures a few years ago. We prefer to make two sowings—one in September and one in January—both seldom fail.

WHEAT

Let every farmer arrange to sow enough for home consumption. Select high, dry rolling land and manure heavily with cotton seed and phosphate and sow in drills running north and south. Sow all early variety of southern wheat, and as we say in Latin, as the "early" is over the better the crop will be, the less the danger from rust, which is the great thing to be dreaded.—Southern Cultivator.

FRUIT SYRUPS.—The following seasonable directions for making fruit syrups are from the Cubic Tourist Journal:

For cherry syrups only the dark red sour cherries should be used, and for raspberry syrups the red berries, as they contain the most juice and have the richest flavor.

All fleshy and juicy fruits contain pectin, which substance causes the fresh fruit juice to be slimy and to gelatinize if boiled with sugar and afterwards cooled. When a syrup made of fruit juice contains some of this pectin, it is certain soon to mould and to spoil. Therefore the fruit juices have to be freed first from the pectin before they are made into syrups. The pectin has to be decomposed, and this is done by fermentation.

The fruits are first crushed and set aside for three or four days in an earthen jar, the mass being stirred once a day with a wooden spatula. The juice is now pressed out and set aside again for a few days, until fermentation is completed and the juice appears clear. In order to detect any undecomposed pectin, a little of the juice is mixed with a concentrated solution of magnesium sulphate, which, if any pectin is present, it will congeal or gelatinize, or a thicker precipitate will separate. The juice, mixed with twice its volume of 90 per cent. alcohol, should form a clear solution.

The juice is then filtered through paper, and to the crushed fruit 2 per cent. of sugar is added. Fermentation will go on more promptly, and the fermented juice will filter more rapidly. In five parts of this filtered juice nine parts of the best white sugar are dissolved by the aid of heat, the temperature is raised to the boiling point, and the solution strained while hot. No iron vessels should be used. The vessel containing the syrup is covered with a large sheet of paper and set aside in a cool place for a day. The syrup is now filtered into perfectly dry bottles of convenient size, the bottles are tightly corked, and late on, a shelf in the cellar. The syrups thus prepared will keep well for one or two years.

FRUIT CANS AND CANNING.—In the canning of fruits and vegetables, the writer, after having used a great variety of cans and jars, including tin, glass, earthenware, etc., with various methods of fastening and sealing, has found none as yet so perfect and convenient as the "Mason" glass jar with porcelain lined screw caps. A ring of India rubber is placed over the neck of the jar inside, upon which the lower edge of the cap presses firmly when screwed down, rendering it air tight.

For convenience in filling the cans, I use a large funnel tinned. This has a tube soldered on the inside of the tunnel at its mouth or lower end through which an iron rod the size of a large pipe stem passes or fits, the lower end resting on the bottom of the jar. This prevents the jar from breaking when suddenly filled with material boiling hot. The philosophy of this I do not exactly see, but I know it to be true from experience.

In filling over two hundred of these jars last year with fruits and vegetables boiling hot, one was broken by the heat, although they were scalded and nothing was done to prepare them for the sudden heat.—Prairie Farmer, Loveland, O.

RUST IN WHEAT.—As a general rule when Ayer's Sarsaparilla is used the first day apply one thousand dollars to show decisive results. That an imposing gesture, a hundred pounds of iron and show much good iron will be done to the growing crop. Proved daily. Rust in cases not readily recognized on this farm pasture season decided on one hundred and fifty days, then a long increase of wheat per acre is but about thirteen pounds. A typical case in England, where bone and [illegible] to favor rust [illegible] Land [illegible] to direct or [illegible] [illegible] [illegible]

Scientific.

COPYING PROCESS.—The imperfections of the ordinary copying press have led to the invention of a number of appliances for copying letters, drawings, etc., by chemical and artistic means. Of these, the "blue process" and one or two others have come into general use, and are more or less satisfactory; and more recently a new chemical process, said to be cheap and effective, has been announced. Make a warm mixture of 100 grams of fine gelatine with 400 or 500 cubic centimeters of a pasty precipitate of sulphate of baryta, and when well mixed add 100 grams of dextrine and from 1,000 to 1,200 grams of glycerine. When melted, allow it to cool till just sufficiently fluid to flow, when a little may be poured into a shallow dish and allowed to harden. If this becomes quite hard and stiff, add more glycerine and pour the whole into a shallow tin tray and let it cool. Write the letters in a thick aniline ink—"Violet de Paris" will answer—and lay the sheet, written side down, on the jelly-like preparation, and press it down gently for a minute or two. In lifting the paper a part of the ink will be found transferred to the jelly, when sheets of paper may be laid on the jelly and reprints taken from it. Sufficient ink clings to the jelly to give forty or fifty impressions, when the surface of the jelly must be sponged clean with cold water. The tray containing the jelly must be kept in a cool place, and if not used for a day or two must be moistened with a sponge before using. Another formula employs 100 grams of gelatine, 1,000 grams glycerine, and 500 cubic centimeters sulphate of baryta, and gives sharper impressions from the sheet of jelly; but in cooling it with water must be used.

THE DISINFECTING LAMP.—The public authorities of Constantinople are considerably interested in the new lamps used in disinfecting the cafés, and the general public has entertained some very strong views about this disinfecting instrument. Some people picture to themselves a syringe which squirts carbolic acid over passengers and shirts, until they look as if they had come from a mud bath. Such notions are wide of the truth. A person can place one of the lamps almost against the face and will experience nothing but the smell of the coal. He does not feel as if he were being disinfected at all. The same apparatus is used in the European hospitals for examinations, and it is estimated that the mortality has been decreased one-half by these precautions. In order to set the public mind at rest, a lamp subject, a description was necessary. In the first place, there is a small tin reservoir of water, provided with a tube. The latter causes a vacuum in the cooling coil, to carry the acid, which is placed by itself in a small tin receptacle, and by the action of the air is thrown over the spray-like top. The "spray" and not anything else is thrown, and the process is going on in one corner by a most simple method could be produced in a few hours. The best disinfectants are regard carbolic acid as the most effective, for in spite of its poisonous nature, it is the only one which destroys the germs of malignant fevers, such as cholera, typhus, and yellow fever, solely, who has been a student of the subject.

A study of the various forms of animal life, from the smallest to the largest, will show that the definite variety of form and color, as well as the habits of propagation, are the most general characteristics of the different species of animals. Even the most minute animalcules, which are invisible to the naked eye, are found to be endowed with the same characteristics of color and form as the larger animals. It was by such observations that Linnæus was led to the definite variety of form and color, as well as the habits of propagation, as

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	21	22
New York, choice	15	16
Coffee, ₩ lb.:		
Rio, fair	14	14¼
Rio, good	14¾	15
Rio, prime	15¼	15¾
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 20	2 25
Cheese, ₩ lb.:		
Factory	5	5½
N. Y. cream and English dairy	9	9½
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 25
XXX	4 25	4 50
Choice XXX	5 00	— —
Choice family	5 00	5 25
Fruits:		
Dried apples, ₩ lb	3	— —
Dried peaches, ₩ lb	7½	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 80	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	17	20
Coal, in barrels, best	15	16
Linseed, in cases	— —	40
Linseed, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Rexford strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	3¾
Ordinary	4	4½
Fair	6¼	6½
Prime to choice	7	7¼
Soap, ₩ box:		
XXX Palm	3 00	— —
Keller's magnolia	3 00	— —
Keller's olive	3 50	— —
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1	1 25
Coarse	85	95
Sugar:		
Good fair	6¾	— —
Prime	7	— —
Choice	7½	— —
Yellow clarified	7½	7
White clarified	— —	— —
Crushed	9¾	— —
Powdered	9	— —
Spices, ₩ lb.:		
Allspice	13¾	14
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3	@ 4
Medium	4	@ 5
Good to fine	5	@ 6
Low leaf	4	@ 5
Medium	5½	@ 6
Good	6½	@ 7½
Fine	7½	@ 8½
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	52	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	35	— —
Bran, choice, ₩ 100 lbs.	60	— —
Hay, ₩ ton:		
Prime	18 00	20 00
Ordinary	15 00	— —
Cow Feed:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7¾	8
Shoulders	4	4½
Sides, clear rib	6½	6¾
Sides, clear	6¾	6¾
Hams, sugar-cured	9	9½
Mess Pork, ₩ bbl.	9 25	9 37½
Dry Salted Meats:		
Shoulders	3¾	4
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	7¾
Choice, in tierces and barrels	6¾	6¾

ESCULENTA.

Potatoes, ₩ bbl	2	2 50
Onions, ₩ bbl	2	2 50
Apples, ₩ bbl	1	2 00
Cabbages, ₩ box	3	5

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2	3
Ducks	3	4
Geese	4 00	— —
Turkeys	5 00	12 00
Eggs, ₩ dozen:		
Western	18	20
Louisiana	— —	25

CURED OF DRINKING.

"A young friend of mine was cured of an insatiable thirst for liquor that had so prostrated his system that he was unable to do any business. He was entirely cured by the use of Hop Bitters. It allayed all that burning thirst; took away the appetite for liquor; made his nerves steady; and he has remained a sober and steady man for more than two years, and has no desire to return to his cups, and I know of a number of others that have been cured of drinking by it."—From a leading R. R. Official, Chicago, Ill.—Advt.

SHEET GINGER-BREAD.—Two teaspoonfuls Kellogg's Baking Powder, sifted dry in one quart flour; two eggs; two tablespoonfuls ginger; butter the size of an egg; a cup of water and a pint of molasses.

VASELINE.

You may hunt the world over and still will not find
A need of the household, which brings to the mind
The idea of value more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a pimple, or a wound or a burn
From peace to confusion, the household shall turn,
On the shelf should be found the foe of all pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of his lips is too rough to be borne,
Kind Vaseline comes as all sally he wisely,
And the cheek takes on well-it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and learn it clean
All the virtue and praises of the famed Vaseline.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the flash germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5 (if to accompany the order and balance to be paid when medicine is delivered.

327 Chestnut Street,
St. Louis, Mo.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, Sept. 15, 1879.

COTTON.

We notice some inquiry with sales thus far of 250 bales. The offerings as yet are only moderate. Nothing has transpired to indicate any quotable variation in prices, which, however, show a slight tendency in favor of buyers.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday.
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	.....	.....
Low middling	10¾	10¾
Middling	11⅛	11⅛
Good middling	11¼	11¼
Middling fair	11⅝	11⅝

Sales to-day, 700 bales. Market quiet.

Receipts at United States ports, week ending Monday, September 15, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	1,185	4,875	19,003
New Orleans	1,941	3,063	5,078
Mobile	516	698	2,702
Savannah	2,083	2,944	25,014
Charleston	1,164	2,598	10,404
Wilmington	600	1	1,951
Norfolk	76	685	2,275
Baltimore	.....	.....	3
New York	72	303	89
Boston	.....	400	.....
Philadelphia	49	.....	239
Various	.....	.....	2,411
Total	7,069	15,623	73,803

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 07@10 10	10 09@10 10
February	10 5 @10 14	10 10@10 12
March	10 46@10 46	10 13@10 13
April	10 57@10 59	10 56@10 58
May	.....	.....
June	.....	.....
July	.....	.....
August	.....	.....
September	12 1	12 20
October	10 75@10 80	10 94@10 94
November	10 40	10 41
December	0 35@0 31	10 [illegible]@10 [illegible]

Sales, 64,000 bales. Market easy.

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS and seem to destroy the poison. The reason why they are of special value is that they stimulate the digestion and thus enable the system to overcome the influence of the miasmal poison. They are very cheap and almost certain preventive. Ask your physicians about them. Benson's Capcine Plaster are sure preventive and cure for chills and fever if worn as above. Price 25 cents.

The Archduchess Christine of Austria, who is to become Queen of Spain, is just twenty one years old—a year younger than King Alphonso.

MISCELLANEOUS.

TUTT'S PILLS

A distinguished physician of New York says: "It is astonishing how universal Dr. Tutt's Pills are used. In my daily rounds I hear of them on every passing tongue. Many values are decluded from the manufacture of worthless and vaunted. Knowing the favorite from his long connection with the medical profession, I have great confidence in their merits, and of the have also proved them with the happiest results in cases where I desired to make a decided impression on the liver."

TUTT'S PILLS
CURE SICK HEADACHE.

TUTT'S PILLS
CURE DYSPEPSIA.

TUTT'S PILLS
CURE CONSTIPATION.

TUTT'S PILLS
CURE PILES.

TUTT'S PILLS
CURE FEVER AND AGUE.

TUTT'S PILLS
CURE BILIOUS COLIC.

TUTT'S PILLS
CURE KIDNEY COMPLAINT.

TUTT'S PILLS
CURE TORPID LIVER.

TUTT'S PILLS
IMPART APPETITE.

Dr. Tutt has been engaged in the practice of medicine thirty years, and his pills have become the standard remedy in all parts of the country. PRICE, 25 cents per box. Office, 35 Murray Street, New York.

DR. F. WILHOFT'S

ANTI-PERIODIC
OR
FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

COMPOUND OXYGEN.

A NEW TREATMENT for the cure of chronic diseases by a true process of re-vitalization.

REMARKABLE CURES in Consumption, Asthma, Catarrh, Bronchitis, Dyspepsia, Headache, Rheumatism, Neuralgia, and the large class of ailments which come from nervous depression.

LOSS OF VITALITY Feebleness of constitution, exposure to sudden changes, and the corrupting effects of climate, and especially

IN SOUTHERN LATITUDES have been made to yield to the new and reinvigorating reaction which follows its use, and which dooms so many to permanent invalidism.

STRONGLY ENDORSED by the Hon. CHESTER A. ARTHUR, Hon. GEORGE H. PENDLETON, Hon. MONTGOMERY BLAIR, Bishop HUNTINGTON of West Virginia, and others who have tested the New Treatment.

FREE! A Treatise (200 pages) on COMPOUND OXYGEN, with many testimonials of most remarkable cures, sent free. Address

DRS. STARKEY & PALEN, 1112 Girard St., Philada.

Religious Notices.

CAMP MEETINGS.

THE camp meeting for Wayne circuit, Mississippi Conference, will begin on Friday night before the third Sunday in October next, at Unionn Camp Ground, near Prince's Springs. Preachers coming by railroad will be met with conveyance at Shubuta, on Friday morning, September 12, 1879.

38 D. G. W. ELLIS, P. C.

THE camp meeting at Salem, East Pascagoula circuit, Mississippi Conference, will begin on Thursday evening, October 2. Preachers are invited. (37) JOHN A. ELLIS.

THE Georgetown camp meeting, Citronelle circuit, Mobile district, Alabama Conference, will begin on Friday before the second Sunday in October. All the ministers are invited. Conveyance will meet them at Chunchula, M. and O. railroad. Dr. Wadsworth, P. E., will have charge of the meeting.

Our third Quarterly Conference will be held during the meeting, and all its members are earnestly requested to attend.

37 C. H. KELLEY, P. C.

THE camp meeting at Lake Camp Ground, near Lake Station, V. and M. railroad, will begin on the twenty-sixth of September, 1879. Ministerial brethren are invited and expected to attend.

37 J. J. SMYLIE, P. C.

THE camp meeting on the Rapides circuit, Louisiana Conference, seven miles east of Pineville, La., will commence on Thursday night before the first Sunday in October. Ministers of the gospel are requested to come.

37 WM. R. WHATLEY.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

Caddo at Liberty	Oct. 18, 19
Mooringsport at Mooringsport	20
Shreveport	21
North Bossier at Red River	25, 26
South Bossier at Pleasant Valley	Nov. 1, 2
East Point at East Point	4
Springville at Ann Reed Chapel	6
Mansfield	8, 9
Pleasant Hill	11
Many	13
Anacoco	14, 16
Olive Grove	18
Negreet Crescent	20
Natchitoches at Natchitoches	22, 23
Logansport	29, 30

Pastors, recording stewards and Boards of Trustees will please have the reports required by the Discipline at the fourth Quarterly Conference.

37 ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Oak Hill	Sept. 27, 28
Wesson	Oct. 4, 5
Meadville City	11, 12
Zion	18, 19
Smithville	25, 26
Bethesda at Scotland	Nov. 1, 2
Loguedale	4
Shady Pleasant	8, 9
Monticello	15, 16
Brookhaven	22, 23
Barnes	29, 30
Clay at Springs	Dec. 6, 7
Hazlehurst	13, 14

37 W. F. M. LINFIELD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Oct. 4, 5
Rolling Fork	11, 12
Clover Hill	18, 19
Choctaw	18, 19
Nolo Bay	25, 26
Kingston, at Washington	Nov. 1, 2
Fayette	8, 9
Port Gibson	15, 16
Hooker's Spring, at Center Grove	22, 24
Cayuga, at Tuck	29, 30
Meadville	Dec. 6, 7
Shuqualak mission	9, 10
Warren, at Beechland	13, 14

The Boards of trustees will please have full and accurate reports. Local preachers are required to present a written report to the ninth Quarterly Conference.

37 W. L. D. HUNNICUTT, P. E.

ALABAMA CONFERENCE.

GREENSBORO DIST.—FOURTH ROUND.

Cuba at York	Sept. 13, 14
Havana, at Camp Ground	20, 21
Livingston, at Livingston	27, 28
Greensboro	Oct. 4, 5
Demopolis	11, 12
Belmont, at Brewersville	25, 26
Forkland, at Forkland	Nov. 1, 2
Newbern, at Newbern	8, 9
Dahmansville, at Ramsey	15, 16
Greek at Shells	22, 23
Gaston, at Bethlehem	29, 30
Butler, at Butler	Dec. 6, 7

Local preachers have your reports ready. Trustees look out that this Quarterly Conference take action on all your church property, temporarily looking after Stewards, please make an additional effort to secure your preacher's salary, and report all clear at this last Quarterly Conference. Have every official member present.

38 E. H. COX, P. E.

MARIANNA DIST.—FOURTH ROUND.

Union Valley circuit	Sept. 27, 28
Cahaba circuit	Oct. 11, 12
Big Creek circuit	18, 19
Greenwood circuit	25, 26
Chipal mission	Nov. 1, 2
Freeport, at [illegible]	8, 9
Cerro Gordo mission	15, 16
Geneva mission	22, 23
Marianna station	29, 30
Gordon circuit	Dec. 5, 6

38 ELISHA PHILLIPS, P. E.

SELMA DIST.—FOURTH ROUND.

East Selma	Sept. 6, 7
Summerfield	20, 21
Selma	27, 28
Orrville	Oct. 4, 5
Rembert Hill	10, 11
Clifton	18, 19
Perryville	25, 26
Lower Peachtree	Nov. 1, 2
Thomaston	8, 9
Marion	15, 16
Rock Creek	22, 23
Spring Hill	29, 30
Pleasant circuit	Dec. 6, 7
Uniontown	13, 14

37 J. W. BYRD, P. E.

NORTH ALABAMA CONFERENCE.

BIRMINGHAM DIS.—FOURTH ROUND.

Blount Springs circuit, at Shiloh	Sept. 27, 28
Jonesboro circuit, at Walnut Grove	Oct. 4, 5
Coker's Gap circuit, at Bivon's Chapel	11, 12
Asheville circuit, at Every's	18, 19
Trimmer and Helena, at Helena	23
Montevallo station	25, 26
Montevallo circuit	28
Birmingham station	Nov. 1, 2
Murphree's Valley circuit, at Mt. Ebel	8, 9
Jacksonville circuit, at Bethel	11
Jones' Valley circuit, at Oak Grove	15, 16
Cahaba mission	18
Pinsonfork circuit, at Cowling	22, 23

38 J. O. BURLEY, P. E.

FLORENCE DIST.—FOURTH ROUND.

Valley station, at Pine Grove	Aug. 30, 31
Tuscumbia station	Sept. 6, 7
Oakland circuit, at Pleasant Hill	13, 14
Cypress circuit at New Homewell	27, 28
Shoal circuit, at Driskill's chapel	Oct. 4, 5
Rogersville circuit and Lexington mission, at Asbury	11, 12
Lauderdale circuit, at Union	18, 19
Waterloo circuit, at Palestine	25, 26
Chickasaw circuit	Nov. 1, 2
Harrison mission	8, 9
Frankfort circuit	8, 9
Colbert mission	11
Florence station	15, 16

37 R. A. TIMMONS, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty	Sept. 13, 14
Black Hawk	20, 21
St. Louis and Carr Hill	27, 28
Coachman and Durant	Oct. 4, 5
Attala	11, 12
West Station	11, 12
Richland	18, 19
Winona circuit	25, 26
Lexington	Nov. 1, 2
Zion	8, 9
Greenwood	15, 16
Hollandale	21, 23
Valley	29, 30

37 E. A. JONES.

MUSICAL INSTURMENTS.

P. WERLEIN,

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PIANO, ORGAN

AND

MUSIC HOUSE.

BEST PIANOS AND ORGANS.

Lowest Prices.

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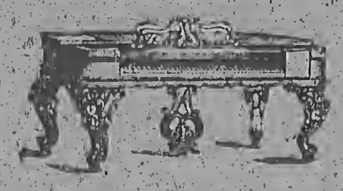


My stock consists of the unrivaled

Chickering Pianos,

The Excellent

Mathushek Pianos,

The Reliable and Fine Toned

Hale Pianos.

These Pianos possess all the desirable refined and mechanical qualities of first-class Pianos, and have reached a point of excellence which it seems scarcely possible to surpass. They are constructed of the very best material throughout, and are of the finest workmanship. Their tone is sonorous and brilliant, and possesses a peculiar singing quality found in no other Piano. All improvements developed in the art of Piano-making during the last ten years in Europe and this country have been applied to the above Pianos. As to DURABILITY these Pianos are unsurpassed. Not only will they last during a lifetime, but to it will actually IMPROVE by use for many years.

Prices lower than they have ever been, and my terms to suit every purse.

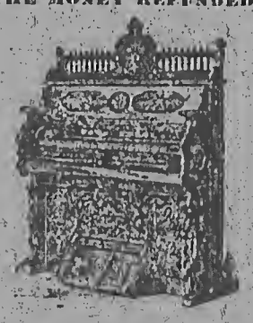
SECOND HAND PIANOS

Which have been rented out during the winter, for sale at half their value on payments of from

From $3 a Week Upward.

Full WARRANTY given with every Piano sold by me. I want my customers to be perfectly satisfied with their purchases and to recommend my house to such of their friends as need Pianos. Should a customer be dissatisfied, Piano will cheerfully be exchanged, or

THE MONEY REFUNDED.



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I am keeping a large stock on hand, consisting of the celebrated

ESTEY,

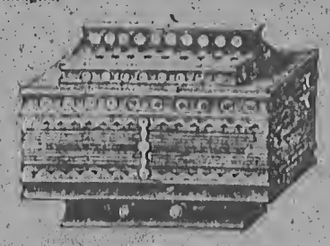
MASON & HAMLIN,

AND

NEW ENGLAND ORGANS,

Which are considered the BEST in the World. Sold on monthly or quarterly installments.

Churches, Sunday-Schools and Lodges supplied AT FACTORY PRICES. Send for Illustrated Catalogue.



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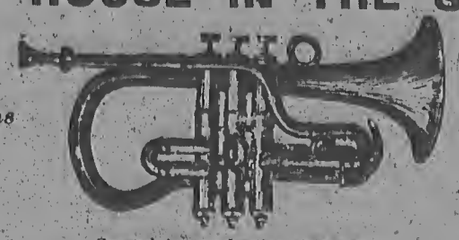
LARGEST AND MOST POPULAR

MUSIC HOUSE IN THE SOUTH.



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IMPORTERS AND WHOLESALE DEALERS IN

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SINGER MACHINE,

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Singer Manufacturing Co.

HAS NO EQUAL.

2,500,000 Singers in Daily Use.

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65 CANAL STREET,
Agent's for Butterick's Patterns.

Mme. DEMOREST'S

PATTERNS.

183 CANAL STREET,

NEW ORLEANS, LA.

These Patterns are in various sizes, and put up in illustrated envelopes, on which are printed full descriptions for making, trimming, quantity of material required, etc., and are so accurately marked that the most inexperienced person can put them together.

Now in Request: Polonaises, Princess Dresses, Walking Skirts, Frames, etc., for Ladies' and Children's Dresses; also, Boy's Clothes, Gentlemen's Underwear, Infant's Patterns, etc., form, fit, economy, practical utility, artistic accuracy and fashionable elegance.

Prices From 10c. to 30c.

Send for catalogue, with directions in English, French, German and Spanish, which is furnished free on application.

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Of the Latest Fashions,

NEW BASQUES, POLONAISES, PRINCESS DRESSES WALKING SKIRTS, FRAMES, ETC., FOR LADIES', MISSES' AND CHILDREN'S DRESS.

D. P. PERRY,
8p 183 Canal Street.

LYNCH & GOMIEN,

Manufacturers of Pianos,

132t BROADWAY cor. 35th Street,

NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21 1870.

Messrs. LYNCH & GOMIEN:

Gentlemen—From very much pleased with the Piano you made for me. It is really a fine instrument. In every respect and is admired by all who have seen and heard it. For its fine tone, delicacy of touch, and beauty of finish. Many good judges, and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are delighted with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN H. E. SHERMAN,
205 I Street.

St. James, December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the touch and brilliancy of tone required to perform the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,
ANTHONY WIMMER,
Professor of Music, St. Mary Jefferson College, St. James, La., (Convent, P. O.)

From St. Vincent's Abbey, Beatty, P. O., Westmoreland County, Pa.

Messrs. LYNCH & GOMIEN:

Gentlemen—The two Pianos have safely arrived, and on their first day of being here have reached a position of honor much above that in which they were originally intended. For, now that amidst their hands of walnut dresses, they have been put into the Music Hall, a latticework of rich rose-wood cases half yielded them their place. Thus, instead of serving the months at their pranks, they will be used by the professors at music lessons and concert performances.

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, SEPTEMBER 25, 1879. NO. 39.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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MY BIRTHDAY.

BY JULIA C. R. DORR.

My birthday! How many years ago
Events for Infancy? Don't ask me!
I never can remember!
I only remember my birthday comes
To hear new evidence—nothing more!
That once I, the Legends say,
A Child was born and that grows I
Heaven knows I vouch for the truth, I pray!

I know I mother—but when I came
To me the world was then an Enchanted
I know I think that flowers so plucked for me
Knew when its God began to bloom!

Ah me! Oh, misery strange as life!
To think that we who vary now so dear
Were once in our dreams so far apart,
Nor cared if the other were far or near!

But I was old as I. You must feel!
Just so old as I seem to you!
Never still I a day older be
While there's truth in and love is true.

—Good Company.

NEWS OF THE WEEK.

DOMESTIC.

GREENVILLE, Miss., Sept 16.—Dr. Carrel, who went to Corinth as nurse was sent by Major Lee to this city to the relief of Concordia. Nothing has been heard from George Tobin's case and the fever is still confined. There is now no danger and could Dan the disease is yellow fever of the most malignant type.

Hugh D. Tobin and J. Key were taken on Tuesday and died on the twelfth. Spry took was taken on the same day, and died Sunday. The cases not hitherto reported are Conrad, Dora Miller and Adaline Arnold, Sallie White, Miss Sarah Pemberton and Mrs. J. Key.

The total failure of cotton in the Mississippi Delta. Almost seventy-five persons are dead in the unfortunate villages. Boats are being made to rescue the sick. In response to an urgent appeal two more physicians here last night for Concordia.

NEW YORK, Sept. 16.—Daniel Drew, a well known old man on the streets as Uncle Dan, died suddenly last night at his residence in this city, at the age of eighty two years.

GREENVILLE, Miss., Sept 19.—Four new cases at Concordia: Minerva Arnold and Caleb Smith, colored, Frank Tobin and Mr Bussing white. Sam Blesmond and Mrs. Keys dying, and Geo. Tobin's life despaired of. So far, out of sixteen cases no one has recovered.

MEMPHIS, Sept. 20, Evening.—Seven cases in all—6 white and one colored—were reported to the Board of Health to-day. The total number of new cases officially reported in the week 80, whites 48, colored 32; total to date 1216. Total deaths from yellow fever in the city for the week 31, total to date 340.

Donations to the Howards to day aggregate $3,250. They have 135 nurses on duty, attending 93 white and 32 colored families.

The thermometer has ranged between 54 and 72.

BALTIMORE, Sept. 20, P. M.—This was the closing day's session of the Grand Lodge I. O. O. F., and the public business transacted was comparatively unimportant. The resolution to repeal the law admitting unmarried daughters of the scarlet degree members to Rebecca degree Lodges was not adopted. The Grand Lodge refused to restore the conferring of the Rebecca degree to Rebecca degree Lodges. After two hours' secret session, the Grand Lodge adjourned *sine die*.

SAN FRANCISCO, Sept. 21.—Upon the arrival of the steamship City of Tokio, at her wharf last evening Gen. Grant was received by the Governor and his staff, the fly officials, the Executive Committee of Arrangements, and welcomed by Mayor Bryant in a brief speech.

MEMPHIS, Sept. 22.—Two new cases of yellow fever developed near Dunlap Station, four miles east of this city. The sick are two children named Rokers.

GREENVILLE, Sept. 22.—Advices from Concordia, dated Sept. 20, have just been received. Although seven new cases and four deaths are reported, the situation is a trifle more encouraging, in view of the fact that a few of the sick at least are getting well.

STARKVILLE, Miss., Sept. 22.—This has been another gala day for Starkville. In fact one of interest to the State at large. The corner stone of the Agricultural and Mechanical College of Mississippi was laid today with the usual Masonic honors. The ceremony was conducted by the officers of the State Lodge, several subordinate orders participating.

MEMPHIS, Sept. 22, Evening.—16 cases in all—12 whites, 4 colored—were reported to the Board of Health to-day. Among those reported this afternoon, are: R. T. Delney, Littleton Penn, Mrs. Ida Berman, H. Kornfeldt, Herbert Elsner, L. Ross, Frank Foster and Hetty Sprague. Three more deaths have been reported: D. L. Carmichael, Caleb Williams and Anderson Reeves, the two last colored.

SELMA, Ala., Sept. 22.—The Selma and Gulf railroad was sold under foreclosure today. The bidding was spirited. The Mobile and Montgomery railroad signal bid of $120,000, was raised $100 by Charles Williams, of Atlanta, for D. N. Sullivan, president and owner of the Peninsular railroad, who was declared the purchaser. The citizens of Selma are rejoiced at the prospect of a direct line to Peninsular Bay. The Mobile and Montgomery railroad did not bid, as a company, on the Selma and Gulf road. The syndicate was composed of New York parties.

FOREIGN.

CAPE TOWN, Sept. 2, via St. Vincent.—When Cetewayo was captured he was utterly prostrated. His followers were too weak to resist. The King and his men were taken to Natal. During the march eleven of his followers tried to escape; six were successful, the other five were shot. The King will be taken to Marizburg and from there to Greytown.

HAVANA, Sept. 13.—The American Bark Ann Elizabeth sailed from Havana on the 9th inst. for New York, infected with yellow fever. The British bark Prince Rupert, whose crew died and deserted of yellow fever, left two men in hospital, sick with the same disease, and sailed for New Orleans on the 11th inst. To-day the American brig Edes Brighton, in ballast, with yellow fever, sailed for New York. There were 117 deaths here from yellow fever during August. A close approximation for total number of cases of yellow fever existing in Havana and its hospitals to-day would become hundred and fifty.

D. M. BURGESS,
Sanitary and Quarantine Inspector.

LONDON, Sept. 17.—Rev. Charles Baring, Bishop of Durham, is dead.

LONDON, Sept. 17.—The following dispatch has been received from South Africa: Cape Town, Aug. 20, via Aden.—Moteri captured Cetewayo yesterday. Slatter was commissioned a captain of dragoons.

LONDON, Sept. 17.—The agent of the Eastern Telegraph Company in Aden confirms the report of the capture of Cetewayo by Major Slatter with a detachment of the 17th Dragoons, serving under Lord Gifford, in Northeast Zululand on the 21st of August.

LONDON, Sept. 18.—Sir Garnet Wolseley telegraphs from Sutherland that important Zulu chiefs have surrendered to the British authorities.

The St. Petersburg Golos says: "A great fire broke out Tuesday last in the town of Ekaterinoslaf, in South Russia, near Dnepr. The fire occurred in the most populous quarter of the town, and the damage is immense."

LONDON, Sept. 19.—The South Arkansas cable has been completed between Natal and Mozambique. The setting from Mozambique to Zanzibar will be finished before the 26th inst., when it will place South Africa within nine days communication with England.

LONDON, Sept. 19.—A dispatch from Cardamar says: Gen. Hughes's brigade has been ordered to Khyaghilzas. Regiments at Herat mutinied on the 10th inst., and murdered their commanders.

The Standard's Ali Kheyl dispatch says: Intelligence has been received here of a terrible outbreak at Herat. The troops have revolted and murdered civil and military authorities.

HAVANA, Sept. 20.—The insurgents have attacked the village of Mayori, in the Province of Santiago de Cuba. The garrison held out three days, when it was relieved by Gen. Valdez, who routed the insurgents and pursued them into the hills.

LONDON, Sept. 20.—The Indian Office reports the report of an outbreak at Herat on the 5th inst.

Special dispatches state that the troops of the native garrison plundered and burned the Governor's house, murdered the Commissary General, who was starved and supported on the Ameer. This addition throws suspicion upon the loyalty of Yakoob Kahn, brother of the Ameer.

LONDON, Sept. 20.—A dispatch, dated Valparaiso, August 29, via Lisbon, says: The Peruvian ram Huascar yesterday bombarded Antofagasta for five hours. The Chilian gunboats Magellanes and Abtao and the forts replied. The Abtao's hull was pierced three times and a considerable number of her crew were killed and wounded. The town was not much damaged.

The Chilian monitor Cavadonga arrived at Antofagasta four hours after the departure of the Huascar. The Chilian corvettes Covadonga and Chiggins, have gone in quest of the Peruvian corvett Union, which is reported to be creeping in the Straits of Magellan to interrupt Chilian transports. The Chilian Government has made an additional issue of six millions of pesos in paper money.

BERLIN, Sept. 21.—The Rev. Mr. Thompson the oldest member of the American colony here, died to-day of apoplexy.

CAPE TOWN, Sept. 22.—King Cetawayo will come here at once to await the orders of the Home Government. His capture has had a subduing effect among the natives, and danger of a rupture with the Pondos has passed away.

The final assembly of the great chiefs, comprising all people of Zululand was to be held at Ulundi, when the terms of peace were to be proclaimed and each of the chiefs so elected to rule over territories was to sign an agreement.

FIELD NOTES.

ALABAMA.

RUSSELLVILLE, ALA., Sept. 6.—Your "Field Notes," given in the language of the correspondents, short but unedited, have a charm for every reader. We are in the midst of work, building a church near "The Hermitage," five miles from town. This community has long needed a church, and now it is up and covered; will soon be completed, and no debt over it. We have a good society here, and plenty material, which we hope, by the grace of God, to mould. Corn crop good; cotton much injured by rust.

JOHN C. STEADHAM.

LAFAYETTE, ALA., Sept. 12.—I was appointed by the Conference to the LaFayette station, but Hadeville having been deprived of a pastor the elder requested me to preach for them in addition to my work here. I have just closed a ten days' meeting there, which resulted in twenty-two conversions, nineteen of whom joined the Methodist Church and one the Baptist. It is probable that several others will join. Bros. Urquhart, of Auburn, Mayson, of LaGrange, Ga., and Cumble, of the Baptist Church in this place, rendered valuable aid.

H. F. LARRABEE.

ABBACOOCHEE CIRCUIT, ALA., Sept. 13.—I have been in protracted and revival meetings for several weeks. Have witnessed some of the brightest conversions of my ministerial experience. I have received thirty-two into the church this Conference year. There is some sickness and deaths, which does not seem to be confined to any particular age. Crops are generally good, and I think the finances of the church will all be brought up. Some new houses of worship are in course of erection.

JAMES E. MCAIN, P. C.

BAINBOE'S COVE CIRCUIT, ALA., Sept. 17.—We are having revivals on this circuit; have held four protracted meetings, resulting in twenty-one conversions, twenty nine accessions to the church, and the reviving of the membership. Health of the country good. Crops tolerably good.

J. M. DOBBS.

CLIFTON CIRCUIT, ALA., Sept. 11.—We have just closed a good meeting at Magnolia. Twenty-four accessions, and as many conversions. Interest intense during the whole meeting. We were assisted by Bros. G. Hawkins, J. D. Shipman and Geo. Tomlin. Crops in this circuit damaged by excessive rains.

G. F. ELLIS.

GENEVA, ALA., Sept. 15.—Our third quarterly Conference for Cerogordo mission was held at St. Paul's Chapel, September 13, Rev. E. Phillips, P. E. Congregations very large. Six additions to the church, four adults baptized and ten infants. The mission is moving on hopefully. Crops good. Health not good in some parts of the work.

H. B. REGISTER, P. C.

BLOUNTSVILLE, ALA., Sept. 16.—My wife has been sick five weeks with typhoid fever. She is recovering now. Health of the country generally good. Corn crops very fine. Cotton not so good. Spiritual condition of Blountsville circuit is hopeful. Just closed a meeting at New Lebanon; church wonderfully revived; ten conversions and eleven accessions. We hope to see the finances of the church all up by Conference.

J. T. MORRIS.

GENEVA, ALA., Sept. 16.—Crops are not good. Weather bad for gathering. The nights are cool. Sickness in every part of the circuit; not many deaths. We have held five protracted meetings; one was not a success. All of the others great good seems to have been done. A number of accessions to the church, several conversions reported, together with a general disposition on the part of churches to get to work, are the results.

GEO. G. SMITH.

LOATOPA, ALA., Sept. 17.—Cuba mission, Alabama Conference, is situated in southwest Sumter, on and contiguous to the Alabama Central and Alabama Great Southern Railroads, embracing four regular appointments. At York station, the crossing of the two railroads, a thriving little village, we are building a church hope to have it finished by December 1 costing about $800. We have had two meetings of considerable interest, with five accessions and several conversions. Finances are very low. Incessant rains during August damaged crops very much. Corn crop fair. Cotton sorry.

J. M. PATTON.

TOWN CREEK, ALA., Sept. 17.—We have had some profitable meetings in the Courtland circuit. Several conversions and twelve accessions. Many members of the church refreshed, hence some improvement. Health and crops moderately good in this valley. Finances only moderate, but we hope to be able to carry up to the Annual Conference a passible report.

T. G. MELTON.

ARKADELPHIA, ARK., Sept. 18.—We have a fine meeting here. I do not know the exact number of converts; at least thirty, I judge. Immense congregations and good order always. Fourteen additions to the church up to date. An excellent Sunday-school, using our own literature. Hope to get a parsonage here. Finances behind. This appointment will pay up.

R. T. HOGKWELL, P. C.

WHISTLER, ALA., Sept. 18.—There has just closed a long series of meeting at this place, resulting in the knowledge of many to their acceptance with God; backsliders have been reclaimed, and some who were not satisfied as to their peace with God resolved to seek until they obtained it. We can well say that we hear the songs of Zion in a strange land, when we hear them from working-men in railroad shops.

C. CHASLAIN.

MISSISSIPPI.

SARDIS, MISS., Sept. 11.—August was wet and unusually cool. Corn was injured by early drought. Cotton is more than average, or quite average. Temperature fluctuates; to day about eighty degrees; a few nights ago it fell below sixty degrees. We expect early frost. We have two mails per week each way between Memphis and Grenada. Our district lies along this road. Preachers are all at work with good effect. Our daily prayer meeting, for two weeks, were precious seasons to many. Our Sunday-school uses McTyeire's catechism freely.

W. T. J. SULLIVAN.

BEAUREGARD, MISS., Sept. 11.—Our circuit has sustained an irreparable loss in the death of Bro. Archie Steele, who died on Sunday, the seventh instant. The freshet on Monday, the 8th instant, was very destructive in this part, carrying off bridges and fences, and submerging hundreds of acres of corn, cotton, cane, etc., and drowning a great many sheep and cattle. People much discouraged, yet we are having good meetings generally. Another cow and calf given to the parsonage.

P. HOWARD, P. C.

MADISON STATION, MISS., Sept. 13.—Our third Quarterly Conference was held at Pearl River, August 27, and was continued nine days, resulting in eighteen conversions, all of which were very bright and clear. Our next meeting was at Wesley Chapel; continued seven days, resulting in five conversions.

D. C. LANGFORD, P. C.

SCOTLAND CIRCUIT, MISS., Sept. 13.—We are having some good meetings on this circuit. Conversions of members in the church has been the most prominent feature in our revival. Some converts from the world; ten accessions to the church; finances low. Corn crop very short. Cotton damaged by rust and rain. We have had a very destructive storm and freshet. Crops in many places were entirely destroyed. Bridges and fences were swept away by the flood of water. Orchards were greatly damaged by the storm.

H. B. CALDWELL.

PAULDING CIRCUIT, MISS., Sept. 18.—The camp meeting at the Holland camp ground embraced the fourth Sabbath in August; fifty conversions, sixteen accessions to the church, backsliders reclaimed. The finances are low. Hope to bring up the collections ordered by the Conference. Cotton injured by the rain. Corn tolerably good. Great excitement about the election. The ADVOCATE is popular; expect to send a list of subscribers to January, 1880.

JAS. M. GANN.

OCEAN SPRINGS, MISS., Sept. 18.—I have been holding divine service at Seashore camp ground nearly every Sunday since camp meeting. Some fifty children, ample corps of teachers, with the veteran superintendent, Wm. H. Foster, compose our Sunday-school. Every Sunday a specific collection was taken in the Sunday school for our Cuba mission. There has been upwards of one hundred and fifty to two hundred souls on the grounds ever since camp meeting. Prayer meeting every Wednesday night. Last Sunday I closed the work for the year, as but few families, if any, will remain any longer city being so healthy. Sorry to write that Bro. Inman Cooper is in feeble health. Weather delightful.

R. H. DOWNER.

LOUISIANA.

WASHINGTON, LA., Sept. 10.—We have had a glorious meeting at this place; were getting under good headway when Bros. Sheppard and Jackson had to leave for their homes. The preacher in charge was taken quite sick. Bro. Manley did not feel that he could carry on the services alone, so we had to close our exercises. The whole community appeared interested. We hope to be able to renew the attack soon. We had about six evangelical conversions, and two more have made a profession of "perfect love."

JOHN C. WYNN.

ST. HELENA CIRCUIT, LA., Sept. 13.—We have just closed a most gracious revival at Center. The church has been greatly strengthened. We had twenty-two conversions and thirty-two additions. Ten bands of families stood up in the congregation on the last day, pledging family altars thenceforth. A prayer meeting was established with twenty persons promising to keep it up.

WM. A. POWELL, L. P.

CENTREVILLE, LA., Sept. 11.—We have much whereof to be glad. The health was never better. The crops are not a failure. The cotton crop is fair. Corn sufficient to subsist the people. The pea crop is not good. The potato crop an average. The churches have rested, and are in a healthy condition. We have had some few revivals. A goodly number were added to the church.

C. W. MADDEN, P. C.

LIBERTY CHAPEL, LA., Sept. 15.—I have just closed a series of protracted meetings on this (Welsh) circuit, the result of one of which I have already given you. Another was held at this church, commencing August 17, and continuing until Thursday following. Visible results: a thorough revival of the church, five accessions, and three adults and four infants baptized. The next was held at Andrew Chapel, embracing the fourth Sabbath in August, and closing on Tuesday night. Fourteen were added to the church and nine baptized. To date there have been thirty one received into the church, and fifteen adults and four infants baptized on this work.

R. S. COLLEN, P. C.

MISCELLANEOUS.

JEDDO, TEXAS, Aug. 30.—This portion of Texas has suffered terribly from drought. Some few will make bread. Many will make scarcely anything. Some have let their farms to search for work to enable them to get bread. Without assistance from abroad many will have to suffer. Cotton crop very sorry. Notwithstanding the hard, dry times, the cause of God is prospering in all the churches among us. Old-fashioned Methodist protracted and camp meetings in the land, and God with the people.

A. R. WARD.

HIWASSEE COLLEGE, TENN., Sept. 11.—Camp meetings in this district are being held with good results. One now in progress will continue over two Sundays. Sunday-school conventions for Monroe and McMinn counties will be held this month and next. All denominations represented, and much good results. College classes rather thin up to date.

F. M. CRACK.

Letter from England.

MR. EDITOR: The New Testament Commentary for English Readers is now complete. It has been edited by Bishop Ellicott, and by the profession of a number of scholars by men. The Epistle to the Hebrews has been expounded by a Wesleyan minister, Dr. Moulton, who has acquitted himself admirably. He is exceeding cautious and timid. If he had proceeded with more temerity and confidence he would have succeeded even better than he has done, although his exposition of the Epistle is creditable to his intelligence and scholarship. Had the project been under High Church auspices Dr. Moulton would not have been requested to write the commentary on the Hebrews. It invites scholarly criticism with beautiful reverence, and will be a valuable help to students of the Scriptures. Dr. Moulton has acquired a fine and enviable reputation among biblical scholars.

Indications are appearing in the direction of a revival of trade. This is universally encouraging, especially when the forebodings anent the result of the harvest are so very gloomy. The iron trade was the first to feel the depression. It is the first to show signs of returning activity. There has been a great demand for it in America, and the mills are unable to furnish all that is needed. There is an intimate connection between England and the United States. Vast breadful harvest will be required to supply the demands occasioned by the general partial failure of the crops here.

The celebrated Newman Hall has obtained a divorce from his wife. The trial attracted unwonted attention. All the press, as usual, was divided in its criticisms. Some sympathized with Dr. Hall, and other for loss of faith in his wife. He is now on the Continent. His pulpit for the last two Sundays has been supplied by an ex-Wesleyan minister who resigned during the last Conference—Jackson Wray. His resignation was enforced. But much leniency is extended to some offenders, and the charity which here falleth sometimes unwisely and hastily covereth their offences, which in others would be promptly condemned. Another young minister resigned because the Conference would not permit him to marry a woman who had obtained a divorce from her husband. She is wealthy, of course. Money, like charity, covereth many defects, and the taste of some people is very defective y educated. Mr. Hall's usefulness may suffer temporary eclipse—but not permanent hindrance.

The following are the statistics of the Irish Presbyterian Church:

"Sittings provided, 93,238; total number of families 79,532; communicants, 106,776; communicants added, 6,282; communicants left, 4,728; baptisms, 9,905; deaths, 2,115; deacons, 4,516; contributors to Sustentation Fund, 39,297; stipends paid, £85,785; seat rents, £11,326; sum per mensal stipend, £75 9s 9d; ministers' income from mission funds and other official sources, £6,983; congregational debt, £72,372; raised for building or repairs of churches, manses or schools, £35,711; Sabbath collections, £18,265; raised for Sustentation Fund, £23,121; mission collections, £12,157; raised by Sabbath-schools for missions, £2,263; other collections, £15,717; total for the year, £151,777; contributed to the poor, £2,919. There are also 712 national schools under Presbyterian management; 1,053 Sabbath schools, with 8,579 teachers, and an average attendance of 72,288 scholars. The convener of the Continental Mission of the Irish Presbyterian Church has been requested by the Mission Board to go to Spain, in order to examine and report concerning the mission work, and on the suggestions may be as to its future management. The Assembly's Temperance Committee proceeded to consider the subject of the commemoration of the origin of the Temperance Reformation. It was resolved: 1. That, as the Temperance Reformation in Europe was originated by Dr. Edgar and other ministers and members of the Presbyterian Church, this Committee are of opinion that this great work merits special commemoration on this jubilee year of its history. 2. That this commemoration be carried out by an address to the people on the history, principles and claims of the Temperance Reformation, by sermons on the part of our ministers, and by a series of public meetings in the leading towns and districts of Ireland. A committee was appointed to carry out these resolutions."

Irish Presbyterianism is doing noble work in Ireland.

Dean Stanley takes occasional visits to Scotland, and when there takes great pains to eulogize Presbyterianism. Recently he occupied a Scotch pulpit, and took for his text Matthew xxii. 31-32. Speaking of the judgment passed by men on their fellowmen, the Dean instanced the massacre of St. Bartholomew in France, and the expulsion of Nonconformists from the Church of England in the reign of Charles II. as illustrations of his meaning. Both judgments pronounced the most terrible and lasting misfortunes to France and England. These were considered to be the tests of the judgment day, but they bore no likeness to the account of the judgment given by Christ. He asked them if they had befriended the friendless. If they had done good to those who were suffering, and had sought out those for whom no one cared. That was the principle of His judgment; that was judgment according to works; that was the apostolical and evangelical doctrine of the Day of Judgment, which from the fifth to the sixth centuries was almost unknown to the Universal Church, but, by God's mercy, now restored, and which the true believer in Jesus would gladly hail as a sure mark of Divinity or a sign that he was the Judge who judged righteously. The Dean leaves out the marrow of the gospel. The expulsion of the Nonconformists from the Church of England was an act of persecution, but it has resulted in unto it blessings to England. If was averted to the conservation of the life of the branch. What would the Anglican Communion have been to day but for Evangelical Nonconformity and English Methodism. Bad as it is, it would have been infinitely worse.

Dr. Mullens, the foreign secretary of the London Missionary Society, has just died of dysentery in Central Africa, where he had gone to establish and organize missions. He was a noble and useful man, and his death is widely and deeply deplored.

OBSERVER.

August 30, 1879.

Our French Mission.

MR. EDITOR: According to promise I now send you more items concerning the French mission from other points besides Isle aux Cannes.

Queue Tortue Bayou, from whence I am now writing, is, in my estimation, a very important center for missionary operations. All along the stream from the Hoffpauir settlement to the Mermenton river, lies a large Creole community. Far out into the prairies, on either side of the bayou, are many families. There are nominal Catholics, but non church goers, the nearest church being too far, and many of the people too poor to hope anything from the money saving priest. The all important thing is to go to church three times in their lives—once at baptism, again at marriage, last at burial. With that they dwell content. They are without God, live without education, and are very superstitious. Beliefs abound, and are more the vague than the *creed* of the mind. Their morals can be made easily imaging their deserts. I am not writing of the more refined French of the towns, but simply relating to society as it exists west of Bayou Vermilion. With all these defects they are French to the core—regard politeness, hospitality and sociability. Any passing stranger can find a meal at the farm and a shelter for the night in any private house.

After my several visits I have preached in this neighborhood. At the upper end of the bayou the priest has set to work to hinder the spelling forth of the word. Were not I afraid to speak evil of dignities, strange tales might be told of that scene. They may come out later on. But one means which the adversary cannot counteract is the infernal xylex. Hence we have many uncle Tims. Last Sunday, at the request of a Creole, we held a meeting over the grave of his father, *delight of his eyes*. At his request I read many passages, assembled with the American brethren, were cordially help on the occasion. Here, under the overarching moss-clad live oaks, we ministered the Word of Life. After this a prominent French citizen invited me to his house to preach, stating that he with several others, wished to build a church, and form one soon. Next day, rode further down, had a good congregation, and formed. The day went lower still, church formed at once, and they joined. Wednesday, rode through the farm, still southward, to an appointed spot, a grave-yard. Got drenched in going, and found a concourse of mules and men standing under the dripping oaks, waiting for the "Protestant." Took consolation, and proceeded to the nearest house. Standing in my wet clothing, expounded to my shivering but attentive audience the words "How shall we escape," etc. Never did labor appear sweeter, as in answer to my invitation, twelve more joined. Among these I include no Creole member of the nearest Methodist Church, nor the citizens I referred to above. So that at this point sixty miles distant from our Isle aux Cannes mission, we have a society of *twenty-five*. Verily, in spite of stern opposition, God is with us.

In closing let me say if we wish to maintain our own in this, the enemy's land, another *campaign* is absolutely necessary. No more stress can be laid on this point. I understand the difficulties of the case, but still, when Presbytery and Conference open up the country, and offer us the means, as I can attest to, we should not be recreant to the trust. This is but the very least we can say. From Merrimentar, from across Grand Lake, from beyond Terrebonne, from Lafourche, the cry is raised: "Come over and help us." But I dare not go. Then mission schools should be started. But I must stop. Praying Almighty God, the Protector of small and great as well as of great, to direct Dr. Wilson's attention this way.

Yours truly, WILLIAM ROBINSON.

QUEUE TORTUE, LA., Sept 11, 1879.

East Mississippi Female College.

The East Mississippi Female College, located at Meridian, now under the presidency of Rev. J. W. Atkeson, A. M., is the property of the Mississippi Annual Conference (South). Every member of the church, within said Conference bounds, is interested in its welfare. At the present time there is need of enlarged buildings, grounds, etc., that necessitates a call for aid from its owners. Rev. John Ellis, presiding elder of Seashore district, is the financial agent. But, owing to the special duties of the district, it is impossible for him to attend to this matter. At his request Bishop Keener has authorized me to act as special agent in this business. As the cotton harvest season has set in, it is my purpose to visit in person as many places within and adjacent to our Conference bounds as may be in my power to do, but I will not be able to canvass the whole territory. Now, dear reader and friend of Christ, do you want to invest some of the Lord's money in a worthy cause? If so, inclose in a letter your note, draft or money order payable to me at office in New Orleans, La., or Meridian, Miss., for any amount, no matter how small. My home and postoffice is at Ocean Springs, Miss.

Forward all mail matter to Ocean Springs, Miss., but, as there is no money order office there, make money orders payable to me at either New Orleans, La., or Meridian, Miss., and so advise me per letter to Ocean Springs. I trust this call will receive prompt attention.

ROBT. H. BOWERS,
Ass. Agent East Miss. Female College.

The Christian Advocate.

THURSDAY, SEPTEMBER 25, 1879.

For the New Orleans Christian Advocate.

THE DYING PROPHET.

BY INVALID.

"Say to the Church and my friends that I die
Just outside of Heaven."

Just outside the walls of Heaven,
Awaiting the Master's call,
So near the shining portals,
That he hears the strains that fall

From the harps and tongues of angels,
The wings of the holy band,
Fan the brow of the dying Prophet,
While he views the promised land.

Tho' still on earth he lingers,
While loved ones round him weep,
Yet the aged, weary Prophet
Already seems to sleep.

Yes, *almost* asleep in Jesus,
No storm disturbs that calm,
With God he is communing,
And he sees the victor's palm.

The aged, faithful soldier,
In his armor's lying down,
And the Captain of Salvation
Has for him a shining crown.

Hark! some loved one's bending o'er him,
To catch the word that's given;
"Tell those I leave behind me
I die just outside of Heaven."

HOME, Aug. 26, 1879.

The Itinerant's New Home.

Far away from the busy haunts of city life is our little home, embosomed in a magnificent bouquet of Nature's own fashioning. But, while I use the endearing word *home*, I pause to reflect how inapplicable it is to the fleeting resting-place of the itinerant's family, which is merely a short breathing place on Life's journey to gather together our scattered ideas and articles preparatory to another and similar move.

To return: after adventures by water and land, we reached our new abode. We shall not stop to describe the effects of man's ingenuity in fashioning our little home, but pass on to the natural beauties by which it was surrounded.

Nature was in one of her most prodigal moods when she arranged with fairy fingers the unrivaled forest around us, each tree a flower in itself. There the lofty oak stands rearing its proud head toward the blue dome of heaven, with its brilliant green, enhanced by the first kiss of the morning sun, which it claims by right of pre-eminence above its fellows of the forest. Here the dog-wood, covered with its snowy blossoms, though less pretentious, charms you with its quiet beauty, while here and there, in striking contrast, appears the high-colored maple, with its flaming leaves, throwing back a proud, defiant glance to the sun, as if it needed not its light and warmth to give it color and beauty. Now and then may be seen the hickory, with its pale buds, bending with willowy grace to the evening breeze, and, as the first rays of the moon casts over it a silver sheen, it seems as if it had been suddenly transplanted from an Arctic clime.

The red bud, with more than its share of Nature's coloring, claims affinity with none, but stands alone in its striking and singular beauty. The white oak, with its newly opened pink leaves, nurtured by the breeze, calm and composed, seems to stand a silent sentinel of the forest.

On every hand may be seen the holly, rising like a slender pyramid, with its coral berries, and deep green foliage, that defied the cold breath of the winter king, in bright contrast with the golden canopy thrown over it by the fragrant flowers of the wild jasmin, forming in all a picture of rarest beauty.

Here and there the crimson trumpet vine claims the right to crown a kingly head, with its royal diadem, as it twines with graceful ease to the topmost boughs of the lofty oak, mingling its rich colors with its vivid green.

But there are other beauties that do not climb so high to be seen, and our picture would be sadly incomplete did we not notice the lowly woodland violet, with its ever-varying tints, decorating knoll and sward with its own modest beauty.

The whole scene is one to awaken admiration for nature and for nature's God. But when I look at the lowly, unpretending violets, raising their blue petals in seeming thankfulness to receive even a single drop of rain, unappropriated by the Lords of the forest overhanging them, I am impressed with a feeling of humility and resignation that should ever be the adorning of the true Christian character.

MRS. HELEN E. WALLET.

"FORMER HOME," FRANKLIN PARISH, LA., Sept. 8, 1879.

The above beautiful article was written by Mrs. Helen E Wallet, the recently deceased wife of Rev. A. M. Wallet, of the Louisiana Conference. Her pure and brave spirit has found the itinerant's true and immortal home in heaven.—ED. AD.

The Late Storm

MR. EDITOR: We had a fearful storm here on the first instant, which raged, it seemed, in all possible fury for about three hours, though it blew very hard about eight. It commenced raining in the afternoon of Sunday, intermitting frequently till the next morning, when it never ceased, while the wind blew so furiously. I have never seen anything like it. An old settler here says he had not seen any such storm since 1824. It blew out the sash of our upstairs windows, and it would have taken two strong men to put them back during the storm. The room below was two inches deep in water, everything being removed. The town presented a strange appearance after it had ceased—fences blown down in every direction, trees of all kinds uprooted, and many houses blown over. The ice house was whirled over. The Temperance Hall, a large two-story building, careens eighteen inches at the top from a perpendicular, and many others in a similar dangerous condition. I am told that there are only four sugar-houses in the parish that are not injured, while the damage to many others is immense. The cane crop is cut short two-thirds, and many are murmuring, while others are blaspheming blind fate, and some the God of the universe for touching their idols. This is the most beautiful, attractive and desirable country to live in, on account of health and natural advantages I ever saw anywhere, but *it is the most Godless*. I never saw such universal wickedness as is found here. I could particularize, but I will not, only this far, that the *Ten Commandments is a dead letter on the law book of God's moral government*, and lies shattered and broken in the dust. Our church suffered. Bible and Hymn Book ruined. Plastering damaged very much, and steeple injured. Our Jeanarette Church, together with the Catholic Church, went down, and is a total loss, only we have the lumber, some of which can be used. Every colored church in New Iberia is destroyed. At Franklin, the Catholic and Episcopalian Churches blew down, and the Presbyterian Churches at Morgan City and Centerville. Our collections will doubtless fall behind those of any previous year, though I shall press them all more earnestly, and expect a more than usual sacrifice to be made by our people in response. Other calamities will come, unless there is a change of life in this fair land—may be God will scourge us with ephlemics, I don't know. We have one case of yellow fever in town. Everybody is excited, and all places are quarantining against us, but our faith is in the infinite, all-conquering love of our God, and we rejoice. "Although the fig-tree shall not blossom, neither shall fruit be in the vines, the labor of the olive shall fail, and the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls, *yet will I rejoice* in the Lord. I will joy in the God of my salvation." Amen.

Yours in Christ,

JAS. A. BILLINGSLEY.

NEW IBERIA, Sept. 11, 1879.

Circuit Preacher's Bill of Expenses.

MR. EDITOR: As many of our good people do not know, and do not take time and trouble to find out what it costs the preacher in charge of the circuit to live during one year, I have concluded to make out an item-ized exhibit of his expenses. The exhibit embraces the expenses of a preacher, his wife and five sons, the eldest of which is fourteen years old:

His house rent, for washing and ironing, $35;	50 00
50 bushels corn, 50 cents per bushel; 100 lbs. fodder, 75 cents; 1 saddle, 10 in No. 75 cents;	55 00
15 cords wood, $1; 400 lbs. bacon, 8 cents, 100 lbs. ham, 12 cents;	71 00
4 chickens, 25 cents, 50 lbs. butter, 20 cents, 20 gallons buttermilk, 20 cents;	24 00
1 lamp, $1; 5 gallons oil, 30 cents; 7 lbs. candles, 25 cents;	3 75
1 sack salt, $2; 1 lb. starch, 10 cents, 10 lbs. soda, 10 cents; 6 lbs. sea soap, 30 cents;	6 00
2 gallon for three suits, $60, books and papers for self and sons, $30;	90 00
1 suit of clothes for self, $40, 3 other suits, $10 each, over coat, $15;	75 00
1 pair boots, $6, 1 pair shoes, $4, 2 hats, $4 and $2, handkerchiefs and socks, $2;	18 00
6 shirts, $1 50, 4 pairs drawers, 50 cents, 1 pair suspenders, 75 cents;	11 75
4 full suits for wife, $ each, 8 pairs shoes, $2, 2 hats, $3;	32 00
6 handkerchiefs, 6 cents, ruffs, collars, etc., $ cents;	5 00
4 quilts each for five boys, at $1 each;	20 00
2 boots for each 4 pairs shoes each, $1 25;	7 50
Moving $25, two buggies, $100,	30 00
Wear and tear on horse, buggy, $;	30 00
Medicine $5, tax $;	15 00
For conferences and missionary collections,	10 00
For church and other claims,	10 00
Total,	$ 0

The above does not include the hire of a cook, nor the wear and tear of household furniture, which the preacher's family has to furnish.

ARCHIAS.

Note from Dr. Abbey

MR. EDITOR: I have partially read, as far as I desired, the communication in your issue of September 11 on "Genesis and Creation," by your correspondent, "Roderick Random, Sr." It cannot receive an answer from me in the nature of an argument, for the following reasons: It is disrespectful. It indulges in cant and slang. It is a long, verbal hypercriticism. It misrepresents my meaning at important points. Its object is not the discovery of truth for the benefit of the church, but to make me appear ridiculous. For those reasons, thus violating some of the most important rules of debate, it can receive no other reply than this from me.

But if any of your correspondents wish to discuss those phases of the subject of creation which I suggested, and do it obviously for a legitimate purpose, I have no objections to assist him in finding a safe conclusion. But there must be the ring of true metal.

R. ABBEY.

From the Work.

DEMOPOLIS, ALABAMA.

MR. EDITOR: We have just closed a protracted meeting, which has been a great blessing to the church, as well as adding to its membership six young persons, who, we have every reason to hope, are "Of such as shall be saved." Bro. E. W. Solomon was with us several days, rendering very efficient help in the work. We are disposed to "thank God and take courage," believing that the church has made progress toward that degree of spirituality without which the work of the Lord may not prosper in our hands, and that what we have seen is but an earnest of "more to follow."

I learn through the secular press of the death of Rev. Edward Robinson, a local elder, Stockton circuit, Alabama Conference. He was a devoted Christian, an earnest preacher, and a good citizen. Doubtless many other members of the Conference who have served that charge remember, as I do, his ever active sympathy in their labors, his warm hearted welcome to his home, and the assurance that they could always depend upon his aid in every good work. I suppose an obituary will be furnished you. Am not in possession of any particulars as to his death, but who, that knew his pure, devoted life, could doubt that his end was peace?

Crop prospect discouraging. Rain and worms made sad havoc of our hopes of a large cotton crop. Corn crop good, however, and that mitigates the evil greatly.

Yours fraternally,

G. M. ROPER.

SEPTEMBER 4, 1879.

VILLULA, ALABAMA.

MR. EDITOR: Last night we closed our protracted meeting at this place, of seven days' continuance. The congregations were large and attentive. From time to time many were at the altar for prayer. Several were converted and many reclaimed, and all who had been faithful to church vows were abundantly blessed. At this church last year was the greatest revival ever known in this immediate section of country, and sixty-two added to the church. During our meeting, just closed, ten members were added, among these one from Roman Catholicism. Last Thursday was the happiest communion of the Lord's Supper that I ever witnessed.

Last Thursday, a week ago, we closed a delightful meeting of six days' continuance at Anthony's Chapel. Several conversions, the church much revived, and twelve members joined.

During the last month forty-eight members have been added to the church on this work, and during the year sixty members. The outlook is bright and cheering.

ANSON WILKINS.

SEPTEMBER 10, 1879.

ILLAWARA, LOUISIANA.

MR. EDITOR: It may be that a few items from East Carroll will not be uninteresting to the readers of the ADVOCATE. Our parish is very healthy, and the crops are fine. Planters are busily engaged in picking and ginning cotton. Prospects are flattering, in a financial point of view. My circuit (Lake Providence and Pecan Grove) is moving on steadily. The membership in the church seem to be growing in grace. Sinners are being converted, and joining the church. We hope by the end of the year to have doubled the membership. Our congregations are large and attentive. Finances are coming up well. I flatter myself that I have one of the best Board of Stewards in the Conference.

H. D. WHITE.

SEPTEMBER 8, 1879.

SMITH COUNTY, MISSISSIPPI.

MR. EDITOR: I have just closed a meeting at the Carr's Church on the twelfth instant, which resulted in four additions to the church, three children baptized, and the church revived. Crops are very much hurt with the rain—cut off almost half—and money not to be had in some sections. We closed a meeting at Pike's Chapel on the twenty-eighth of August, with good result—sixteen added to the church, five or six happily converted, eighteen children baptized, and about fifty-two made happy in the love of God. Bros. Clark, Weems and Burton assisted in the meeting. Pray for us that the work may still continue to increase.

Yours in Christ,

JOHN D. EVANS, P. C.

SEPTEMBER 12, 1879.

TOULMINVILLE CIRCUIT.

MR. EDITOR: We have just closed a meeting at Edington Church. The meeting lasted ten days. The people enjoyed seasons of refreshing from God's presence. A large number found peace in believing, and many of them members of the church. The whole church seemed to enjoy the influences of the Holy Spirit. There were seventeen accessions to the church. Rev. J. H. Allen rendered valuable assistance.

Your brother,

R. P. BAKER, P. C.

SEPTEMBER 13, 1879.

SPIRIT, LOUISIANA.

MR. EDITOR: There has been a number of good meetings in the bounds of the Lisborn work, under the pastoral care of Bro. T. L. Williams, during the last few months. The most powerful display of divine power was at Harmony Chapel, at a meeting begun there on Saturday before the fifth Sabbath in August. There was an addition of twenty one members to the church, and many conversions. Among the converts was one seventy eight years old, who was baptized and received into the church in full fellowship on the first Sabbath of the meeting. The converts are mostly heads of families, and many family altars will be erected. The meeting lasted for eight days, with unabated interest from first to last. Corn is a failure. Cotton only half crop. Finances very low. Health fine.

W. T. ST. JOHN.

AUGUST 8, 1879.

FIELD NOTES.

ALABAMA.

WARRENTON, ALA., Sept. 11.—We have just closed a protracted meeting at Warrenton, which resulted in eight conversions, and eight added to the church. It was a time of refreshing from the presence of the Lord. Weather pleasant. Nights cool. Health of the country good. Crops fair.

J. W. WEST.

CHOCTAW CORNER, ALA., Sept. 11.—During last year we obtained the furniture; this year we have purchased a parsonage, consisting of a five acre lot at this place, a house with two brick chimneys, four rooms, store room and pantry, all connected, all for the sum of $202. While it is not a fine house, it is comfortable, and a wonderful improvement on anything that has ever been in this county. We have held four meetings up to date, resulting in twenty accessions to the church, and many backsliders reclaimed. These meetings were occasions of decided spiritual power. Decided increase of family worship, and of contributions to the collections ordered by the Conference.

W. W. GRAHAM.

PINKNEYVILLE, ALA., Sept. 11.—Have just closed a very interesting meeting at Liberty Church. Twelve conversions and seven additions. The church is in a good condition. The people have been very liberal in repairing and refurnishing their church.

B. S. J. BRETTEN.

PERRYVILLE, ALA., Sept. 12.—Some parts of our work had first a drouth, then the rust, and then the worms, and altogether cut off our crops at least one half. We have held two meetings. The church somewhat revived. Only two additions. Have had a great improvement in Sunday schools on work this year.

A. J. COLLINS.

ALEXANDER CITY, ALA., Sept. 12. The fourth Quarterly Conference for this work was held at Flint Hill Church, commencing September 6. Rev. J. B. Stevenson, our presiding elder, was at his post, and continued to preach with great power and acceptability until September 10. The church was very much revived. Many rejoiced outright. Eight conversions and ten accessions.

A. L. DORIS.

ATHENS, ALA., Sept. 13.—The NEW ORLEANS CHRISTIAN ADVOCATE has for years afforded me and my family intellectual entertainment and spiritual profit. The "Field Notes" show how the light against the powers of darkness is progressing. Thank God that the banner of the cross still waves in triumph. Many of the protracted meetings in this section have been attended with gracious results. Yesterday a mob of more than a thousand broke open our jail and took out a wife-murderer, named Ballis, to hang him; but the sheriff and his posse operated on the ground and took him back to jail. From some causes the crops of corn and cotton are not promising. The prospects of the Athens Female College are unusually flattering. We have a large Sabbath school, and several have been added to the church.

C. H. DRAKE.

COLUMBIANA, ALA., Sept. 13.—The business of the town increasing. New houses going up. Old ones in a state of repairs. Crops moderate. Health good. State of religion improving generally. Held four day meetings at Chapel Church. The attendance was very large. A general refreshing to all the Christians. Some conversions. By letter, and otherwise, six accessions.

T. P. ROBERTS.

STEWARTSVILLE, ALA., Sept. 14. Held two protracted meetings. Almost every church member was made to shout the praises of God. God has done a glorious work in the conversion of sinners, especially the old sinners. Crops good. Health good. Weather favorable for gathering. The church seeking for higher attainments in divine life.

T. B. MCCAIN, P. C.

NEWBERN, ALA., Sept. 15.—We closed a meeting last night at this place, which lasted eight days. Seven accessions. Our Woman's Missionary Society is doing well. We have organized a young men's prayer-meeting, which meets every Sunday afternoon. We held a protracted meeting at Hamburg, embracing the fourth Sunday. Some religious interest was awakened, and five added to the church.

H. M. MOSS.

MISSISSIPPI.

OKATUPPA, MISS., Aug. 29.—Just closed a meeting of great power at Keizer Hill. The whole church thoroughly baptized with the blessed Spirit. At this church we began the year with thirty-eight members. We have just held a Church Conference, calling each name and examining character. We closed with one hundred members in full connection and good standing.

A. J. BRIGHT.

HEBRON, MISS., Aug. 30.—Just closed a meeting of six days. Five accessions to the church, and a general revival. Altar was crowded with seekers of salvation the last day of the service. Weather fair and cool. Health good.

O. W. BLOWS.

COLD WATER, MISS., Sept. 12.—We are having good meetings on the Senatobia circuit. Fifteen conversions, and that number of accessions recently. Congregations good. Crops, both corn and cotton, are fine in this county. The health of our county is excellent. The farmers are now busy picking cotton. Business is dull, because of the yellow fever at Memphis, which continues to spread. Many revivals in our district. God bless you.

J. W. RUTER.

IUKA, MISS., Sept. 12.—We are having times of refreshing from the presence of the Lord on the Iuka circuit. Have had about eighty conversions since the first of July. Have six protracted meetings to hold yet. Hope for similar results as at the ten we have held. All denominations unite with us, and sinners generally interested. Health excellent. Crops good, especially corn. Cotton injured by rain. May we appreciate the goodness of the Lord.

R. A. SCRUGGS, P. C.

WINONA, MISS., Sept. 12.—We have been blessed with quite a revival throughout the Winona circuit. Fifty-one have been added to the church within the past twelve days. People are being converted at home in all parts of the circuit as well as at the public altar of prayer. Indeed everything indicates the dawn of a brighter day for the church in this county. Health of the county remarkably good. Crops short.

A. W. LANDLEY.

ELLISVILLE, MISS., Sept. 12.—We have just closed a five days' meeting at Shady Grove, resulting in twenty conversions and fifteen accessions to the church. Have received thirty-five members in all to date. Crops short. Health tolerably good.

E. J. MILLER.

HOUSTON CIRCUIT, MISS., Sept. 12. Nine protracted meetings held. Forty-three conversions. Forty-two joined the church. No parsonage. We had a camp meeting. Spirit did success, as far as we conducted it. An immense rain fell on us, and stopped the meeting. Six Sabbath schools doing splendidly. Mission collections will all be raised. The health of this circuit is good. Politics at fever heat. A great mind divisor of our people on the subject of religion. Fine crops. No yellow fever. But little confusion about quarantine.

JOS. W. POSTON.

LOUISIANA.

SIBLEY TOWN, LA., Sept. 8.—There is among this people a universal thirst for holiness. The man who does not profess it, and live it, is the exception; and they are very rare. One hundred and fifty-nine have joined the church to date. Health good. Crops short, indeed. Have just completed and dedicated an elegant house of worship. Collections good, so far.

J. W. BEARD.

ARCADIA CIRCUIT, LA., Sept. 11. Since writing before, I have had meetings at Macedonia and Spring Hill. Was assisted at Macedonia by Bro. Stone. Six accessions. An excellent meeting. Bro. Cornett and a local brother, Dr. Nixon, assisted at Spring Hill, doing good service. Twenty-five additions by letter and by application. Meeting extraordinarily good. Here we organized a new church on the ground occupied by one of the first Methodist Churches in this region, but was afterward abandoned. There have been fifty-six accessions on this work since Conference.

THOS. J. UTON.

ST. HELENA CIRCUIT, LA., Sept. 15.—We have six well organized churches. Have just closed our last protracted meeting. There were seventy-three bright conversions and seventy-two additions to the church. Twenty two family altars erected, and twenty-nine pray in public. Four prayer meetings and two class meetings organized. This has been the grandest year's work of my life for the blessed Master. Twenty five children baptized.

J. S. PARKER, P. C.

MISCELLANEOUS

MARIANNA, FLA., Sept. 10.—We have no pastor this year save the presiding elder. He has served in his office well. Though we have local preaching from once to twice per month, and prayer meetings in our little meeting, we are comforted with joy and peace, such as the world cannot give. Bro. J. Dayley and myself attended a two days' meeting at Red Oak Church, on the Calhoun circuit, last Saturday and Sunday, the sixth and seventh instants. The Spirit was present to bless believers, comfort mourners, mourners and convict sinners. Three additions to the church.

J. C. FOX.

PADUCAH, KY., Sept. 12.—Fine crops in all this region. Murphy clubs are numerous through the county, and are doing much good. Have attended two fine revivals in Graves county. One, six and the other twenty-three conversions. Why do not the brethren in the Greenville district, North Mississippi Conference, report their meetings? I know there was success.

J. C. C. HILL.

The thirty third annual meeting of the American Missionary Association will be held in Chicago, beginning October 28. Rev. Dr. R. S. Storrs, of Brooklyn, will preach the annual sermon.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. N. Y. TAYLOR died September 12, 1879, at Tangipahoa, La., aged fifty-six years.

ANNEATHA, infant and only daughter of A. J. Adkins and Isabel Bass, died on the twentieth of June, 1879, aged seven months. It is hard for her parents to give back the precious babe but God knows what is best.

J. M. FRANKS.

DAVID BARNS, eldest son of A. and S. Wise, died near Evergreen, Avoyelles parish, La., August 12, after a brief but severe illness. Thus his sainted spirit took its flight to the Paradise of God, where, amid the flowers and trees, the fountains and perennial rivulets, close to the Redeemer's breast.

D. MCGLYNN.

L. MARVIN PRICE, only child of Y. T. and S. A. Price, Evergreen, La., was born July 28, 1877, and died August 29, 1879.

The messenger came and with bleeding hearts we said, Give us back Marvin. Brief was the stay; he came from us as a sunbeam which flitted to cheer our hearts in for a few short months, when God called the wanderer home.

EDELENE WHITE.

MRS. SALLIE A. BOYD, wife of Dr. C. E. Boyd, of LaFayette, Ala., died at Bluff Springs, Ala., August 7, 1879. She was the daughter of Mr. Joseph Cunningham and Mrs. Sallie A. Mayfield, was born March 20, 1841, and married March 27, 1858. She joined the Presbyterian Church in the year 1858, and up to the time of her death, for the space of twenty-one years, she was a consistent member of the same. To mourn her loss, besides a devoted husband, are left children, and two grandchildren. May they be able to realize the truth: "For her to die was gain."

VALLELIA BRYANT, daughter of Jesse and Martha Family, was born in the Family, Dallas county, Ala., January 9, 1861. When quite young her parents moved to Alabama, where she professed religion and joined the Baptist Church, when about twelve years of age. She was married, in 1878, to Mr. W. T. Meeks, who died October, 1883. During his life she joined the Methodist Church, with him, and remained a consistent member all the days of her life. She was a devoted wife, a kind mother, an affectionate daughter, and to all a good Christian. She died July 12, 1879, in hope of everlasting life.

Her sorrowing brother,

J. W. BRYANT.

TRIBUTE OF RESPECT by Quarterly Conference of Floyd circuit, Louisiana Conference.

Whereas, It has pleased Almighty God in His wise providence to remove from our midst our dearly beloved brother Rev. J. D. Stevenson, taking him from active labor, and inviting him to rest in the tomb.

Therefore be it resolved, That while we bow with submission to the will of God in this matter, we feel assured that the church and community as well as his family have sustained great loss in him, as members of the Floyd Quarterly Conference deeply deplore our loss; and feel that he has drawn very near to us in his death, as he was to all ready.

Resolved, That we tender to his bereaved family our deepest sympathy in their bereavement, and pray that God may take special care of his widow (our sister) henceforth and forever.

Resolved, That a copy of the above be furnished to the Editor of the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and also a copy be furnished the family of deceased.

T. R. MCKENNON, } Committee.
C. COX, }

ON THE recommendation of the undersigned committee the following preamble and resolutions were unanimously adopted by the Quarterly Conference of Floyd and Girard, Homer district, Mississippi Annual Conference, Sept. 6, 1879.

Whereas, Our faithful and beloved brother DAVID W. GRIERS, who served the church many years as a faithful steward, was removed by death, from our midst on August 30, 1879, therefore, be it

Resolved, That in the death of Bro. Griers this Quarterly Conference has lost one of its most efficient and valued workers, and our church one of its honored and devoted members.

Resolved, That while we deeply suffer at the death of this child, and deeply mourn our loss, yet we bow in humble submission to the will of Providence who has taken him away.

Resolved, That we extend our sincere sympathy to the family of our deceased brother, and that the resolutions be laid on record, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

J. C. ATKINSON, } Committee.
[illegible] }

The Christian Advocate.

THURSDAY, SEPTEMBER 25, 1879.

LATE TO THE KINGDOM.

BY REV. S. W. DUFFIELD D. D.

Born in the purple of purples,
To sit on a throne as king;
With a soul marred and determined,
With fate in a golden ring,
With the way to the crown so easy,
And the heirship of everything!

But the royal and loving father
Has said: "Not yet, my son!
You must know how the people sorrow,
How battles are lost and won,
How the heart and the brain together
Must labor ere all is done."

And the royal and loving father
Sent forth the princely lad;
And he journeyed hither and thither,
He saw both the good and the bad,
And his heart was grieved at the conflicts
And sorrow his people had.

Then late came he to his kingdom;
A touch of gray in his hair,
Deep lines of thought on his forehead,
Strength in his air;
But when he sat on the throne,
They cried: "A king sits there!"

A Methodist Reliquary.

BY REV. CHARLES S. ROBINSON D. D.

London is the Methodist Jerusalem. Thither our pilgrim tribes go every year by a vast. And what wonder? A look at the "consecrated" ground of old Marylebone Church-yard, where Charles Wesley's clay rests, finds visible proof of his churchly fame, while a personal visit to the humble shop in Little Britton street gives a local habitation to the fact of the conversion. A half where now the serpentined traffic of a widened street rolls above a lost grave sets the mind freshly wondering at the strange career of its occupant, Mrs. John Wesley. A visit to City Road—that is the topmost step of the Wesleyan Sahla Scala.

How many a reader remembers standing at the doorway of the preacher's house and mounting with tremulous hand the very knocker which has probably felt the grasp of nearly all the heroes of British Methodism, but which no longer longs to answer its sound the great founder. The tall clock which used to call him to start on his long journeys, and the chair that received him when he returned; the table at which he wrote, and the book case on the inside of whose doors he pasted the wood-cut portraits of several of his helpers; the very walls of the room that heard him say what the best of all is—how dear these things bring the widely-separated years together!

In the chapel yard there is no knee-worn furrow in the stones about the simple obelisk, as around Thomas a Becket's shrine on the floor of Canterbury Cathedral, but the spot is a not less worthy goal for thoughtful pilgrimage.

These be the things, not to mention Susannah Wesley's grave in Bunhill Fields, which the Methodist pilgrim usually seeks; but a kindly star lately led me into a certain study, whose contents could not fail to interest every soul of all the millions of our Israel. There stood on the mantle a bronze bust of John Wesley, made by order of Dr. Adam Clarke, the only one in existence. A leathern pocket book was handed me, in which Charles Wesley kept his private papers until the day of his death. One of these was his own copy of an affecting letter he had written to his son, beginning "Dear Sam," and regretfully appraising the ability longer to provide him support; and another contained a keenly satirical verse, composed impromptu by Sarah Wesley, and handed to a man who, in a mixed company, had loudly whispered a disparaging comparison between her charming conversation and her pock-marked face. I had in my hands an original letter of John Wesley's, in which he refers to certain reports about Charles' son, the minister going over to the Roman Catholic Church.

From a formidable pile of documents I was told to take a parcel of papers which proved to be one of the original manuscripts of Adam Clarke's Commentary. Then I was shown his brass door plate and a pair of pliers he used to carry, with which, in coaching accidents, he more than once extracted wooden splinters from the flesh of grateful passengers, and after that the instrument with which he cut his quill pens was displayed. He had the habit of trying his new pen's on the text "God is love," and scraps of waste paper have survived which show that precious sentence repeated thus many as six different languages. By the way, I doubt if Methodists generally know how tightly the British government was compelled to bind round his learning. Oxford and Cambridge had been asked in vain for a scholar who could fluently read the old Norman French of certain State papers, when the Parliamentary Committee was sent to a Methodist preacher. The success of his six months' work on these documents secured to him a privilege with which he is under before or since, has been favored—the possession of a private key to the British Museum library, and the liberty of coming and going day or night.

The impression of the actual reality of bygone events and personages was completed, when I stood in the same room with a man whose face bore an astonishing resemblance to the best known portrait of John Wesley. I was about to whisper something to a friend touching the coincidence when I was introduced to the gentleman, who proved to be a grandson of Charles Wesley. My astonishment was no new thing, I learned, for on the mounting of his truth the likeness of his features to those of his illustrious kinsman so struck his father that he burst out: "Good God! its my Uncle John come back again."

A visit to London, more than anything else, makes John Wesley and his times come back again.—New York Christian Advocate.

Dr. Chalmers.

BY ROBERT IRVINE, D. D.

Chalmers was principal of the university, and professor of theology and divinity proper. He was also royal chaplain for Scotland, and subject to the order of the Queen to preach at any time or place that the royal will might determine. He was the Jupiter Tonans of Scotland at that time, and the Magnus Apollo of the evangelical party for over a quarter of a century. He at once molded and led the best minds of Scotland. The country was ripe for such a movement as the disruption of 1843, and that condition of public sentiment in the nation and in the church of John Knox was the direct result of Chalmers' teaching, alike in the rostrum and the pulpit. When he preached he preached like an angel from heaven. When he lectured to his students he always spoke as a man who was groping his way into the hearts, as well as the heads, of his hearers. His views had so thoroughly permeated the whole country that the Honorable Fox Maule (afterward Lord Panmure,) in the House of Commons, warned the nobles of England against a measure which might result in the disruption of the National Church of Scotland, using these words: "I tell England, and I tell the civilized world, that if this Parliament shall hazard a disruption in our national Kirk, nine-tenths of the intelligence and piety will go out of the church, simply because it is the movement of Thomas Chalmers;" and Lord Panmure's prediction was verified by the disruption of 1843.

In the rostrum, as in the pulpit, Chalmers read closely. His manner was rather awkward, his dialect very broad Fifeshire, and his voice by no means sweet or well toned, yet not harsh nor disagreeable. His eye was mellow, yet the very symbol of earnestness, purity and sincerity. When he became intensely interested in his topic or theme, his eye was the most expressive and overpowering organ of his whole head. It looked as though his brain was on fire, and his soul—his whole soul—aglow. As he swung back and forward in the rostrum, and the big thoughts rolled out of his great soul, the one hundred and thirty-four students who sat at his feet, and fifty or sixty amateur students in the gallery, were at times electrified. Old hoary-headed scholars and sages would look down from the gallery, and the embryo divines of Scotland and Ireland would look up, while both would feel literally spellbound by some of his mighty sentences. The pens of the students would unconsciously fall on their note books, and after one of Chalmers' avalanches of thought there would be a moment's pause, a still, breathless silence in the class room, then an audible utterance almost unconscious, but always earnest and unaffected, of approbation. On one occasion there was a burst of applause from every student in the hall and in the gallery. Dr. Chalmers made a pause, then went on reading, not speaking, as follows: "Joost what I expected, gentlemen; and in talking with my revered friend Neander, of applause in the lecture-room, we both agreed that it was welcome and very agreeable; but we also agreed that in future, when cordially accorded, we should request most respectfully that it should come from the heads rather than the feels of our students." It is needless to say that this elicited renewed and loud applause.—Frank Leslie's Sunday Magazine.

(STATUES FOUND AT OLYMPIA.—Excavations have recently brought to light at Olympia several fragments of sculptures which belonged to the Temple of Zeus, among them the head of the river god Cheleus, whose body lies in the right-hand corner of the pediment of the temple. The type of the figure is described as that of the older statues of Greek youths, whose strength and suppleness, acquired in gymnastic exercises, are depicted with uncompromising realism, and show no trace of the dreamy and soft idealizations which a later and more subtle period used to adopt in portraying river gods. With the head was found the entire left leg of a bald old man who occupies a corner of the eastern pediment, while in another place was dug up the huge leg of an Apollo, and his right hand, from which the fingers were missing. An enormous hand, showing that the soul still contains somewhere a marble colossus of rare workmanship, was also found. The King of Greece has, it is said, expressed a wish that a suitable museum might be erected at Olympia for the reception of these and other treasures found there. There is a feeling that this museum should be erected at Athens, but great obstacles are in the way of placing it there, since the cost of transporting the marbles would be enormous.—Christian Union.

There are growing up all over the country a small, irregular force of men, well intentioned, many of them however, under educated, following the example of Mr. Moody, to a large extent teaching with more or less consistency and publicity what are called "pre-millennial views," and so getting ready themselves, and preparing some others for entering into "Plymouth-brotherism." If a man can be said to *enter* that which is without land-mark or definite boundary. Some of them are already "brethren" of the "open" kind—one of the earlier stages of the disorder. In the full development of the thing, all churches are denounced as corrupt and worldly organizations, from which all saints must "come out," and the ministers of money-loving or place-loving hirelings. What should be done? Two things: ministers had better do their own evangelistic work in their bounds rather than engage three men; and secondly, in their sermons, Bible classes, and week day lectures, pastors should teach the truth on such topics as have been suggested. Any "evangelists" who are as above described will denounce this statement. The others will be grateful for it.—Dr. John Hall.

Religious Intelligence.

—Rev. J. M. Douglas, of the Canada Presbyterian Mission in India, writes a very interesting account of the conversion of a Brahman of the fourth or highest order. Gungahir is a native of Bhilwara, in the Northwest Province. He married at an early age a lady to whom he was passionately attached. His wife died and left him inconsolable. He abandoned the world and became a wandering devotee or fakir, and resolved to reach the highest position in this order. The process of acquiring the title of fakir, as described by Mr. Douglas, on the authority of Gungahir, is a very singular one: 1. For the first four months he abstained from salt. 2 For five months, in the native City of Poona, he endured the trial of swing in the smoke. The smoke is of manure from the sacred bull, and the devotee, hung by the heels, is swung backward and forward through the smoke, his head brushing the flames. This is kept up on every occasion until the fire dies away. 3. For the next six months he was concealed in a cave dug in the earth. He did not see the light of day, but sat in meditation, only emerging from his retreat at midnight to receive the food left for him. 4. The next six months he passed in communion with the river god (Ganga.) From twelve o'clock to four o'clock each night he stood in the Ganges, waist deep in water, and had his sins washed away, and imitated the wakefulness of Brahm. 5. He next practiced sitting in the presence of the dead every night for a year on the banks of the Ganges. The next rites—such as painting the body with ashes of the dead, remaining silent, etc—were duly observed, and thereupon Gungahir received the coveted title of Swami. Thereafter he was worshiped as a deity. In the course of his wanderings he became possessed of a copy of the New Testament. He read and studied it diligently for eight months, and emerging from the jungle he sought out Mr. Douglas. He told the missionary that he was convinced of the truth of Christ's claims and the efficacy of prayer, and desired to read and study further in company with him.

CONCERNING MISSIONS.—1. During the last year the gospel was preached in one thousand towns and cities in China where it had not been previously heard.

2. In China there are 14,000 native church members.

3. The missionaries of the American Baptist Church baptized last year in 600 converts from heathenism.

4. In Madagascar the idols have been burned, and the London Missionary Society reports 4,000 churches and 67,750 church members.

5. The British Wesleyan Missionary Society reports 170 foreign missionaries.

6. Not less than sixty thousand idolaters in Southern India cast away their idols and embraced Christianity in the year 1878.

And so we might go on and fill much of our space with similar statistics from the several Protestant Churches, of converts, schools, contributions by native Christians, their consistent piety, etc. These are facts and figures of which the Republican is profoundly ignorant. That libeler of Foreign Missions has not chosen to inform itself, else it would not have implicitly charged the Protestants of Europe and America with the folly and wickedness of swindling themselves in the matter of sending the gospel to heathendom.—St. Louis Presbyterian.

—The Pall Mall Gazette states that on a single day recently some 3,000 pilgrims set out for Lourdes, many of them being pauper invalids who are being taken to the miraculous grotto by charitable persons. Those who are better off, and the wealthier of the clergy, however, still seem to prefer Vichy and watering-places. The Ultramontane papers point out that the number of pilgrims to Lourdes is double what it was last year, meaning to imply that this publicity is somewhat connected with the Jules Ferry bill. The Archbishop of Paris, too, is about to crown Notre Dame de la Salette, who was supposed a short while ago to have fallen into disgrace. At Amiens there has been a procession in honor of the vow of Louis XIII.; the said vow dedicated the Dauphin, afterward Louis XIV., to the Virgin Mary. There is a celebrated picture of the vow of Louis XIII. in the Cathedral of Montauban, painted by Ingres.

INDIA.—The Lucknow Witness gives us this item: "The number of spoken languages in India is said to be 213, and including dialects, 542. Translations of the Bible, or part of it, exist in some seventy or eighty of these languages and dialects, but those which have a Christian literature are much fewer; from which facts it will readily be seen how great is the work yet remaining to be done before all the people of India can read the Word of God in their own tongue. A few of the leading languages, like the Tamil, Telugu, Bengali, Urdu, Hindu and Mahratti, possess a good many Christian volumes of sorts, but the rest are very destitute. And what a vast undertaking it will be, to make them anything else! The English language ought to be simplified, and then made the one medium of intercourse in all the East."

—The Wesleyan Methodist Mission in Jamaica raised on the island itself last year no less than $81,410, which is an average offering of $1 50 for each church member and which shows great generosity and self-sacrifice among native Christians. But one of these quotas was raised in the following way, which probably speaks merely for itself. At a certain meeting the minister (whether white or black the account does not say,) in reading over the list of contributors for assent to proposed assessments, called out: "Nelson Kaffee, one dollar." The individual named, being present, answered, with spirit: "If you would say *Mr.* Nelson Kaffee, I would give two dollars." "Well," was the prompt reply of the minister, "say five dollars, and I will give you the title of Nelson Kaffee, *Esquire*." "Massa, here's the money."

METHODIST CHURCH OF CANADA. The Rev. Geo. H. Cornish, secretary of the London Conference, sends us the following synopsis of statistics for 1879: "The Methodist Church of Canada consists of six Annual Conferences and one General Conference. Ministers and preachers, 1,172; circuits and missions, 842; members, including those on trial, 123,013; Sunday-schools, 1,702; Sunday-school teachers, 10,145; Sunday-school scholars, 123,069. The increase for the past year is: Ministers, 6; circuits and missions, 13; members, 408; schools 9; teachers, 391; scholars, 2,637; 5,192 conversions are reported in the Sunday-schools; 50 probationers for the ministry are allowed to attend college, and 39 were received on trial at the last Conference."

—The Athenæum states that the New Testament Revision company have made such good progress in their work that the New Testament will probably be issued from the University presses early in 1880. The English and American companies are now busy with the final revision of passages in which the same Greek word is found, with a view to harmonize, as far as possible, the translation. It is intended to issue at first two editions—a large, handsome octavo, and a small, cheap volume for popular use. Dr. Schaff in a recent letter, speaks of the courtesies which he received from the revision committee, and "the very gratifying expressions" which he heard of "the great value of American co-operation."

—The Lucknow Witness notices very cordially and favorably, the advent of a new monthly paper—the India Methodist Watchman—of sixteen pages, published at Madras. The new venture does not claim to be an official sheet, but represents the zeal and sacrifices of a few ministers of the South India Conference, who have taken for their platform the following: "The New Testament, and its illustrated exposition, the Methodist Discipline, contain all that we shall advocate." The utterances of the first issue are said to be "very outspoken," and its positions "very radical." The Methodists in India at present publish and control six periodicals, though only one—the Watchman—is strictly denominational.—Zion's Herald.

—The progress of Sunday desecration is perhaps as marked in England as in this country. The London Methodist says: "We regret that so many persons of position are using their influence in favor of Sunday recreation for the people. The National Sunday league boasts that its views, in regard to the use of the Sabbath, are spreading. There are Sunday organ recitals in the Albert Hall. On the last Sunday in August the Royal Horticultural Society's gardens are to be open from two till six o'clock P. M. On August 17, the duke of Westminster will open Clivedon to the league, and Mr. Grenfell will open the adjoining grounds of Taplow court."

—Of the 11,000 converts reported among the Teloogoos in the Orgole Mission, India, Mr. Downie of that mission said, at a late Conference in India, that it was not a contested scheme, or prompted by insincere motives. A thousand people came one day, and laying their village idols down at the missionary's feet, requested to be baptized. Some had spoken of 10,000 people having come to Christ in three months, as if they had never previously heard of Christ. For thirteen years the seed had been faithfully sown; for thirteen years the gospel had been faithfully proclaimed throughout the length and breadth of that district.

—The Independent mentions that a lady, Miss Waterston, has gone to Central Africa as a medical missionary. She is the third woman who has had the courage to undertake the long journey from the coast, perilous to strong, healthy men, and to settle among the savages in the vicinity of the great lakes. She is to join the Livingstonia mission, with which a European woman is already connected, who is to be the wife of Dr. Laws. Mrs. McDonald, at the Blantyre mission in the Shire hills, south of Lake Nyassa, is the only other European woman north of Lake Ngami.

—Mr. Gladstone has written a letter to the Rev. Dr. Rainey, of Edinburgh, in which he declares his willingness to make the disestablishment of the Scottish Church a political issue if the people of Scotland are ready, although, "in the present condition of imperial affairs," it does not occupy the first place in his mind.

ROMAN CATHOLICS AND THE NEGROES.—Our Romanist friends are now said to be spending $500,000 a year among the Freedmen, among whom they have 150,000 pupils under priestly schools. There are 137 Catholic missionaries and teachers among the Indians.

The one hundredth anniversary of the establishment of Sunday-schools in England is to be celebrated there next year by a series of services, conferences, etc. The proceedings are expected to extend from June 28 to July 4, 1880.

—The Protestant Alliance has issued a circular, asking that the law against lotteries may be enforced against Roman Catholic enterprises of this character with the same severity as against those conducted by private persons.

At a General Conference of the African Methodist Churches of New England, recently held at New Bedford, reports showed a church membership of 1317. The denomination has twelve Sunday-schools, attended by 855 scholars.

Rev. Dr. Newman Hall and wife, of London, have been for some time engaged in a most painful controversy. Each entered a suit against the other for a divorce. Dr. Hall has gained the suit.

More than 30,000 Hindus during the past year have renounced idolatry and professed Christianity.

Our Young People.

BABY HAS GONE TO SCHOOL.

The baby has gone to school; ah me!
What will the mother do,
With never a call to button or lace,
Or the little shoe?
How can she keep herself busy all day,
With the little, tinkling feet away?

Another basket to fill with lunch,
Another task to say,
And the mother stands at the door to see
Her baby march away;
And hurries with a sigh that is half relief,
And half a something akin to grief.

She thinks of a possible future morn,
When it to children, one by one,
Will go from their nest to mingle into the world,
To battle with life's cares;
And not even the baby be left to chase
The dreadful hours of that future year.

She picks up garments here and there,
Thrown down in careless haste,
And tries to think how it would seem
If nothing were displaced.
If the house were always as still as this,
How could she bear the loneliness?

The Runaway Pancake.

Every country has its own stock of quaint, fanciful tales, handed down from mothers to children for many a generation. Among the simple Norwegians, these traditional tales abound, and one which may amuse our young readers runs much as follows:

"There was once a mother who lived above all things to make her children happy, and one day she promised them a fine large pancake.

"It will be such a fat pancake," said the mother, tossing it into the pan. She thought it was only an ordinary pancake, whereas I must get you to believe it was most *extraordinary* and uncommon, for it could hear and understand all that went on.

"You don't believe it?" but then I must tell my story, as it is told away in Norway, perhaps in the long days of summer, or in the winter, when there is scarcely any day at all.

The pancake knew perfectly well that it was made to be eaten, and it did not like the prospect at all, so it sprang out of the frying-pan, and rolled quickly to the door, and then on and on the steep road, which was fortunately all "downhill," from the cottage. The woman and her children had stood quite still from astonishment for a moment, so the pancake got the start, but *only* for a moment, and then they were all in full pursuit, crying, "Stop! stop!"

Of course such a sensible pancake was not likely to do anything of the sort; away it went, and so quickly that it was soon out of sight, and the hungry children went back to the cottage shedding tears of disappointment, for I am afraid there was no flour or eggs to make another!

As the pancake rolled along, an old man came toward it, and he too cried "Stop," for it seemed a pity that it should not be turned to good account and be eaten; but it was of no use. A cock and hen, a duck and drake, a goose and gander, all in turn rushed out, hoping to get a meal, yet the pancake escaped them every one, and went down the hill faster than ever.

At length a pig came to meet it, and instead of crying "Stop," *he* said, "Good morning," so we must conclude he had received some sort of education, and was tolerably well bred.

"Good day, piggy," replied the pancake; but it was much too cautious to stand talking.

"I think we two had better keep company through the wood," said the pig, trotting after it. "They tell me it isn't safe to go through it alone." There was no doubt that the pancake wished to be *safe*. Why else did it jump out of the frying-pan? So now it began alarmed and sighed, "Ah me! what shall I do?" as they came in sight of a rippling brook.

"If you like to sit on my snout, I'll ferry you over," said piggy, turning back; and the pancake agreed, for she was still desperately afraid of being caught and eaten; but what pig *could* resist a pancake within such easy reach of his mouth? Not this one, at any rate; so, giving a toss to his head, he sent the pancake down his throat, and thus ended its adventures forever.

"I don't know if any of the little children can find a lesson in so fanciful a story, and yet suppose we try. Surely it must be the old, old lesson of how foolish it is to seek to escape what we *ought* but do not *like* to do. Something is too hard, too disagreeable for us; we give it up, then worse befalls us, and we wish we could have the time over again. If this had been a really respectable pancake, I am quite sure its last thought, as it slipped into piggy's mouth, would have been, 'Dear, dear! I wish I had stayed in the frying-pan.' It would have been better to make a dinner for those poor children than to be swallowed up by a treacherous friend."—New York Observer.

A Baby's Adventure.

In the year 1849 died, in the town of Greene, Me., an old man named Thomas, who had a thrilling, wolf-story of his own to tell, though the experience was too early for his memory, he being at the time a baby in arms. Mr. George J. Varney relates the adventure in the Lewiston Journal. Mrs. Thomas was a fisherman's wife who lived in the town of Brunswick, Me., where Bowdoin College now stands. At one time when her husband was in port, but could not come home, she started on foot to Harpswell, a distance of ten miles, to see him, carrying her youngest child in her arms. Returning, with a load of fish on her back as well as the burden of her babe, she heard a wolf howl in the forest, and terror quickened her pace, though she was already fain to sink with fatigue.

She was midway of the five miles of unbroken woods when the howl of the wolf again smote her ear, and this time other voices, one after another, joined in. The pack had gathered on her trail.

She must climb a tree, one would say; but she did not. She did not even throw away her fish.

The wolves gained upon her moment by moment, the great gray wolves of the North, that stand as high as a man when they rear. It was a mile and a half to the nearest house when she first caught a glimpse of the approaching demons.

She had for the last two miles walked at her utmost speed; it was now time to run. Yet she still held firmly for babe and her fish.

A quarter of a mile more, and swiftly as she had passed it, the wolves were within a few yards. She could see their white teeth and hear their labored breath above her own. She loosened and threw down a single fish, and ran on. The pack discovered the game and fought together for its possession.

By the time it was eaten the courageous woman had got a quarter of a mile in advance, but the pack was soon at her heels again. Another fish checked them, and their snarls and yells, as they again fought each other for a bite of the savory fresh cod fish, hurried the laborious flight of the weary woman.

Her pace, annoyed by the shaking it received from the rapid pace, at length cried lustily, calling the wolves to renewed pursuit. In vain the poor mother tried to soothe her infant, but another fish was followed by a fresh flight and precious delay of the pack.

Again and again this action was repeated, until at length the barking of two huge dogs alarmed the wolves, while the almost exhausted mother ran, just the friendly brutes to the door of the farm-house, thrown open to receive her.

The great dogs were trained to do their duty, and no sooner was the fugitive in the house than they also retired in good order to the same safe stronghold, leaving the foiled wolves to rage outside, and to fall before the guns that were speedily brought to bear upon them.

The weary mother found safety and rest, but whether she saved any of her fish tradition does not relate.

True Story of Betsey Prig.

Betsey Prig lived at Hull's Cove on the island of Mt. Desert. The scenery around her home was beautiful, and crowds of strangers came every summer to praise the sea which sparkled at her feet, and to roam over the mountains that towered far above her head. But Betsey Prig cared nothing for scenery. She devoted all her time and thought to getting a living for herself and children.

Fortunately she had a little house, and it did not cost her much to clothe them, though they could not be blamed if sometimes when their toes were frost-bitten in the winter they asked her for better shoes and stockings.

But Betsey had a way of telling them if they had not been standing about idle their toes would not have had time to freeze. Hers never had when she was their age.

Times have been hard at Mt. Desert lately, as they have everywhere, and Betsey has found it difficult to get her great family enough to eat. She has scraped together all sorts of dishes, some of which they liked and some they left untouched until hunger drove them to eat. Clams, blunders, even the detested sculpins, that family had to consume; and as they grew fat, Betsey ceased not to tell her friends that it was all nonsense being so particular with children—one thing would do as well as another if they were properly brought up. So when she chanced one day to capture a little snake, as green as the sweet grass that grows at Hull's Cove, and as changeable as the treacherous waters of Frenchman's bay, she ordered her family to devour it. But they *rebelled*; go hungry they could, but eat snake they would not. Then Betsey, to carry out her notion that one thing was as good as another, tried to swallow it herself. Even she found the head slightly objectionable, so specially turned her dainty morsel began at the tail, and down it slipped.

A neighbor who saw Betsey thus prove herself to circumstances, described the scene to her son Cally. He said if his mother had not seen it with her own eyes, he would not have believed it.

"Well," answered Mrs. Hamor, "I caught a green snake this very morning, and it is under the door step now; let us take it down to Betsey, and you can see her eat it."

So Cally poked out the little reptile, put him on a shingle, and they went to Betsey's modest house. She thanked them, and said, "Certainly, she should be glad of it." Then she, called the children in from the shore to their supper; and that night he duly influenced by the example, swallowed it as she sat in her place at the head of the table. But this time she began at the tail. Cally said he should have to believe it, but he knew one thing: he never would eat another egg Betsey Prig had as long as he lived; for Betsey Prig is a hen.—Angie Saw, in Down in Wide Awake.

READING THE DICTIONARY.—The following story is told of the late Caleb Cushing:

"The publishers of the first edition of 'Webster's Dictionary' sent him from Springfield a presentation copy, requesting in return a critical notice. Cushing, having plenty of leisure time, glanced at the first page, and found numerous mistakes. He read the second page, and found as many more. He read the entire book, wrote to the publishers that if they expected that he was going to write a complimentary notice of a book with 5,000 errors in it, they were mistaken. The publishers, of course, found fault with his extraordinary statement, and wrote back that if he would prove this to the satisfaction of Prof. Porter, of Harvard, the editor of the dictionary, they would believe him. Angry at this imputation, this extraordinary man, read the gigantic book over again, and wrote out the 5,000 mistakes and mailed them to Prof. Porter.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, SEPTEMBER 25, 1879.

REV. LINUS PARKER, D.D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Our Political Needs.

Much depends upon the character of our legislators, and upon the executive officers of a State, and the judiciary. Honest and capable men are needed in all these positions, men who have intelligence, and who are incorruptible, men who cannot be bought. The executive and judicial departments should be filled by men who will mete out justice, and punish crime without fear or partiality. The need of such men is manifest when murder and robbery and fraud are permitted to go unpunished, and when it is almost impossible to arrest the guilty, and bring them to trial. The fault may often be with the juries, but the greater fault has been in the weakness and partisan character of those whose business it is to arrest and prosecute the violators of law. Our Southern States must relieve themselves of the damaging reputation which they have abroad for lawlessness, and as affording inadequate security for life and property.

The State governments are in the hands of the white people, and they are justly held responsible for the political rights and domestic peace of all classes of citizens. The great body of the people is on the side of justice and law everywhere, and, if violence and wrong prevail, it is the fault of those who administer the government, and whose duty it is to see that the laws are executed. No political influence, no circumstances of wealth or of social position should be permitted to shield the criminal. We want men in office who have the nerve and the conscience to bring the lawless to justice, to swift punishment. An administration of this sort would do more to build up the prosperity of the country than the improvement of the Mississippi, or the building of additional railroads.

For legislators we need men of enlightened views, of honest and patriotic purpose, and of sound moral character, men who can look beyond the limits of a single town or parish, and take in the interests and welfare of the whole country. With the requisite intelligence it is vastly important that we have legislators who will neither get drunk nor lie, nor sell themselves to rings or corporations. Here in Louisiana, however it may be elsewhere, we have been cursed with a legislature that foisted upon us a legalized gambling institution, and that has largely denied to our people quiet and peaceful Sabbaths. The Lottery Company, the whisky power, and the anti-Sunday sentiment, have controlled our legislation for years, and this, in spite of the fact that the majority of the people of the State at large is opposed to these iniquities.

There is need of a stronger infusion of religious conviction and of moral principle in the politics of the whole country. The character of those who are candidates for office is not as carefully sifted as it should be, and religious and good men permit themselves to be led and controlled by those who solicit their votes, and then betray the dearest interests of their constituents. There ought to be an uprising of the people against this tyranny of party machinery, and against the manipulations by which bad and incompetent men are charged with the making and execution of our laws. A solid South has been forced upon us as a means of protection against influences that were tending to ruin us. But in this union of political action there lies the danger of looseness and indifference in regard to the character of the men for whom we cast our votes. In getting rid of the greedy carpet-bagger and the hoard of Northern plunderers, the gain will not be great if we put the mercenary and corrupt among ourselves in their place.

Hungry, greedy office-seekers are the curse of every section. Men who live and fatten on offices, and have no other visible means of support, are the sharks in the political sea. They are ready to devour everything and stick at no means to secure the pelf they are after. Of the thousands who are to-day laying their plans for office, and working for the nominations, what proportion of them cares a button about the moral welfare, the educational enlightenment, or the material benefit of the country? It is simply too bad that the welfare of the people should be slaughtered by the trickery and cunning of a few sagacious but sordid political hacks.

While the name of no man is advocated in these columns as a candidate for any office, we advise the conscientious citizen, in city or country, to do what he can toward securing good and upright men for office. Have nothing to do, except to defeat them, with men who condone crime in high places or low, or who lack the courage or principle to oppose all measures injurious to the moral welfare of the community. Eliminate the trimmers and time-servers, the gamblers and drunkards, and the advocates of drunken and brawling Sabbaths, from your tickets, if such be on them. Good men in the State are not there to wink at crime, nor to be silent lookers on, while the professional politicians deliver the government into the hands of the selfish and unprincipled. They have a heavy responsibility to meet, and they can only meet it by quitting themselves like men in the sphere of their political influence. If they allow themselves to be lulled to sleep in times of peril, and keep aloof when they ought to be alert and active, they will have no right to complain if affairs pass into incompetent and unworthy hands.

Ministerial Support among the British Wesleyans.

Chancellor H. O. Haven, LL. D., writing in the New York Christian Advocate, about the British Conference, says:

Another item of interest to us is the support of the ministry. This is raised from contributions in the class meetings, where the effort is to obtain an average of sixpence, or about twelve cents, a year from every member. The deficiencies are supplemented by collections in the congregations, and in some instances the rent of pews is appropriated to the purpose. Rev. J. Irr Rattenbury has been engaged for some years in raising an Auxiliary Fund, which is invested, the interest of which is to aid the poorer circuits, so that no married traveling preacher shall receive less than £150, or about $700, and no unmarried preacher less than £80, or nearly $400. Actually the preachers on the average receive more than this. This is in addition to a furnished parsonage, for which no rent is charged.

Mr. Rattenbury's Fund already amounts to £100,000 or $500,000. For the same purpose the Conference has a Sustentation Fund, which has been in existence only five years, but is now established in thirty of the thirty-three districts. It is claimed that the Sustentation Fund is only temporary. It was reported that out of the 504 circuits in the Conference, only 217 paid their ministers less than the minimum above stated, while the most paid more.

Another item of interest is what is called "The Children's Fund." This is a sort of communistic arrangement, whereby the whole denomination takes care of all the ministers' children. Older American Methodists remember that formerly our Discipline recommended that every circuit or station should allow so much for the minister, so much for his wife, and so much for each child, according to the age. This was the primitive Wesleyan practice. In both countries it was found not to work well in detail. In America it has disappeared, but in England it was modified into a Child's Fund. All the circuits, whether their pastors have children or not, few or many, are urged to contribute at the rate of £7 per 100 members to a general fund, which is equally distributed to the parents, according to the number of children, for their maintenance. A minister with a large family receives great aid from this fund in addition to his regular support.

This year a warm discussion arose from the fact that the proportion of the minister to the people varies so much that this system is unfair. A committee was appointed to investigate the subject and report at the next Conference.

Besides all this the ministers enjoy special advantages in the education of their children. At Kingswood and Woodhouse Grove Schools their boys are educated at little or no expense to their parents, and similar provision is made for the daughters elsewhere. All this seems wonderful to an American Methodist preacher, who enjoys but few, if any, similar perquisites.

In return for all this it is expected of a member of the British Conference that he will devote all his time and energy to his ministerial duty. He is not to buy, or sell, or trade, or engage in any business whatever for pecuniary profit. He must be a man of one work. It is enough for him to know that when he superannuates he will be cared for, and if he dies his widow and children will not be forgotten nor neglected.

All this tends to produce conservatism and contentment. Why should men spoil down so comfortable a structure? Why should a Wesleyan Methodist minister worry himself? Why should they not be vigorous and long lived? The consequence is that, up to a certain age, there is a larger proportion of elderly preachers in the British Conference than in the American Conference. A larger proportion of the American preachers "locate," or, if the Conference allow, take a supernumerary or superannuated relation early, in order to go into other business to secure a livelihood. Since American Conferences allow able bodied men to do this. This practice is almost wholly unknown in England, it is common in America. Therefore there is a larger proportion of effective or active English Methodist Conference preachers from forty to sixty years of age. But, strange as it may appear, as the age advances, there comes a period when the balance seems to turn the other way. There is fully as large, if not a larger, proportion of decidedly aged ministers in the effective ranks in American than in British Methodism. The ministers of the British Conference for 1877 had the name of only one effective minister who had traveled fifty years, and he was a foreign missionary; and of only one who had traveled forty-nine years, and he took a superannuated relation that year. There are, as I judge from personal acquaintances, at least from ten to twenty older than that in our effective ranks. This may arise from one or both of two causes: a superior inducement to take a superannuated relation in England, which would scarcely be refused, if asked for, to any man who had traveled nearly fifty years, and a superior healthfulness and longevity in America. This latter could not be claimed without careful statistical examination; but I have an impression that there is not a body of men in the world more healthy and long-lived than the Methodist ministry of America. Temperance, morality, and religion, in a good climate, with hard work, are great promoters of long life. It is not true that the people of England, or of any nation in Europe, are more healthy or robust or long-lived than the people of the United States.

The Conference at Basle.

We quote from the editorial correspondence of the New York Observer:

The seventh General Conference of the Evangelical Alliance opened its sessions in Basle, on Sunday, August 31, with an attendance that was large beyond all expectation. More than fifteen hundred delegates were present at the opening, including a large number from the United States and from Great Britain. All the hotels of the town were full, and private liberality has been taxed to the utmost to meet the demand made upon it. The Committee of Arrangements has been careful and effective in providing for the delegates. Each properly certified delegate, upon presenting his credentials, was provided with a card of admission to the sessions of the Conference, which contained a plan of the city of Basle, marked with the places of meeting and the objects of importance throughout the town, with programmes of the various meetings and invitations to social festivities. The English Secretary, Mr. Arnold, and Dr. Schaff, our American Secretary, have been assiduous in promoting the comfort and interest of the delegates from English-speaking countries. Among the Americans present at the opening were Rev. Drs. Anderson, John Hall, Washburn, Hurst, Stanton, Bishop Cheney, Drs. Bush, of the American Board of Missions, Atterbury, of the New York Sabbath Committee, Brown, of Hamilton College, Vermilye, of Antwerp, Stoddard, of the New York Observer, Hon. E. C. Benedict, Rev. Mr. Deems, and others. Rev. J. P. Thomson, D. D., of Berlin, has sent a paper upon the present state of religious liberty, which will be read by Dr. S. G. Brown, but on account of feeble health he will be unable to be present and take part in the Conference. Among the English delegates are Drs. Stoughton, Fraser, Rigg, Hope, Dykes, Sir Charles Reed, and a host of others. Pastor Esch and Dr. Pressense, from France, Drs. Friedner, from Madrid, Van Oosterzee, from Holland, Godet, Christlieb, and a large representation of Swiss and German divines fill up the catalogue.

The general appearance of the Evangelical Alliance is Saxon. There is a fair representation from France, and a few from the Southern countries, but looking over the congregations one would not mark any great difference between the men here and in England or America. An English Alliance might have more color; an American Alliance might be a little sharper in facial outline and paler in complexion; but that would be all. There is an expression of intelligent interest upon all countenances when matters of importance are on hand, an immediate, restlessness—seen also in American meetings when the discourse drags, or the speaking is too long; there is a reverent posture and stillness in prayer, and a general uplifting of all voices in unison when the tune is raised and some noble hymn sung. The singing of Luther's "Ein feste burg" in the St. Martin's church by the whole congregation, with the full power of the organ and a band of brass instruments, was something to be remembered. Of course the German and Swiss delegates are in large majority, and the English and Scotch follow next in order, but it is a gratifying thing to the brethren in Basle that so many have crossed the ocean to attend the Conference here.

The *greatest* man present is M. Necker, from Geneva. He is a giant, but a mild and lovely Christian giant. Pelzare hospitality dislikes, however, from entertaining so much of a monk, and a specially consecrated bear as the "Professeur" is deemed, that he may sleep in safety and comfort. He is great in mind as well as in body, a direct descendant of the famous Minister of Finance in the Court of Louis the Fourteenth, and a leader among his brethren. One would hardly take Dr. Bresse for a Parisian, though his ease and fluency and animated gesture mark him as a true Frenchman, for he is large, round, careless in dress and heavy in his appearance. His soul is all aglow with Christian fire, and there is a rich unction to his utterances which tell of Christian consecration.

The president of the Conference, M. Sarasin, is a native of Basle, and has the manner and bearing of a true Swiss. He speaks with fluency the French and German languages, and presides with a dignity and propriety which are most needful in so large an assembly. He has announced that Drs. John Hall, Pressense, Viget and others, would act as presidents in connection with himself, thus following the example of the New York Alliance. Dr. Van Oosterzee is the prominent representative of Holland. A man of commanding stature, inclined to corpulence, of ruddy complexion, and hair that is growing gray, he is a fine speaker, using no notes, uttering his sentences with the deliberation and weight that characterized Daniel Webster, using graceful and frequent gestures, and sometimes enlivening his discourse with points of wit. In contrast with him is Prof. Tardy, of Vienna, who has the thin, pale face of a student, and a nervous style, even when reading from a manuscript. But time would fail to describe men, or give even an outline of their addresses. The latter will be printed in two volumes in the German language, and published here.

Talking to Sunday-Schools.

In a tract on Sunday-School Follies, by Mrs. J. H. Morehouse, published by Phillips & Hunt, we find the following on the subject of making speeches. Our Southern Sunday-schools are greatly pestered with the evil so emphatically denounced, but the extract may be suggestive if not admonitory:

Among all the tramps that infest the earth, there is not wanting a sort of Sunday-school tramp; men who, with a small stock of religion and common sense, and a proportionately large stock of brazen volubility, as they chance to be stopping in different places always happen into the Sunday-schools, get introduced to the superintendent as a prominent Sunday-school worker or the relative of one, and look as if they expected to be asked to say a few words. So, just as the teacher is depending upon the last five minutes to bring the lesson to a point, the bell rings, and lessons must be closed to give time to the stranger.

There are several varieties in this interesting species of Sunday-school speech-makers. He may be an old person, who feebly and flutteringly tells the children how Sabbath-schools were conducted in his early days, and how much they have to be thankful for. This sort is very well.

Then there is the pompous speaker. He rises slowly, coughs ominously, and looks fixedly at the children from behind his spectacles, till they almost think he is a caged animal ready to eat them up. After looking them fiercely into silence, he begins: "Children, what is the ostensible object of Sunday-school instruction?" No answer. "Perhaps you do not comprehend the bearing of my interrogation. I will put it more perspicuously: What is the apparent design, or the covert motive, in all the *modus operandi* which goes to constitute the mighty movement known as the modern Sunday-school?" Shrinking silence or saucy tittering is his only answer; and he concludes that our children are little fools, or haven't been well drilled in responses.

Next comes the flippant speaker—the regular Sunday-school man, he is called—breezy and jovial, who springs to his feet, rubbing his soft hands, and smiling beautifully upon the young faces before him. He leaps into his speech with congratulations and compliments, and all things bright and pleasant. He is your inveterate story-teller; happy are you who never hear his speech but once. I remember hearing one such: he was—whisper it softly—a minister and a failure as a pastor, but he was pronounced a success in the Sunday-school. So he talked to our school very nicely, and closed with a beautiful story of a little girl in one of the passes of the Alleghanies holding her baby brother up in a niche in the rocks while the express train came thundering by. In all the danger she kept saying, "Cling to the rock, Johnnie, cling to the rock," and this refrain was used, of course, to point a moral. The story was new, and we thought it good. In the evening we heard this man again in the Sunday-school concert in another church, when lo! the same speech, and "Cling to the rock, Johnnie" for a finale. In the course of a week another aspiring speaker had purloined this much of the stock in trade, and again we heard Johnnie urged to cling close to the rock. By this time we felt as if the poor fellow must be ready to drop off, and we heartily wished he would. Let me hint a word to the wise. When we make Sunday-school speeches don't let us tell the young people about Alexander weeping because there was not another world to conquer, or about influence being like a pebble thrown into the ocean, whose wavelets reached the farthest shore, because some people have heard that hackneyed warrior and that old pebble mentioned before.

Our children are supposed to attend the regular church services, and there they ought to hear all the preaching they need. If anything more is required the superintendent ought to be just the person to know what of direction or exhortation his school needs. Heaven pity the school with a speech making superintendent! Happily, they are few, for our schools have the intuition to elect "grand, silent men," who, like the Corliss engine, make very little noise in doing a great deal of work.

Letter from China.

The following letter from Bro. Lyonhuth to W. H. Foster, Esq., of this city, will be of interest to our readers:

SOOCHOW, CHINA, July 3, 1879.

WM. H. FOSTER, ESQ.: *My Dear Brother*: I have just received a note from Bro. Dau (C. K. M.), native pastor at Soochow, and a Missionary of the Church of the Strangers, New York City," informing me of the happy death of one of our young men in the boarding school. He says: "I write by post of to-day to say Liang Fah, a boy in our boarding school, is dead. He passed away this morning at one quarter past five. He witnessed a most happy and triumphant death. Just before his death he tried to sing one of the sweet songs of Zion, which he had sung so often in school. He was too weak to sing through the whole. I knelt beside him, together with two or three of the boys who were left in school, also his father and sister, and we prayed with him. When we closed, he said to those standing around him: 'I see some one has come for me. I am going now to be with Jesus, my Saviour, and to enjoy happiness forever. I am now crossing the Jordan.' With these words he passed from earth to heaven. I have tried to do all I could for him, but it was God's will that his soul should be in heaven. Blessed be the name of Jesus! Liang Fah was the first to come into our school, and he is the first to leave it for a better home in heaven. He was a mild, gentle and quiet boy, and had been received into the church just two or three weeks before his death."

Bro. Dau writes me at a later date, July 14: "I had the body buried early in the morning. After the body had been lowered I read the burial service and prayed. The father and sister of the young man were present during his sickness and death, and present at his burial." His father was a Christian, and a member of the Presbyterian Church.

My dear young friends of Felicity Street Sunday-school, Liang Fah was one of the young men you have supported so long. You will mourn with us that he has been taken away from us so early in life, but, thanks be to God, we mourn not as those who have no hope. Liang Fah witnessed a good profession, and I feel sure you will unite with us in praising God for this evidence of the power of Christ over the hearts of even the heathen in China. Dear friends, your work of love has not been lost. One soul has been gathered into that heavenly home in the palace of God. What hymn he tried to sing I have not heard, but there are several hymns the native Christians like—"A Home Over There" also "Sweet By and By," and "What Wondrous Love Is This?" He is no more with us. We did hope in two or three years more he would be ready for some service in the church. He was a little over seventeen when he died. God has ordered it otherwise, and has taken him to a higher sphere of usefulness, and to be forever with Him in heaven. Pray for us, and hold up the hands of the missionaries among the heathen. If God wills, I hope to see you all in 1880. May the richest blessing of God rest upon you all, for which I earnestly pray.

I am yours in the love of Christ,

J. LYONHUTH.

California as a Home.

A general impression has gone out among the nations that California is the place for business and homes. The consequence is, all the nations are represented here.

Truly, the State and towns are wonderfully cosmopolitan. Native Californians are rare. Jews, Italians, Germans, Irish, French, Mexicans, Chinese, Japanese, Africans, Indians, are all here, and individuals among them have permanent and lucrative establishments. Most of the leading clothing and dry goods houses of San Francisco and the towns are owned by Jews exclusively.

The States are largely represented here. Southern, Eastern and Northern families are here in large numbers, and constitute the finest social element in the State. It is on this account that Southern Methodism has a foothold, and no insignificant one, in this State. The consequence of such a mixed population, and this preponderating, is, what might be readily supposed, social laxity, and little general refinement and solid culture. There are many schools, and good ones, and teachers are paid well.

Intellectually, this people compare favorably with any other section. Possibly, they are generally better informed than the aggregate population of any State East. But intellectuality, without its accompaniments, social refinement and the amenities of life, can urge no special claim to consideration. There are many exceptions to this, and it must not be considered a general statement. Many excellent families were induced to seek refuge here in pursuit of health. But most of the people came here for money. The report of sudden riches, secured by a turn in Fortune's wheel, has been spread broadcast. Every one seems in pursuit of that phantom. The best definition of the typical Californian is a professional money-maker. This being almost the universal pursuit among them, there is naturally a moneyed aristocracy. Character is not generally taken into consideration. Influence accompanies the rich. The most influential men of this State are notorious monopolists. San Francisco has been largely controlled by this element. There is an atmosphere of immorality in this city that is strongly suggestive of ancient Corinth. This is the State for adventurers and adventuresses. It is very common here for people to travel under assumed names.

There is very little respect for religion of any kind. There are many good churches in San Francisco, but most of them are poorly attended. The Californians, as a class, have little reverence for God, and positively none for men. Leaving aside millionaires, all men are on one common plane. Every man is as good as every other man. Where there is such diversity of people, there will be many various and conflicting opinions. California is today in a revolutionary state. The whole thought of the people is undergoing a great change. There is no stagnation in politics or on living issues.

The communists are at work. Kearney was the expolent of that class, but it is now confidently stated that he has been purchased into the advocacy of certain railroad interests, which at the first were the objects of his scathing rebukes and anathemas. This class, instead of church attendance on the Sabbath, congregate to a portion of the city known as the Sand Lots, and there they discuss politics and economics in all their phases. It is simply communism. It proposes a leveling process. It strikes right at the heart of all corporations. The wealthy are their enemies. Their language is fierce and bloody at times. These ideas are not American or Republican. They are imported European sentiments, and threaten, by their increase and general growth in this grand country of ours, to give great trouble some time. The Chinese, under no circumstances, are allowed to vote. But the ignorant Irishman, German, Spaniard, Englishman and negro, can have the same privileges as America's oldest and best sons. And here is a living illustration of how these European mobs use this right of suffrage. Were it not for the great sentiment of the nation that revolves as a regulator in the midst of this prodigious national machinery, it would not be long before communism would show not only its head threatening mischief, but its hands bearing the torch, fire and fagots of persecution and incendiarism.

California is cursed with this social monster, and many of the living and standard sentiments of the people receive color from this class of thinkers.

Skepticism is almost universal. As much Free Thinking, or more, than in any city or State of Virginia is found here. To resist the strong attack to which Christianity is subjected one must be strong and robust in faith. There is not much of the praying spirit or dependant trust among this people, so long taught by the experience of want to look by personal effort. It is living by faith. It is no unusual thing for a man's piety to be utterly shattered while living among them. I have met young men of my past personal acquaintance who, while living in this section of the State, have lost faith, and plunged into the most arrant infidelity. Such a people need the most direct and uncompromising gospel preached to them—a gospel which, though its deliverances may be unwelcome, yet shall be known and preached from pulpits consecrated to the service of God. There are such in the State, but reinforcement is needed. The preacher here enjoys no special dignity or favor among the people as a whole. He may be looked upon with indifference or partial contempt, unless by the robustness of his manhood, he obtains respect. His church has character only as he imparts it by his own personal attractiveness.

In this respect all churches have about the same opportunity for development. Salaries are seldom large, but sufficient to supply a livelihood. The population has usually an original increase, but last year the census was less. San Francisco, now numbering about 300,000 souls, and Oakland—the beautiful city of residences—about 30,000, are rapidly growing, and will, to all appearances, become two of the most populous cities of this country. Aside from some of these disagreeable features of California life, there are many redeeming points. The climate is justly world renowned. From Northern to Southern California are all climates—from the winters of the North to the temperate of our Southland, and the tropics of the Indies. In San Francisco the midsummer is cool in the morning and evening, making the use of an overcoat quite needful; at midday it is warm, never hot. In the towns away from San Francisco the nights are always cool—two or three blankets, sometimes not too many—while the days are warm. The soil is varied—from the richest valleys, where corn is abundant, to the most luxurious hills, where the cereals are profuse. California, to-day, is the great wheat State of the United States. The wheat fields, in size and annual yield, surpass any in the world. De Glenn, the Democratic and New Constitution parties' nominee for Governor, is perhaps the largest producer in the State. His yearly wheat crop averages 1,000,000 bushels, or 30,000 tons. It is estimated that his crop freights 30 ships of 1,000 tons each season, and it is thought that about $1,000,000 of the whole go to

the advantages of the State and workingmen. His field covers 53 000 acres of cultivated land. There is nothing to compare with California agriculture. Farms often compass 5,000, 10 000 and 20,000 acres. The yield on the entire wheat crop of last year was $85 000,000 The agricultural implements used are the perfection of art in that line. Everything is done by machinery. A machine heads the wheat, another one thrashes it by steam, while yet another grinds it, sacks it, and prepares it in the field for shipment. The average yield of an acre is from 25 bushels to 60, and even 80 bushels. Simple farm lands cost from $75 to $50 per acre. Real estate investments are generally safe here, and pay handsomely, as the prices rise almost every year. The fruits of this wonderful land are astonishingly numerous. There are over one hundred distinct kinds of grapes, and as many distinct wines, manufactured at some of the different wineries. With respect to grape culture and wine manufacture, California is rapidly coming to the lead of the nations, and bids fair to rival France and Germany in the wines for which these countries are so famous. This is truly unfortunate, as it will constitute only another of the most potential factors for evil in the State. Temperance reform movements will make little headway in California for years to come. There is something very peculiar in the appearance of these grape-vines. They grow like little trees, sometimes having a main trunk four inches in diameter; they grow about five feet high, and, if not pruned, would rise as high as twenty feet. These vines live about twenty-five years, and every year produce abundantly. As many as fifty pounds of grapes grow on one vine frequently. Immense fortunes are often made in this way. All kinds of vegetables abound. A gentleman of veracity told me of having seen a wagon load of California pumpkins weighed; there were but twelve in the wagon, and their weight was 2 400 pounds. One of them weighed 284 pounds. Irish potatoes frequently weigh two and three pounds. The live stock of this State prospers and increase rapidly. The climate is just what sheep demand. The mountains are well adapted, on account of their immense yield of wild oats and bur clover. Without a blade of grass, this bur clover supplies a rich and nutritious food for sheep. Almost incredible stories could be told of their increase. Suffice it to say, California is the place for sheep-raising, for any one contemplating so profitable a business. Some flocks number over 100,000. Cattle also do well. The greatest fascination attaches to investments in the mining stocks, and the discovery of new mines—gold in California and silver in Nevada. The great Comstock Lode of Nevada has already sunk a shaft, and is working at a depth of over 1,200 feet under the earth. Virginia City has been deprived of its natural foundation by the undermine. The heat in which some of the miners work is 125 Fahrenheit; others labor in a temperature of over 100.

For many years California has been much demoralized by mining and stock investments, unsettling commerce and agriculture, but that excitement is subsiding, and people are beginning to engage in farming manufactories and commerce. The consequence will be a more normal and permanent prosperity. The State has, as the writer thinks, a great future, and, with some of the disagreeable aspects omitted, this part of the West is surely well worthy the commendation of Horace Greeley, when he said: "Young man, go West!"

The annual session of the Missouri Conference was opened at Louisiana, Mo., September 10, by Bishop Wightman, Rev. Dr. J. D. Vincil and A. V. Bailey acting as secretaries. The Conference is large the largest west of the Mississippi river.

At this Conference Dr. McAnally, the veteran editor of the St. Louis Christian Advocate, preached a semi-centennial sermon. He has been fifty years in the ministry, and still in full harness. Writing of the Conference Dr. McAnally says:

The members generally in attendance and apparently in good health; and, up to the close of the daily sessions on the twelfth, the regular business was carried on harmoniously and expeditiously. On the eleventh a fraternal messenger—Rev. Dr. Wayman—from the Missouri Conference of the Methodist Episcopal Church was received, who made a neat and appropriate address to the Conference, and the more acceptable because there was no small talk about it. It was replied to by an appropriate resolution passed unanimously by the Conference, and a member appointed to bear the fraternal greetings of this Conference to that at its next regular session. The appointee was Rev. J. H. Pritchett, of Howard Female College, with T. J. Gooch as alternate.

The business of the Conference is carried on in the best of feeling, and with all the dispatch the interests involved will allow.

The religious services are attended by large numbers of people, who manifest more than usual interest therein.

The Nashville Christian Advocate says:

The Western Annual Conference met at Council Grove, August 20, 1879, Bishop J. C. Keener presiding. Admitted on trial, Geo. W. Payne. Received by transfer, J. W. Payne, Thomas H. Swearengen, J. S. Smith and D. W. Ward, from Missouri Conference; H. W. Abbett, Kentucky Conference; and J. R. Bennett, Southwest Missouri Conference. Readmitted, Evan B. Evans.

Ordained elders, J. T. Winstead and Andrew J. Lawless; ordained deacons, Harvey J. Brown, William H. Younger; discontinued, D. W. Ward; located, Geo. T. Gray.

The Bishops were requested to hold the next Conference as late as October. Oscaloosa was chosen as the place.

The same paper contains an interesting letter from Bishop Keener, from which we quote:

This Conference now requires a half dozen vigorous men, who travel light, to occupy the best part of Kansas, the Arkansas bottoms, a region fertile, and full of coal and other sources of wealth, and rapidly filling up with people from Kentucky, Tennessee and other Southern regions. It needs churches everywhere, and therefore church-builders, men who carry both spade and sickle—a spade to open ground for the corner-stone of a church—who are not content to build on another man's foundation, nor worship always in a country school-house; who are not satisfied with writing their names on the sand by galloping around the circuit month after month and year after year, leaving very few traces besides those of their horses. I find that circuits which are houseless melt away nearly as fast as they form. It is certainly a mistake to suppose that one cannot build a church without first forming a society. Very often the shortest way to interest a community in religion is to begin the work of church building. Many persons quite indifferent to our church, will contribute to the first party that solicits aid in this direction, merely because they look upon churches as necessary to the development of a neighborhood or town.

The colored man as yet makes no figure in Kansas. Here on the bottoms of the great streams are millions of bushels of corn; twelve bushels of it would feed a colored refugee for twelve months, at a cost of fifteen cents a bushel—say one dollar and eighty cents a year. Still, with all this corn and all the sympathy they can muster, and with large providential openings for doing good, there is no enthusiasm in this direction. I have been talking of the good things in store for them in the exodus—the comforts, the service, the easily diverted, not to say controlled, votes; it made no impression upon men who have been raised to help themselves.

I found our church in Kansas fairly going on to completion. It is about ready for the Conference session just at hand. It has a most delightful speaking-room; and it is a great credit and comfort to the few noble spirits who have borne the expense of its structure.

HEALTH OF THE CITY.—One death from yellow fever occurred in Algiers, across the river, during the past week. This case came from Morgan City. So far as we can learn, there is no yellow fever in New Orleans at this writing, Tuesday, September 23. The number of deaths from all causes, for the week ending Sunday, September 21, was remarkably small. This has been the healthiest summer that New Orleans has experienced in the past five years, as shown by the statistics, and probably as healthy as any in the last twenty years.

There have been a few cases of yellow fever at Morgan City, and the trains from that point are subject to careful inspection. There may have been a case or two at Franklin, also at New Iberia, but it is not likely to spread in the Teche country. At Centordia, on the river below Memphis, the fever appears to be of a malignant type, but is now yielding more favorably to treatment. Some of the sick are recovering. The rate of mortality is steadily declining in Memphis, but the fever is there to stay, until checked by cold weather, or until it runs its usual three months course.

Cetywayo, the renowned Zulu King, has been captured at last, and is now at Cape Town, awaiting the orders of the British government. It might be well to send him to St. Helena, as was done in the case of another captured hero.

Trouble is brewing for the English in Afghanistan. A severe and protracted struggle seems to be looming up in that direction.

We have on several occasions quoted articles and extracts from the able pen of Prof. J. P. Lacroix. We deeply regret to learn that he has had an attack of paralysis of the brain, that is likely to result in death. Rev. J. C. Jackson, writing to the Western Christian Advocate, says:

You will regret to hear the painful intelligence that, on our return voyage, when about one week out from London, Prof. Lacroix was attacked with paralysis of the brain. At first it was but slight, but continued to increase, until his vocal organs were nearly powerless and his mind perceptibly affected. After reaching New York, and on our way to Delaware, he failed rapidly. We arrived at home Wednesday at two A. M., by which time he was helpless, mentally, and has been declining ever since. He enjoyed the voyage well up till the time of his attack, and felt much improved in health. There is no hope of his recovery, and it is now thought he cannot live more than a few days.

SEND ON THE NAMES.—We desire to send a sample copy of the ADVOCATE to *every member* of the church, and again urge all the preachers to send us a list *of all* the members of their various churches (not now subscribers,) that we may mail them a copy of the paper free. A few have responded to previous requests, and the results have been very gratifying, and if all would send on the names, including even those who have declined to subscribe, much good may ensue. As the regular subscription rate of $2 per year is less than four cents a week, and 25 cents will pay to January next, it is next in order to send samples free as an inducement, and thus give an opportunity for all to examine the paper at their leisure, and we have an abundance of faith in the result. Now, do not delay, but write out the lists, and send to the publisher as early as possible.

The Illinois Conference, says the St. Louis Christian Advocate, held its annual session last week at Kinmundy, Ill. Bishop Wightman presiding, and Drs. Marchison and C. T. McAnally acting as secretaries. The attendance was good, preachers generally in fair health, the session harmonious, very much so, business transacted with dispatch. What is technically termed "minute business" was completed on Friday, the session commencing on Wednesday, the third.

Dr. R. A. Young was present, attending to the interests of the Publishing House at Nashville, and of the Vanderbilt University, both of which he represented as in a very promising condition.

Rev. D. W. H. Watkins, of the Mississippi Conference, has been spending some time in the mountains at Ashville, N. C. When he left Jackson, Miss., his health was very feeble, and we regret to learn, through his son, Dr. J. M. Watkins, of this city, that thus far there has been little improvement in his condition. Let prayer go up for the recovery of this valuable and devoted servant of the church. We hope that the bracing autumn air and change of climate may bring him renewed vigor and complete restoration.

Prof. F. M. Grace, writing from Hiwassee College, Tenn., September 20 says:

Seeing your favorable notice of Uncle John's Sunday Evening Talks, I take pleasure in informing you, who, he is. It is no other than our worthy Presiding Elder, whose likeness you would have recognized had it been a good one. The book affords delight to the aged and the young. Every one of the fifty-two talks is a jewel and an absolute treasure in itself, and as a series of addresses is unsurpassed in literature.

It was a fact. We did not recognize our good-looking friend, Dr. Brunner, in that picture.

In "Field Notes" and "From the Work" the name of the writers must be given. In *all* communications the editor must have the full address, but in the Field Notes and From the Work the name of the writers must be printed with their communications. There are no reasons for withholding the name and several for their publication.

The Rev. Dr. A. A. Lipscomb, says the Nashville Christian Advocate of September 3, has been greatly prostrated recently, and there has been no improvement in his health since he left Nashville. His mind is serene. There is love for him and sympathy wherever this Advocate goes.

Books and Periodicals.

PASTORS AND PEOPLE OR METHODISM IN THEORY AND PRACTICE. By Rev. J. H. Potts, With an introduction by Rev. J. M. Reid, D.D. New York: Phillips & Hunt; Cincinnati: Walden & Stowe, 1879.

The author, in a practical way, treats of the discipline and usages of the Methodist Episcopal Church, and touches upon almost everything belonging to the Methodist system, its doctrines, ministry, changes, experience, methods of church work, missions, polity, and its distinctive features as a church. Mr. Potts is conservative, his views are generally stamped with good common sense, and his book is an excellent one for Methodists to read. With some slight eliminations and changes it would suit our Southern Methodist people. As it is, they might read it to great advantage. The volume is a 12 mo, 278 pages, and substantially bound in muslin.

—Relation of the Church to Higher Education is the title of an address delivered by Hon. William Lawrence, LL. D., before the faculty and students of the Ohio Wesleyan University, and others, Delaware, O., June 24, 1879. It is issued in tract form by the Methodist Publishing House, New York.

—The Sanitarian for September has, among other valuable articles: The Education of Girls as Connected With Their Growth and Physical Development; Liernur's New System for Keeping Cities Clean; Practical Sanitation. The Sanitarian is edited by A. N. Bell, A. M., M. D., New York. Price, $3a year.

LITTELL'S LIVING AGE.—The numbers of the Living Age for the weeks ending September 6 and 13 respectively, contain the following articles: The Works of Rembrandt, *Edinburgh;* Count Cavour, *Quarterly;* Some Facts and Thoughts About Light Emitting Animals, *Popular Science Review;* Prince Louis Napoleon's Expedition to Boulogne, and A Gallican Novelist, *Fraser;* Fashionable Charity, and The Late Youth of Philosophers, *Saturday Review;* Barnard Castle, *Spectator;* with continuations of Jean Ingelow's "Sarah de Berenger" and Miss Keary's "Doubting Heart," and the usual amount of poetry.

—"The Covenant" is the title of a religious semi-monthly paper, published at Philadelphia, as the organ of the Reformed Episcopal Church. It is a live paper, and set for the defense of the church it represents. We wish it success. It is edited by Rev. William Newton.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Louisville	Madison ville	Doggett	Sept 4
Tennessee	Murfreesboro	Pierce	" 4, 5
Pacific	Sacramento	Keener	Sept 4
West Texas	Goliad	McTyeire	" 17, 18
Holston	Abingdon	Pierce	" 17, 22
Los Angeles	Los Angeles	Keener	Oct 2
Georgia Mission	Houston	McTyeire	Sept 25
N. W. Texas	Fort Worth	McTyeire	Oct 9
North Texas	Sherman	McTyeire	Nov 5
Arkansas	Camden	Pierce	Nov 12
Virginia	Norfolk	Wightman	Nov 12
Memphis	Mayfield	Kavanaugh	Nov 19
N. Georgia	Augusta	Doggett	Nov 26
White River	Forest City	Pierce	Nov 26
N. Alabama	Tuscumbia	Paine	Nov 26
N. Carolina	Wilson	Wightman	Dec 3
N. Mississippi	Water Valley	Kavanaugh	Dec 3
East Texas	Palestine	McTyeire	Dec 3
Georgia	Perry	Doggett	Dec 10
Texas	Austin	McTyeire	Dec 10
Little Rock	Ouachita	Pierce	Dec 10
Louisiana	Baton Rouge	Keener	Dec 10
Florida	Tallahassee	Doggett	Dec 17
S. Carolina	Harleston	Wightman	Dec 17
Mississippi	Meridian	Kavanaugh	Dec 17
Alabama	Tuskegee	Paine	Dec 17
Baltimore	Fifth Avenue	Keener	Mar. 3

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

MARRIED.

NEILL—CHAPMAN.—At the residence of the bride's brother-in-law, Dr. W. E. Smith, September 3, 1879, by Rev. N. M. Clark, Mr. George L. Neill to Miss Lavinia Chapman, all of Montrose, Jasper county, Miss.

LONG—EATON.—September 11, 1879, in Greenville, Miss., by the Rev. J. A. Patterson, M. Henry P. Long to Miss Allie Eaton.

CRANKFIELD—CAMERON.—September 11, 1879, at the residence of Mr. Cameron, in Hinds county, Miss., by the Rev. J. A. Patterson, Mr. J. N. Crankfield to Miss R. A. Cameron.

Publisher's Department.

We are authorized to receive subscriptions and advertisements for the ADVOCATE, but no solicitor is authorized to collect money on account of the same unless specially commissioned for ordering publication in the ADVOCATE.

THE ADVOCATE

FOR TWENTY-FIVE CENTS TO JANUARY.

The publisher announces to the thousands of our friends that he will send the paper from date of receipt of order to the first day of January, 1880, for twenty-five cents in postage or postage stamps. This is done to facilitate securing new subscribers, and nothing is asked that will burden any of the patrons. Thousands of persons could be induced to take advantage of this liberal offer, many of whom will become permanent subscribers. We trust every Methodist will do what he can to swell the list. There is no better investment that will supply the reader with so much religious reading matter, fresh each week, at this liberal offer. Let us hear from you as early as possible.

CLUB RATES.

To any person sending us four yearly subscribers who pay the price will be sent free for one year. Sample copies will be mailed to parties who may wish to hand them to persons whom they desire to solicit for subscribers. Address all communications and remittances with above to the publisher.

MR. E. E. HOSS, of the staff of the CHRISTIAN ADVOCATE, Nashville, spending part of the Week and Sunday with the New Orleans Conference, will preach in the Carondelet Street Church, New Orleans, on Sunday morning, September 28, at 11 o'clock. We hope our friends will turn out and hear him. He is a most excellent preacher, and we are glad to welcome him to our city.

W. P. SHEPARD & CO., Importers of Segars, Originals 1 quarter, $1 25; two quarters, $2 per dozen. Approved Cuba cultivated seed, 15 lbs. boxed in books and my business in French China. 19

THE air of perfection, cleanliness and home comfort which is so apparent at the American House Boston, is one of the characteristics of its popular and well established management. To the well posted no recommendation is necessary, but to those who are not, it is an opportunity seldom afforded to enjoy such home-like quarters at such reasonable rates. 19

NEWMAN'S WINE MILL. For particulars respecting this popular wine mill see the card on the sixth page. It is considered to be the best machine for making wine now in use, and by the same time next season each subscriber will be supplied from the Newman Manufacturing Company, Brooklyn, New York. They have probably taken the premium wherever exhibited. Agents wanted.

GLASS BALL CASTERS. These castors are very popular in the East. They not only improve the appearance of furniture but possess many decided advantages over the old style wood casters. They move more quickly and easily, get out of order or break less often. Nearly every dealer in furniture and carpets in the city keeps them in stock, and those who will become permanent customers will find them to be the best and cheapest caster in the market. Those who have used them for years are greatly benefited and relieved in their daily use. They run so much lighter than the old style that they require less than one-half the power to move furniture, and will not mar the finest carpet. Upon hard floors they are invaluable, as they will not scratch or mar the floor in the slightest degree. Any person who has furniture to move will find it to their interest to call at the office of the Glass Ball Caster Co., No. 37 Canal street, and examine them. Circulars will be sent free to any address.

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CORTIN PUB. Success to the best of temperance papers. Mr. E. E. Levy, of No. 32 Union street, New Orleans, announces, in another column, the largest subscription season of the "Cortin Weekly Pic" and "Cortin Standard Pictorial Pic." The conductors of the paper are to be congratulated on the success attending a favorite with so many on account of simplicity and interest at so small the low cost price.

FOR DYSPEPSIA, Indigestion, depression of spirits and General Debility in their various forms, nothing is a more decided antidote against Fever and Ague, and other Intermittent Fevers, than Plantation Bitters. A trial of one wine glass will convince you of its merits. Sold by all druggists and dealers. It has already gained the confidence of a large portion of the community, and is rapidly growing in favor. Manufactured by Caswell, Hazard & Co., New York, and sold by all druggists in the world. Ask your druggist for Plantation Bitters and take no other. Agents wanted.

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To any person sending us four yearly subscribers who pay the price will be sent free for one year. Sample copies will be mailed to parties who may wish to hand them to persons whom they desire to solicit for subscribers. Address all communications and remittances with above to the publisher.

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NEW ORLEANS.

Farm, Garden and Household.

SUNFLOWER CAKE FOR CATTLE.—Prof. Reiset, of the Royal Agricultural Academy in Sweden, publishes a most laudatory report on the virtues of sunflower-seed cake as food for cattle. He states that it presents a remarkable constancy of composition, rarely if ever met with in other cakes, as tested with the microscope. It contains from 15 to 16 per cent. of fat, and 25 to 26 per cent. of proteine substances, and has, therefore, a nutritive value far above that of most ordinarily feeding stuffs, besides which it has a most agreeable taste, and is altogether free from odor or any injurious matters. Some careful experiments on its effects upon horned cows have been made at the Vincennes Agricultural Institute by Baron Arnoldi, which tend to show that it both improves the quality and increases the quantity of milk, the latter from which is also of excellent, even delicious, flavor. Many practical farmers in the neighborhood have likewise made trial of the same food, and are unanimous in their favorable verdict. The milch cows have a "look greedy to the cake from the first day it was fed to them, and much uses an improvement in the quality of the milk was quickly noted. For draught oxen and fattening bullocks, also, it is equally suitable, especially for the latter, whose food it presents an unusual richness of flavor when this food, and it may be given in small quantities to horses with much advantage, mixed into a thick mass with chaff. In comparison with other feeding stuffs, this cake is very cheap, and it can be given in larger quantities than most other cakes without any ill effect. It is also particularly free from foreign matter, as there is no difficulty in gathering in the crop of the sunflower adventitious admixtures. It should be remarked, however, that experiments with this cake undertaken in Germany some few years ago gave far less satisfactory results than those reported in such favorable terms by Prof. Bergsund.—London Farmer.

AMERICAN CHEESE.—The extent to which American Cheese is being imported into Ayrshire and delivered at prices greatly under the cost of home products is causing anxiety to such a wealthy dairy farming district as Ayrshire. Many farmers, it appears, consider themselves in possession of the luck of the cheese-mite secret, last season, with the prospect of getting a good deal of it, during which the big fortunes may have been in the hand of creaking. The result is that quite a few of them have been compelled to abandon the making of cheese for the present. This, again, has had the effect of increasing the supply of butter and milk sent to the county seat monthly, and these commodities are selling at prices unknown during the past decade. Last week fresh butter of the best quality was quoted in the market of the county town at 8½d. per pound, or less than half the price for which it was sold at the corresponding date of last year. The reduction per gallon in the price of milk, resulting from the increased competition introduced by the suspension of the cheese manufacture, would seem to be equally marked.—For Glasgow and other large towns the supply is said at present to be in excess of the demand, and farmers are said to be at their wits' end in regard to the disposal of the milk. At Paisley, any one of the dairy carts containing the sets of milk to be seen in some parts of Ayrshire in charge of persons endeavoring to secure purchasers, but with no unfrequently are obliged to take the article home again and to be served out to pigs. Much of this season being reared in larger numbers than is ordinarily the case in Ayrshire. Should the state of affairs continue, the result can hardly fail to be serious, more particularly for such farmers, and these are said to be not few as have within the last year or two entered upon new leases at a considerable rise of rent.—Edinburgh Review.

AN EXPERIMENT WORTH IMITATING.—I have noticed for a number of years past, in this locality, that the bark on many young apple trees was split open in the spring, whether caused by the freezing of the sap, or from some other cause I will not attempt to say; but whatever the cause, when the warm weather came on, these trees would throw off their bark, in part clear around, on one side of the tree, and the tree was almost sure to die before the summer was over, or if not entirely killed, it became so badly diseased as to ruin its future growth. In a case which I treated, the bark was split open the whole length of the body of the tree on one side, and a portion of the way on the other side, so I was almost certain of its death; but thinking I would make one effort to save it, I cut through the bark, the entire length of the body and on the main limbs, and whether from this treatment or for some other cause, the growth of the tree was never checked, and to-day it is as thrifty a tree as there is on the farm. Now I believe this experiment worth a trial at least, as no harm can result from it in any case.—Rural New Yorker.

TENDER POULTRY.—The reasons poultry killed at home, though young, is not as tender as that bought at the market, is, that the former is generally not killed until warm, and when eaten is still rigid with death, while that bought at the poulterer's has been killed, at least, some hours, often eight days. Poultry ought to be killed several days before being eaten, dressed at once, and with a few bits of charcoal in it, hung in a cool place. If poultry are kept from food at least twelve hours before killing, the crop and intestines will be emptied, and any, especially the latter, cleansed. The chest will then be juicy, while the flesh will better keep without food or drink, though in good condition previously, too, fresh will be dry and tasteless and the fat soft. Never hang a undrawn fowl. The gas from the crop and intestines will taint the flesh, even though it is cooked but a short time.

SWELL CORN FOR FODDER.—A trial of several varieties of sweet corn for fodder for milch cows the past season, has resulted very satisfactorily. Many good farmers have an impression that sweet corn is poor fodder, being watery and innutritious, but the trial mentioned proves that to be a mistake. The sweet varieties contain a large amount of saccharine matter, which is highly nutritious food, and being as much a natural product as starch, is digested by the animal system. Some of the food consumed in great part for sugar during digestion, but will be found to produce just the most valuable product that which is given as sweet, viz., animal heat, the oil of the fat, the muscle, and the cells and considerable developed before the crop is cut. Sweet corn varieties planted in May and at intervals thereafter, cut in July and August, and the meadow fed to cows in August and September, will give an even run of feed. Philadelphia Press.

PUT UP YOUR SURPLUS BERRIES.—New York State is the natural fruit-growing locality for the people of the city, and the poorest berry of that State is worth a dozen of our Florida ones. We would like to see many of our friends have wanted to raise berry plants, they could find a ready market. They will drive away to sell the potatoes, as they know by actual test. While it hardly seems right to ask people to come from the country to buy, we think Editor Arthur's land in Chicago, writes: We have no private use for it, and as we are, I believe it would sell at private sale for more than it cost us. I believe that this plan is very popular in Boston, they being very fond of fruit, and would become a permanent institution.

Water made almost as thick as a culinary cream by the addition of rosin and manure, and poured on every part of the plant is the only effectual remedy I have ever found to prevent the ravages of the striped beetle. Should one application not be sufficient, it should be followed by another. The enemy becomes enamored of poisons in disgust. Such a liquid is a great stimulant to young plants.—Indiana Farmer.

MISCELLANEOUS.

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PAIN in the right side, under the [illegible] sometimes the pain is in the left side, the patient is rarely able to lie on the [illegible] the pain is often mistaken for rheumatism in the shoulder blades, and sometimes in the left side under the region of the heart, deranged appetite, sometimes [illegible] sometimes voracious, bowels alternately costive and lax, tongue coated, sometimes [illegible] sometimes [illegible] sometimes [illegible]

Scientific.

THE ELECTRICAL ALARM COMPASS.—A short time since Mr. Henry A. Severn, of Heme' Hill, England, brought out an ingenious compass alarm for use on sailboard. It purposes to make the compass signal automatically, any considerable deviation of the ship from a desired course. Over the compass card are placed two index hands which can be adjusted to any angle; and these hands are so connected with an electric alarm that the moment the compass needle passes the limit of variation prescribed an alarm-bell will ring in the captain's office, and continue ringing until the ship's proper course is restored. In this way any departure from the ship's course as ordered by the officer in command, whether due to the steerman's inattention to duty or to a misunderstanding of the orders given, will be instantly made known. Of course, when the officer gives his orders to the steersman he sets the index hands to correspond, and after that he is relieved of the necessity of constant observations of the compass to be sure that his order is strictly carried out. This invention is just now receiving much attention in the scientific and other journals in England; and it is currently described as novel, as well as likely to be useful. Its novelty, however, says The Scientific American, is open to question. In principle, and apparently in mechanical construction, it is substantially identical with the electro-magnetic attachment to ship's compasses, patented in this country by Alfred Fremont, July 13, 1870. Why the invention has remained so long undeveloped is not known.

FIRE EXTINGUISHER.—Mr. Watson Smith discovered, several years ago, that crude ammonia water, or gas liquor, as it is called, has a charm in extinguishing a fire in a jar or cylinder. He now recommends that all sorts of cotton mills, and other works, various works, also, should have on their premises a stock of about 1,000 gallons of this gas liquor stored in a tank or cistern, placed upon brick-work, and at such an altitude as to give pressure enough for any need for service in case of fire. There is no reason why this cheap and efficient preventive of destructive conflagrations should not be generally adopted. It may be briefly summed, says Mr. Smith, how a jet of the liquor, thrown into a burning room, would at the space being so, succeed when the small is so powerful in a comparatively open place, and with such a return to any substance absorbing safety. It would seem, besides, that the extinguishing power of the liquor would be even further called forth by a smoke intensely hot, therefore, in all probability, the ammonia would be decomposed, and the generated hydrogen and nitrogen gases would help to swell the volume of non-supportive gas, displacing the air, and so choking out the combustion.

OXYGEN AS A CURE FOR HYDROPHOBIA is stated to have proved an effectual cure by Louis Medicus. The case is reported by Dr. Schmidt and Zeitschrift. From 48 hours the first symptoms of rabies appeared 12 days after the injury. The patient was made to inhale three cubic feet of oxygen, and two hours afterwards he was in a state of perfect calm. Two days afterwards the symptoms disappeared, and another inhalation of oxygen was administered with the same success. This time the inhalation was continued for only five minutes. A slight relapse, which appeared after the disappearance of the grave symptoms, was treated for three weeks by the monobromide of camphor.

IT IS STATED that the success of borings for water in Franke County, Southern Austria, promises to render a large district, formerly almost destitute of water, highly valuable for agricultural or pastoral purposes. One artesian well, 430 miles north of Adelsberg, is 1,000 feet in depth, 370 feet of which is below the level of the sea, and yields 10,000 gallons of excellent water a day. Much of the arid and unhospitable region between the coast and the highlands which have been the scene in the interior of the experiment is expected to be reclaimed by a systematic boring of the springs supposed to exist beneath.

—M. Morel Fatio, who is continuing extensive explorations on the famous station of Cor fictis, Canton Vaud, in Switzerland, announces the discovery of a large canoe in an excellent state of preservation. It is formed of a single pine log 32 feet long and 2 feet wide, and though the stern is slightly damaged, the bow, which is carved and ornamented, is perfect. This interesting find will be placed in the museum of Lausanne, which now contains the richest collection of lacustrine relics in Europe.

GUTTA PERCHA CLOTH is now very much used for the laboratory. By its aid one can make a receptacle, and boiling of the carmine or any other pigment, a solution can be gained which when brushed on the cork and neck of a bottle, forms a liquid-tight cap impenetrable by air, chloroform, alcohol or acids, and can be taken off without difficulty.

—The Japanese Government is to lay a submarine cable between Japan and the Loochoo Islands.

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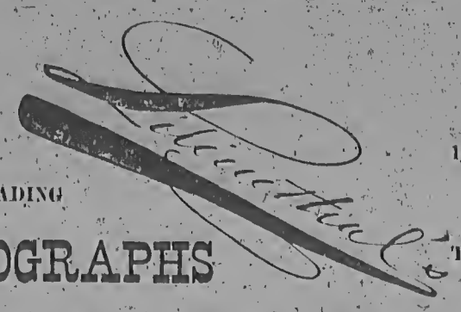
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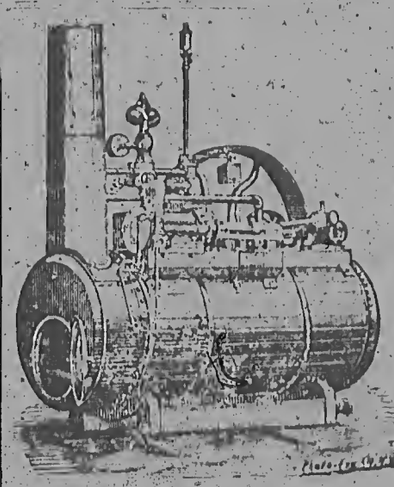
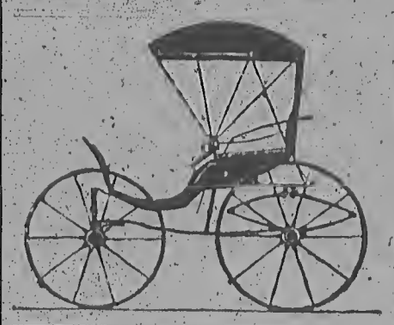
Our stock of FURNITURE and MIRRORS is one of the largest in the country and we can successfully compete with any house North or South. Commission merchants and country orders solicited. All goods delivered free of charge. Give us a trial before purchasing.
N. B.—We are prepared to reupholster Parlor Suits and Chairs in any goods parties may select.



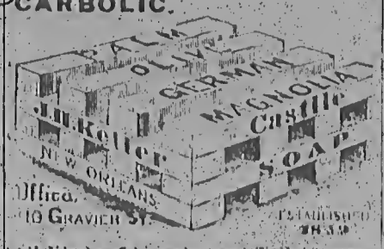
PAYNE'S
PORTABLE
STEAM ENGINES,
5 TO 15 HORSE POWER,
Strong, Simple and Durable,
BEST PLANTATION ENGINE MADE.
Send for Special Price List of this and other styles Engines, Boilers, etc.
B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
NEW ORLEANS.
Plantation Hardware Exclusively. Implements, Saw Mills, Gins, etc.



ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION,
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATI.
Sixth Street (Green) Cars pass the door.

FOUNDED JULY 4, 1808
OLDEST SHOT TOWER IN AMERICA
THOS. W. SPARKS,
Patent American
Chilled Shot,
Standard Drop and Buck Shot
AND BAR LEAD MANUFACTURER,
121 WALNUT STREET,
PHILADELPHIA
NORTON & MANNING, Agents,
NEW ORLEANS
G. H. MILLER & CO., Agents,
GALVESTON.

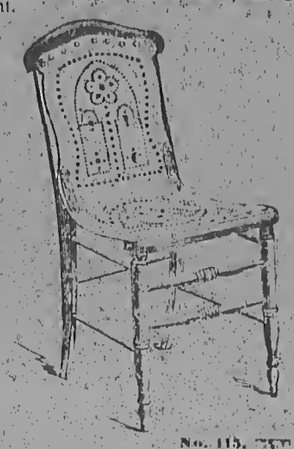
J. D. CHAKSONS,
BOOT AND SHOE STORE
Sit. 46 FRENCHMEN ST. between Nor. & Morcau, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

J. H. KELLER,
MANUFACTURER OF
CARBOLIC.


Office, 10 Gravier St. Established 1859.
All Kinds of Laundry and Toilet Soaps.
Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,
Marble Works,
No. 1431 BROADWAY,
Between O'Fallon and Cass Avenues,
ST. LOUIS, MO

MISCELLANEOUS.

PERFORATED
VENEER SEATS AND CHAIRS
For use in Churches, Halls and Lodges, are coming into general use on account of their Comfort, Durability, Cleanliness, and Ornament.

No. 115.
Churches intending to buy Chairs or Settees will do well to correspond with
GARDNER & CO.,
Patentees and Manufacturers,
187 CANAL ST., NEW YORK.

BRACKETS. GLOBES.
M. H. APPLEGATE.
PLUMBER,
Gas and Steam Fitter
GAS FIXTURES,
St. George and Defiance Ranges,
Plumbers' Material,
No. 111 POYDRAS STREET,
NEW ORLEANS.

E. HEATH,
Successor to
HEATH, PIPPEY & LARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.
Frames made to order a specialty.
No. 99 Camp Street, New Orleans.

ICE! ICE! ICE!
WHOLESALE AND RETAIL.
FAMILIES SUPPLIED AT LIBERAL RATES.
ORDERS PROMPTLY ATTENDED TO.
WILLIAM MYERS,
NINTH STREET, between Magazine and Constance Sts., and the Market.

DR. S. C. HAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N. W. cor. Fifth & Elm sts., Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses will find in this Truss a real blessing. It is so constructed that the same implement cures for all the ills and evils of Rupture. It is a BELT Truss, no springs, strong elastic in back, with pure rubber pads that never blister, never slip. Can be worn at night.
Testimonials can be seen at the office. No. 1 Elastic Trusses, the best manufactured, warranted, $6 (by single, $11 for double. Examinations free.
Trusses sent free by mail on receipt of order and money. Send stamp for circular.

POOLE & HUNT, BALTIMORE.
MANUFACTURERS OF
THE POOLE & HUNT LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED MILL GEARING,
SHAFTING, PULLEYS AND HANGERS.
STEAM ENGINES AND BOILERS.
MIXERS FOR FERTILIZERS AND CHEMICALS.

ELLIS'S SPAVIN CURE.

(Triple Mule.)
SPAVIN, SPLINT,
CURB, RINGBONE,
ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for circulars of greatest cures on record.
SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.
For Sale by all Druggists.

DR. J. H. ROGERS' (POWDER) CITRATE OF MAGNESIA
This preparation is recommended by the Medical Profession for all complaints such as Dyspepsia, sick headache, etc. It is composed of the best known proprietary extract. Favorite medicine before dinner. Always a cool and refreshing drink.
A. ROGERS' SONS, Chemists,
New York.
For sale by all Druggists.

NEW RICH BLOOD!
PERSONS SUFFERING WITH DISEASES of the blood and nervous system, should not fail to read a pamphlet containing a treatise and valuable advice on the cure of Scrofula, sent by mail free. Address Dr. Stephens' Medicine Co., Lowell, Mass. Also, for sale by druggists generally. Price $1 per bottle.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	26	27
New York, choice	17	18
Coffee, ₩ lb.:		
Rio, fair	14¼	14¾
Rio, good	15	15¼
Rio, prime	15¾	15¾
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 40	2 50
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	10	11
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	3 25	3 50
XX	4 00	4 25
XXX	4 25	4 75
Choice XXX	5 00	5 25
Choice family	5 25	5 50
Fruits:		
Dried apples, ₩ lb	3	— —
Dried peaches, ₩ lb	2¾	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half-box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oils:		
Coal, in cases, best	17	20
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	— —	— —
Half bbls, 5c, and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	3¾
Ordinary	6¼	6½
Fair	6¾	6¾
Prime to choice	6¾	7¼
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	3 01	— —
Keller's olive	2 55	— —
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar:		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	8½	8¾
Off whites	8¾	8¾
Crushed	8¾	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	13½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3	66 4
Medium	1	4
Good to fine	5	6
Low leaf	5	6
Medium	6	7½
Good	7½	8
Fine	8	8
Selections	9	10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	— —	— —
Mixed	54	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	35	36
Bran, choice, ₩ 100 lbs	70	— —
Hay, ₩ ton:		
Prime	23 00	— —
Ordinary	17 00	18 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	8
Shoulders	4½	4¾
Sides, clear rib	6¾	— —
Sides, clear	6¾	— —
Hams, sugar-cured	8¾	— —
Mess Pork, ₩ bbl.	9 70	9 75
Dry Salted Meat:		
Shoulders	4	4¼
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	7¾
Choice, in tierces and barrels	6¾	— —

ESCULENTS.

Potatoes, ₩ bbl	1 75	2 00
Onions, ₩ bbl	2 75	3 00
Apples, ₩ bbl	2 00	2 50
Cabbages, ₩ box	2	3

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2 50	3 00
Ducks	2 00	3 00
Geese	5 00	— —
Turkeys	9 00	12 00
Eggs, ₩ dozen:		
Western	20	24
Louisiana	25	27

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow, best, per bundle, 30 lbs and buckles		2 50
Twine, hemp	12	— —

"LIES: BIG LIES"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women, and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say "Truth, glorious truth." See "Truths," in another column.—Adv.

BROWN BUCKWHEAT CAKES.—One quart water; one pint buckwheat flour; one teaspoonful salt; a tablespoonful of molasses and two teaspoonfuls Kellogg's Baking Powder. Stir briskly and bake immediately. The molasses makes them brown nicely.

Mr. Spurgeon says that Dr. Blaikie recently wrote him, "I had in my hands the other day one of your sermons, *very yellow*. It lay embedded in one of Dr. Livingstone's Journals—had probably been all over Africa—and had in Livingstone's neat hand the simple words, 'Very good!' Would you like it?" Of course he sent an earnest request for the yellow relic.

VASELINE

You may land the world over and all I will find
A need of the household which brings to the mind
The like of value, more plain to be seen
Than petroleum jelly, the famed Vaseline.

Has a cut or a pain, or a wound or a burn
From jar to too profuse the household shall turn
On the shelf should be found the first of all pain
And quiet shall reign in the merry old home again.

If our dearest and fairest are kissed by the sun
And the tell of his ills is too rough to be borne
Kind Vaseline comes as gladly be seen,
And the cheek takes on velvet it had not, I ween.

If the velvet it is risky the Great it is sure,
Take the jelly at once and the trouble is o'er,
Ignest read the circular, and from it glean
All the virtue and claim of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Sept. 22, 1879.

COTTON.

The heavy decline at New York, and unfavorable telegrams from Liverpool and Havre, have quite demoralized the market, and thus far we have heard of no sales of any moment. There is, however, some inquiry, but from brokers who come forward with lower offers.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	.....	.....
Low middling	10⅜	10⅜
Middling	10⅝	10⅝
Good middling	10⅞	11
Middling fair	11⅛	11⅛

Sales to-day, 200 bales. Market weak and irregular.

Receipts at United States ports, week ending Monday, September 22, 1879.

	Saturday.	Sunday and Monday.	This week last year
Galveston	4,657	8,824	13,564
New Orleans	1,472	4,483	8,373
Mobile	892	1,217	3,789
Savannah	4,591	.....	33,849
Charleston	3,178	4,924	22,224
Wilmington	1,061	134	3,162
Norfolk	891	2,500	7,214
Baltimore	.....	198	.....
New York	204	115	74
Boston	.....	437	298
Philadelphia	.....	.....	124
Various	.....	.....	1,882
Total	17,062	.....	96,177

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10.25@10.13	10.25@
February	10.40@10.28	10.40@10.38
March	10.56@10.40	10.48@10.46
April	10.52@10.36	10.60@10.6
May	10.74@10.59	10.74@10.71
June	.....	.....
July	.....	.....
August	.....	.....
September	10.95@10.93	11.81
October	10.26	10.30
November	10.05@10.06	10.22
December	10.08@10.16	10.20

Sales, 189,000 bales. Market weak.

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENEDICT'S CAPSINE PORTER'S PLASTERS. They were used during the last season in New Orleans very successfully, the common method of doing them was to apply them over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS, and serve to destroy the poison. One reason why they are of special value is that they stimulate the circulation and thus enable the system to overcome the influence of the malarial poison. They are a cheap and almost perfect preventive. Ask your physicians about them. Benedict's Capsine Plasters are a sure preventive and cure for chills and fever if worn as above. Price, 25 cents.

"George, dear, don't you think it's rather extravagant of you to eat butter with that delicious jam?" "No, love; economical. Same piece of bread does for both."

MISCELLANEOUS.

TUTT'S PILLS

SYMPTOMS OF A
TORPID LIVER.

Loss of Appetite, Bowels costive, Pain in the Head, with dull sensation in the back part, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, Want of memory, Feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the eyes, Yellow Skin, Headache, Generally prefer the night to day, Restlessness, with disturbed dreams, highly colored Urine. IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED. TUTT'S PILLS have especial virtue in such cases, one dose effects such a change of feeling as to astonish the sufferer.

CONSTIPATION.

A new remedy for Constipation. Dr. I. Guy Lewis, Felton, Ala., says: "I have used TUTT'S PILLS in my practice, and in every case they have given perfect satisfaction. They are the best remedy for Constipation I have ever used."

Rev. P. B. Osgood, New York, says: "I have used TUTT'S PILLS, and can say they are the best medicine I ever took for Torpid Liver and Constipation."

Office 35 Murray Street, New York.

TUTT'S HAIR DYE.

A Perfect Hair Dye. Produces Instantaneously a Beautiful Brown or Black, by a single application. Does not stain the skin, but imparts a Natural Color to the Hair, which is permanent, and as durable as life itself. Sold by Druggists, or sent by express on receipt of $1.

Office 35 Murray St., New York.

DR. F. WILHOFT'S

ANTI-PERIODIC
OR
FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without *Quinine* or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

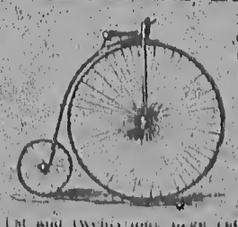
For the cure of

ALL MALARIAL DISEASES.

This remedy is guaranteed to every way by its proprietors.

WILKELOCK, FINLAY & CO.

COLUMBIA BICYCLE.



A practical machine for all except the old and ultra. Better than a horse as it is ready for use at all times, because you can ride it on the road in a day over common roads than a horse can go 50 miles, so pays for itself in a few months. Send for price list and twenty-four page catalogue with testimonials and full information

THE POPE MANF'G CO.,
78 Summer St., Boston, Mass.

Religious Notices.

CAMP MEETINGS.

THE camp meeting for Wayne circuit, Mississippi Conference, will begin on Friday night before the third Sunday in October next, at Union Camp Ground, near Prince's Springs. Preachers coming by railroad will be met with conveyance at Shubuta, on Friday morning, September 12, 1879.

38 D. G. W. ELLIS, P. C.

THE camp meeting at Salem, East Pascagoula circuit, Mississippi Conference, will begin on Thursday evening, October 2. Preachers are invited. (37) JOHN A. ELLIS.

THE Georgetown camp meeting, Citronelle circuit, Mobile district, Alabama Conference, will begin on Friday before the second Sunday in October. All the ministers are invited. Conveyance will meet them at Chunchula, M. and O. railroad. Dr. Wadsworth, P. E., will have charge of the meeting.

Our third Quarterly Conference will be held during the meeting, and all its members are earnestly requested to attend.

37 C. H. KELLEY, P. C.

THE camp meeting on the Rapides circuit, Louisiana Conference, seven miles east of Pineville, La., will commence on Thursday night before the first Sunday in October. Ministers of the gospel are requested to come.

37 W. B. WHALLEY.

THE camp meeting at Lake Camp Ground, near Lake Station, V. and M. railroad, will begin on the twenty-sixth of September, 1879. Ministerial brethren are invited and expected to attend.

37 J. J. SMYLIE, P. C.

Appointments for Quarterly Meetings.

LOUISIANA CONFERENCE.

SHREVEPORT DIS.—FOURTH ROUND.

Caddo, at Liberty	Oct. 18, 19
Mount Lebanon, at Mount Lebanon	21
Shreveport	23
North Bossier, at Red River	25, 26
South Bossier, at Pleasant Valley	Nov. 1, 2
East Point, at East Point	4
Springville, at Asa Steed Chapel	6
Mansfield	8, 9
Pleasant Hill	11
Manny	13
Amicoco	15, 16
Cattle at Friendship	18
Natchitoches circuit	20
Natchitoches, at Natchitoches	22, 23
Logansport	29, 30

Pastors, recording stewards and Boards of Trustees will please have the reports required by the Discipline at the fourth Quarterly Conference.

37 ROBERT RANDLE, P. E.

MISSISSIPPI CONFERENCE.

BROOKHAVEN DIS.—FOURTH ROUND.

Oak Hill	Sept. 27, 28
Wesson	Oct. 4, 5
McComb City	11, 12
Zion	18, 19
Magnolia	25, 26
Bethesda, at Scotland	Nov. 1, 2
Roxie circuit	8, 9
Mount Pleasant	16, 17
Monticello	22, 23
Bahala	29, 30
Crystal Springs	Dec. 6, 7
Hazlehurst	13, 14

37 W. F. M. LINFIELD, P. E.

VICKSBURG DIST.—FOURTH ROUND.

Vicksburg	Oct. 4, 5
Rolling Fork	11, 12
Clover Hill	18, 19
Chrome	18, 19
Natchez	25, 26
Ellerslie, at Washington	Nov. 1, 2
Fayette	8, 9
Port Gibson	15, 16
Bayou Pierre, at Cedar Grove	22, 23
Carthage, at Pine	29, 30
Monterey circuit	Dec. 6, 7
Smallwood mission	6, 7
Warren, at Rockland	13, 14

The Boards of Trustees will please have full and accurate reports. Local preachers are required to present a written report to the fourth Quarterly Conference.

37 W. L. C. HINNUTT, P. E.

ALABAMA CONFERENCE.

PENSACOLA DIST.—FOURTH ROUND.

Walnut Hill station	Oct. 11, 12
Pensacola station	18, 19
Milton station	25, 26
Powell's circuit	Nov. 1, 2
Perdido mission	3
Stockton circuit	8, 9
Pollard circuit	11
Evergreen circuit	15, 16
Montgomery circuit	22, 23
Georgetown circuit	29, 30
Yellow River mission	Dec. 1
Seguiga street	6, 7
Montrose circuit	13, 14

The new church at Brewton, Pollard circuit, will be dedicated the first Sunday in October, and the one at Mount Pelier the Fifth Sunday in November.

(39) J. M. BOGAND, P. E.

GREENSBORO DIST.—FOURTH ROUND.

Cuba at York	Sept. 13, 14
Havana, at Camp Ground	20, 21
Livingston, at Livingston	27, 28
Greenboro	Oct. 4, 5
Demopolis	11, 12
Belmont, at Brewersville	25, 26
Forkland, at Forkland	Nov. 1, 2
Newbern, at Newbern	8, 9
Gainesville, at Ramsay	15, 16
Greensboro	22, 23
Gaston, at Bethlehem	29, 30
Butler, at Butler	Dec. 6, 7

Local preachers have your reports ready. Trustees let us know at this Quarterly Conference the condition of your church property, temporally and legally, etc. Stewards, please make an earnest effort to secure your preacher's salary, and report all clear at this last Quarterly Conference. Hope every official member will be present.

38 E. H. COX, P. E.

MARIANNA DIST.—FOURTH ROUND.

Hollow Valley circuit	Sept. 27, 28
Cairo circuit	Oct. 11, 12
Big Creek circuit	18, 19
Greenwood circuit	25, 26
Talbot mission	Nov. 1, 2
Freeport station	8, 9
Carrollton mission	15, 16
Geneva mission	22, 23
Marianna station	29, 30
Hebron circuit	Dec. 6, 7

38 ELISHA PHILIPS, P. E.

SELMA DIST.—FOURTH ROUND.

East Selma	Sept. 6, 7
Summerfield	20, 21
Selma	27, 28
Orrville	Oct. 4, 5
Rembert Hill	10, 11
Clifton	18, 19
Perryville	25, 26
Lower Peachtree	Nov. 1, 2
Chickasawhatchee	8, 9
Marion	15, 16
Brush Creek	22, 23
Spring Hill	29, 30
Eufaula mission	Dec. 6, 7
Columbus	13, 14

37 J. W. BUSH, P. E.

NORTH ALABAMA CONFERENCE.

BIRMINGHAM DIS.—FOURTH ROUND.

Blount Springs circuit, at Shiloh	Sept. 27, 28
Jonesboro circuit, at Walnut Grove	Oct. 4, 5
Cokers circuit, at Hyer's Chapel	11, 12
Asheville circuit, at Evergreen	18, 19
Oxford and Helena, at Helena	23
Montevallo station	25, 26
Montevallo circuit	28
Birmingham station	Nov. 1, 2
Marshalltown, Valley circuit, at Mt. Hebel	8, 9
Wyatt's circuit, at Bethel	11
James' Valley circuit, at Oak Grove	15, 16
Cahaba mission	18
Tuscaloosa circuit, at Cedarlog	22, 23

38 J. G. GURLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty	Sept. 13, 14
Black Hawk	20, 21
Tchula and Carrollton	27, 28
Kosciusko and Durant	Oct. 4, 5
Yazoo	11, 12
West Station	18, 19
Lexington	25, 26
Winona circuit	Nov. 1, 2
Lodi	8, 9
Hazlehurst	15, 16
Richland	22, 23
Pelahatchie	29, 30

37 E. A. JONES.

MUSICAL INSTRUMENTS.

P. WERLEIN,

135 Canal Street,

The Leading Southern

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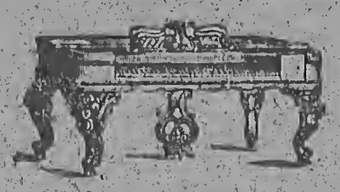

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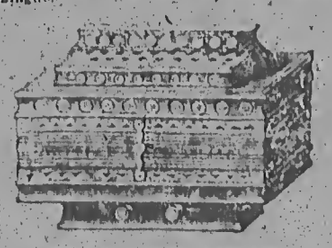

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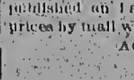

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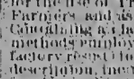

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From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21, 1879.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect, and is admired by all who have seen and heard it, for its fine tone, delicacy of touch and beauty of finish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are charmed with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN B. E. SHERMAN,
2351 I Street.

St. James, December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. Its rich sound and brilliancy of tone required to perform the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured in the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WIMMER
Professor of Music, St. Mary's Jefferson College, St. James, La., (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1879.

Messrs. LYNCH & GOMIEN:

Gentlemen—After giving your Piano a fair trial I am happy to congratulate you upon the excellent improvements you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly, CAMILA URSO.

Extract of Letter from W. H. Aldridge, Music Teacher.

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VOL. 25. NEW ORLEANS, THURSDAY, OCTOBER 2, 1879. NO. 40.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

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For the New Orleans Christian Advocate.

MOUNTAIN THOUGHTS.

BY EKOTA.

Yonder they stand, across the river's shining brim,
Those mountain lustres, we come so far to visit;
Height beyond heights rise to the blue distance dim,
Above the world, we pond'ring well of mystery.
Far into Time's weary throng on sounds of earth ever come,
To break the perfect quiet of their grand repose,
And human hearts, with reverential thoughts, crowd home,
No seek the mountain's rocky secrets to disclose.
Serenely pure, and clad in everlasting frost,
You hoary heights reach up and taste the fire of heaven,
Wearing the circling clouds, by golden beams embossed,
Like kingly robes, and crowned by all the stars of even.
Oh, lofty heights! Oh, white veiled city of snow,
Yet in the weary, burdened soul, bowed down by care,
To higher realms of thought, where purer forms dilate now,
And tired hearts your restful splendor may share.
No fail me with a longing to be free to soar,
And pass beyond your lofty domes of changeless hue,
Where we may rest, nor bend beneath our burden more,
But, like freed birds, sing of the cage from whence we flew!
There is a Land—of fairer heights and purer airs than those are seen,
Whose everlasting hills lift up their heads in calm,
Where from the soul's lone Pisgah-top we catch the sheen,
And faith looks over, piercing the long distance through,
There is a Land, and there when we its heights have reached,
Resting our weary souls, our songs, while peak to peak shall stand,
And, looking back, rejoice o'er all that once hath reached,
But brought us on our journey to the heavenly Land.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, Sept. 23.—The Methodist Conference in session at San Jose, Cal., voted to-day to say in a note to Bishop Haven, in Minnie and address. Later in the day Grant held a reception at the City Hall and after words received the veterans, Federal and Confederate.

WASHINGTON, Sept. 26.—Returns to the department of agriculture show a short cotton crop in the yield of which in New England, but the Middle and South Atlantic States show a decided improvement. The Atlantic slope generally enjoyed a favorable condition of growth.

The improved condition of Alabama and Mississippi was more than counteracted by the heavy decline in Texas, where slugs destroyed two-thirds average. Present indications point to an increase over 1878 in all the Southern States except Texas. The condition of sorghum is good.

MEMPHIS, Sept. 25.—A slight shock of an earthquake was felt here at 1.30 to-night. Its course was from northwest to southeast.

BOSTON, Sept. 26.—Dispatches from various places in this State and other parts of New England report heavy and destructive frosts this morning, with considerable damage to fruit and vegetation.

GREENVILLE, Miss., Sept. 26.—The fever at Concordia is exhausting itself for want of material; only one death in three days and no new cases. The health in that old Eden, an old waste man. All the sick doing well.

DEARWOOD, Sept. 26.—A fire this morning broke out in a bakery on Sherman street, spread rapidly and almost destroyed the business portion of the city. Three-fifths are left houseless and have destitute condition; the fire is still burning. The loss is estimated at from one and a half to two million dollars.

ST. LOUIS, Sept. 26.—A special from Dallas, Texas, to the Republican, says: News reached that place last night that a party of young men from Dallas and Fort Worth, while hunting in Pan-Handle country, in that State, were attacked by Indians September 11, and seven of their number killed after a fight of two days.

LITTLE ROCK, Sept. 27.—The local Board of Health yesterday passed an order establishing quarantine line ten miles from the city against everything coming from Memphis.

WASHINGTON, Sept. 27.—Dispatches from various points in Kansas represent that President Hayes' progress through that State is marked by a continued ovation.

Gen. Grant is still having honors heaped upon him in California. Denis Kearney again sent his card up to him to-day, but the General again refused to see him.

GREENVILLE, Sept. 29.—R. M. Wilson, sheriff of Bolivar county, was stricken with the fever at Concordia on Saturday, the 27th inst. No deaths since last report.

MEMPHIS, Sept. 29.—At a meeting of the Howard Association, held to-night, the secretary submitted a report showing that their daily expenses now aggregate about $600. The funds on hand will, it is estimated, last fifteen days, provided sickness does not continue to spread in the country adjacent to Memphis.

MEMPHIS, Sept. 29.—Nine new cases, four white, five colored, were reported to-day. Hugo London was the only white reported this afternoon. No additional deaths have occurred. Mrs. Caroline Glenn, Wash. Pless, John Merrens and James Rice were supplied with nurses to-day by the Howards. Their cases have not yet been reported to the Board of Health.

Donations to the Howards to-day aggregated $1192 50.

FOREIGN.

LONDON, Sept. 23.—The grape crop of France is short and of bad quality.

VIENNA, Sept. 23.—Andrassy met Bismarck at the railway station and accompanied him to his hotel. A crowd had begun assembling there some hours awaiting the arrival of the German Chancellor, who was received with cheers.

The Austrian press gives Bismarck a hearty welcome, not only as the great statesman, but as a warm friend of Austria. German newspapers hail the visit as a sure guarantee of European peace.

MADRID, Sept. 24.—Cortes will reopen on the 3d of November.

The government has received a memorial from Cuban slaveholders asking for a suspension of the slavery question. The memorial states that unless steps are speedily taken by the authorities planters must themselves set the slaves free to prevent their property being ruined. The Government replies, expressing the hope that plantation people will act in conformity with the Captain General and Cuban army in a spirit of patriotism.

MONTREAL, Sept. 25.—Two inches of snow fell at Mount Lords, Quebec, to-day.

LONDON, Sept. 25.—The New Paris correspondent learns that Bismarck has submitted a plan to the Emperor of Austria and Alfonso for a general disarmament.

Stanley started on the 30th from Sierra Leone for the Congo River.

The Board of Trade is suspended for six months the certificate of the steamer Byrsil, which recently sank ashore.

LONDON, Sept. 26.—Admiral Pasha had a battle with the general commanding the Abyssinians, which resulted in the withdrawal of the Abyssinian troops from the Egyptian frontier.

CAIRO, Sept. 26.—The Official Moniteur confirms the report of General Gordon Pasha's mission to the King of Abyssinia, and states that he was successful with the cession of part of the territory in dispute. His object is simply to declare the desire of Egypt to live in peace.

HAVANA, Sept. 24.—The Government is receiving testimony of the loyal adhesion of various municipalities and political parties from all parts of the island. The expressions from Puerto Principe are especially enthusiastic. Confidence is daily increasing, the pendency of the two questions of the independent party having greatly to this result. With the exception of the province of Santiago de Cuba, all is quiet.

LONDON, Sept. 26.—A dispatch, dated Cape Town, September 9, says: King Cetewayo left Port Dunford on the 4th, and his arrival here is hourly expected. Quarters have been prepared for him at the fort. All the remaining Usutus chiefs in Zululand have surrendered to the British authorities. Sir Garnet Wolsey arrived at Utrecht, Transvaal, on the 3d.

LONDON, Sept. 26.—A Brussels dispatch to the Pall Mall Gazette says: The Belgian bishops have issued the clergy to refuse absolution to the parents of all children frequenting the public schools, and to the lecturers, and to the pupils of the normal schools.

SIMLA, Sept. 28.—The Viceroy sent the following dispatch to London to-day: U. B. Baker received a letter from the Afghan commander-in-chief, yesterday, at Kuzi, asking whether he would receive him and the Ameer's heir-apparent, Yacoub. Gen. Baker replied in the affirmative. An hour later a message came from Ameer Yakoub Khan himself asking Gen. Baker to receive him.

Gen. Baker responded, saying that he would meet the Ameer's son and then came.

The Ameer, his son and brother-in-law and Gen. Donald Stuart, who was reported killed during the Cabul outbreak, with suite, forty-five persons, an escort of two hundred men, arrived at Kushi on the same day.

Cabul is in a state of anarchy, and the gates of the city are closed.

HAVANA, Sept. 29.—There were twenty-six deaths from yellow fever during last week. The heavy decrease is owing to rooms having been set on fire.

Troops have also been disinfected, the greater part of the mortality has been.

FIELD NOTES.

ALABAMA.

BROWN'S, ALA., Sept. 15.—We have just closed a protracted meeting at this place, in which there were quite a number of conversions, and six accessions to the church. A deep interest was manifested, and great seriousness pervaded the whole community.

JOS. A. BROWN.

SCOTTSVILLE, ALA., Sept. 16.—Bro. Green, of the Grove Hill circuit, and myself recently closed a meeting at Amity, on this work, resulting in fourteen accessions to the church, and the membership greatly revived. We are building a new church, which will soon be completed. Both corn and cotton crops are short; perhaps three-fourths of a corn and about one-half cotton crop. Health of the country is very good.

R. H. GAYLE.

JONES' VALLEY CIRCUIT, ALA., Sept. 17.—The Birmingham District School, in this circuit, under Prof. Henry, is prosperous. Rev. J. G. Gurley, P. E., has done a noble year's work. Have had some gracious revivals. James A. Bargin, a good man and steward, died recently. We shall miss him greatly. We are now closing up the third, and I suspect the last, year on this work. I shall leave it with regret. The next pastor will find it all right.

W. C. M'COY.

RAMER, ALA., Sept. 18.—Rocky Mount circuit, Union Springs district, Alabama Conference. This work lies in Montgomery, Pike and Crenshaw counties. The first thing done was to buy a parsonage, which has been done, and is being rapidly paid for. We are now in the midst of some gracious revivals. The camp meeting at Hill's Chapel was a grand success. We will begin a meeting at this place (Athens) to-morrow night. Crops very much cut off.

J. L. SKIPPER.

ENON, ALA., Sept. 19.—I am on Loachapoka circuit, Montgomery district. I have a large circuit. Received twenty-one members. It is supposed that rust and caterpillars will cut off half of the cotton crop on this circuit, but we hope to bring up all our assessments.

D. C. COOK, P. C.

VIENNA CIRCUIT, ALA., Sept. 19.—I closed my six protracted meeting last night with good results. In all there has been sixty-one conversions and forty-two have joined the church. I have baptized twenty-seven adults and six infants. Corn will be plenty in this county. Cotton is not so good.

JOHN H. TUCKER.

PUSHMATAHA, ALA., Sept. 20.—I have held four protracted meetings on Gaston circuit since July. These meetings were protracted from four to seven days. Had no ministerial help, except in one of them, in which I was assisted efficiently by Bro. W. H. Wild. They were regarded as successful meetings, as the acreage of the Lord's plantation was increased and brought up to a higher state of cultivation.

ALEX. HOOD.

MAYSVILLE, ALA., Sept. 23.—Have held two protracted meetings; one more in short, gracious revival. At one appointment, twenty-six conversions and twenty-one accessions; at the other, twelve conversions and seven accessions. More to join. Never before witnessed such displays of the gospel power, especially among the married, and advanced in life. This charge has been steadily improving all the year; have one house extended another, and purchased a fine organ for this place. Good prayer meetings, fine Sunday-schools. Have paid for missionary purposes subscribed.

JOHN H. SELSOR.

BIRMINGHAM DIST., ALA., Sept. 21.—Have just closed the third round of quarterly meetings. Have quite a revival influence in most of the charges. The preachers are actively engaged in their work, and with a large measure of success. Truly it has been a prosperous year with us. We have had all over the district good health, except in one fourth of this district—good seasons, and good crops, and everything we need, in order to a good living, is plentiful, except money; that is scarce. Most of the preachers will, we think, be paid in full.

J. O. GURLEY.

ATHENS, ALA., Sept. 21.—The corn crop within the limits of this pastoral charge is very good. The cotton crop is cut short by excessive rains in July and August, and afterward by the worms. Considerable sickness at present. The pastor has been quite sick, over a week. Mrs. Shores confined to bed most of the time.

J. W. SHORES.

ALPOMAS, ALA., Sept. 24.—I have just returned from a visit to Zion Church, Crawford circuit. We had a good meeting. After an address, on the importance of the Woman's Missionary Society, we had an addition of seventeen members. There were several conversions. Bro. Jere Williams is the preacher in charge, good man. They have erected a beautiful monument over their former pastor, Bro. Charles Hart, representing the sacred desk with an open Bible on it. The congregation gave me a beautiful Oxford Bible. Never had a more pleasant time. Home with Bro. William Rosebud.

W. H. RIVERS, Pastor.

FLORENCE, ALA., Sept. 21.—In the past six weeks we have had in the bounds of the Florence district about one hundred and twenty-five conversions and one hundred additions to our beloved church. Finances are low, but I think improving. One parsonage built this year, and another on the way; will be finished by the session of our Annual Conference at Talladega, November 26. Please meet us there; we want to see you.

H. A. TIMMONS, P. E.

LOACHAPOKA, ALA., Sept. 25.—While the brimful of Sougahatchie is saving the corn crops badly injured, first by drought and then by floods; it is short. Cotton has suffered from shedding and rust, and is shorter. It will soon be out and in market. Quarterage is a plant ill adapted to this soil. The entire field has produced only $25 50 in nine months. Our meetings are for the most part cold and fruitless. We have received but five into the church, and lost from various causes, about twenty. The tendency is toward Congregationalism.

P. H. DAVIS.

GEORGIANA, ALA., Sept. 25.—Our camp meeting at Asbury camp ground has just closed. There were over sixty conversions. Many of God's people were blessed, and strengthened in the faith. The health of the country is excellent. Crops are short. The farmers are rapidly gathering and carrying their cotton to market; the price is on the wane. The weather is mild and fine.

MORGAN SMILEY.

PUSHMATAHA, ALA., Sept. 26.—The meeting at Smith camp ground, Gaston circuit, closed on the third instant. This was one of the best meetings held at this place. There were twenty-seven conversions and fourteen additions to the church. The Choctaw camp meeting, Butler circuit, Rev. W. H. Wild, P. C., came off on the fifth instant. Between twenty-five and thirty professed religion, and eleven joined the church.

ALEX. HOOD.

GREENVILLE, ALA., Sept. 26.—The Asbury camp meeting has just closed. There were sixty-five conversions. The sacramental service on Monday night was one of the best I ever witnessed. The main body of the new arbor was ready for the meeting. It will be completed in time for the meeting next year. This camp ground is well located. We are having good meetings all over the Pensacola district.

J. M. HOLAND.

MISSISSIPPI.

DEKALB CIRCUIT, MISS., Sept. 18.—We have just closed a meeting in the town of Wahalak, a station on the Mobile and Ohio railroad. We organized a church, received twenty-seven members. The preacher-in-charge broke down, and had to quit in the midst of success. We have had up to date about one hundred conversions, seventy-five accessions.

A. G. NICHOLSON.

MARSHALL COUNTY, MISS., Sept. 18.—We are having warm days and cool nights. The corn crop is good. The cotton has been injured by the August drought and cold nights. The health of our section is very good, though we are within fifty miles of Memphis, where the yellow fever is raging. It has not spread, except twenty miles east on the M. and C. railroad. Our preachers are all in work on this district, and we are having many revivals and hundreds of conversions. Not much excitement here about politics. Peace and quiet reigns everywhere.

A. W. BONNOLL, P. C.

HAZLEHURST, MISS., Sept. 22.—We have received fifty-two into the church on the Bayou Pierre circuit, and baptized forty-five children up to date. Our meeting at Zion was the first. We held this meeting from the third Sunday in July to the fourth Sunday. The Spirit was present in saving power. Yesterday was the regular day. Dinner was on the ground in the afternoon to have a layman's service. The work goes on. Sunday-school, prayer meetings, and there is a union of work among brethren.

N. B. YOUNG.

VERONA, MISS., Sept. 23.—Crops good. Health of the country fine. Weather beautiful, but too cool for season. Quite a stir over political affairs. Good meetings in all the country churches; a deep interest in the young, but no general move. Tupelo and Verona are alive, strong and full of hope. Finances well up to date. Expect to meet every demand. Preachers are well, busy and full of faith and zeal. Cotton is pouring into market rapidly. We must have Mississippi for Gail.

H. G. PORTER.

BROOKHAVEN, MISS., Sept. 23.—Our new church in Wesson has just been painted a stone color without and a cream color within. The money to do the work, over $600, was raised by the ladies, who have been indefatigable in their labors. May the spirit and temple exceed in glory. At Brookhaven there were six applications for members by the last week.

W. C. LEWIS.

FRENCH CAMP, MISS., Sept. 23.—The Liberty camp meeting commenced September 12 and closed on the eighteenth. The Lord was with us in convicting and converting power. There were thirty-five conversions and forty-four accessions to the church. Congregations large and attentive. Revs. K. A. Jones, T. A. S. Adams, A. P. Sage, G. W. Buchanan, J. T. Newsom, D. C. Foust and J. G. Carlisle did some of their best preaching. A revival interest all around the work.

W. S. HAMILTON.

LOUISIANA.

NATCHITOCHES CIRCUIT, LA., Sept. 18.—The revival work is still progressing. Sixty-five persons received into the church to date. The Baptists also are having success. Awakening times in this country. Health is now tolerably good. Corn and cane are short. Cotton and potatoes better. The August storm did not do us much harm.

THOMPSON BOOKER.

INDIAN VILLAGE, LA., Sept. 19.—I have been holding a series of protracted meetings. In all of them a gracious influence has prevailed, and the church has been quickened into more vigorous life. Accessions have not been numerous, but of a stable character. Health good. Weather fine. Drain crop short. Cotton below an average. Finances low.

E. T. WISH.

KEACHIE, LA., Sept. 22.—Bethel camp meeting, on DeSoto circuit, 18 over. A glorious meeting. It was so many. Twenty-one accessions, and from thirty-five to forty conversions. Five or six gave us their hands, agreeing to hold family prayers, and some two or three young men agreed to pray in public when called on. Bethel is an old camp ground. Old members say they never had a better meeting. Our dedication comes off next Sabbath; sermon by James A. Parker.

GEO. W. GIVERMAN.

French Education Bill.

The French Education Bill is still a prominent subject of discussion. The Left party have, through their champions, shown to say, excited a feeling of sympathy even in England, by using the columns of the leading Reviews to affect the public mind. In this country many of the poorly informed journals, both secular and religious, have undertaken, on their own account, to deprecate the attack on the liberties of the Jesuits, because they are excluded from the further control of the youth of France.

It is quite likely that many of those who condemn the bill have never seen it. The text of it is as follows:

ART. I. The examinations and practical competitions which determine the conferring of degrees can only be gone through before the establishments of higher education belonging to the State.

ART. II. The pupils of public and private establishments for higher education are all subjected to the same rules of study, especially as regards the conditions of age, degree, matriculation, practical labors, attendance in the hospitals and laboratories, the compulsory delays between each examination, and the fees to be paid to the public treasury.

ART. III.—The pupils of private establishments for higher education matriculate in the State faculties at dates fixed by the rules.

Matriculation is gratis for the pupils of the State and for free pupils.

The Superior Council of Public Instruction will, after hearing the Minister of Finance, decide on the tariff of the new examination fees.

ART. IV.—Private establishments for higher education cannot assume the title of Faculty or University.

The professor that they can judge it to grant to their pupils cannot bear the designation of Bachelor's degree, Licentiate's degree, or Doctor's degree.

ART. V.—The titles of degree of Fellow, Doctor, Master of Arts, Bachelor of Arts, etc., can only be granted to persons who have obtained them after competition for regular examination before the faculties of the State.

ART. VI. The opening of courses of lectures is subject, without any other restriction, to the rules prescribed by Article 3 of the law of the twelfth of July, 1875.

ART. VII. No person belonging to an unauthorized religious community is allowed to govern a public or private educational establishment of whatsoever order, or to give instruction therein.

ART. VIII. No private establishment for education, no association formed for the purpose of instruction can be recognized as being of public utility, except in virtue of a law.

ART. IX. Every infringement of the prescriptions of Articles 1, 2 and 7 of the present law will be punished by a fine of ten to 1,000 francs, and repetition of the infringement by a fine of 1,000 to 5,000 francs.

As regards Article 7, the infringement will entail the shutting up of the establishment.

ART. X. All repeals the provisions of laws, decrees, ordinances, and rules contrary to the present law, and especially the last paragraph but one of Article 2, and Articles 11, 12, 13 and 22 of the law of the twelfth of July, 1875.

It will be seen that the Roman clergy, as a whole, are not exploited by the provisions of the bill. It is not even the Roman teachers who are at present. It simply excludes members of religious communities unauthorized by law. In the decrees existing in France, if I recollect, to-day. Their original establishment there was in a time of law. They have been repeatedly excluded by law, and they have expelled themselves since the revolution in defiance of law. After a thorough examination of their history, constitution and constitutions, governments declare that their influence is prejudicial to public morality and public safety. A similar conclusion was reached in most Roman States in Europe. The question is one of self-protection. It is designed in the interest of good morals and public safety. The large vote in favor of the bill shows how thoroughly it represents the public sentiment. Although the election of October, 1877, in which the present deputies were chosen, was powerfully influenced by the priestly party, under Marshal McMahon, 307 deputies chosen at that time voted for the bill, and only 150 voted against it. There can be little doubt, therefore, that the bill will stand unrepealed.

Another feature of the bill is the method of gradation and general control. Government assumes control of the whole system. Government requires submission of all schools to the government check. Government confers the degrees, and withdraws the family of conferring them from every one else. By limiting a value is given to literary degrees which they could not otherwise possess; and he present shifting uncertain meaning attached to them is removed. Under such a system they will come to express something definite, and both government and the community be benefited.

It is principally the higher education which is affected. It indicates great progress, and is no doubt the best system that has ever been adopted by France.—*Southwestern Presbyterian.*

Sunday-School Conferences.

I would respectfully call the attention of the members of the Annual Conferences, clerical and lay, and especially the Sunday-school secretaries, to the expediency of organizing in every Conference a *Sunday-School Conference*. The reasons for this suggestion may be stated as follows:

1. Superintendents and teachers who realize the magnitude and difficulty of their work feel the necessity for more thorough preparation. This feeling has given rise to conventions, institutes, normal classes, etc. These have done much good, but they cannot and do not fully meet the wants of our people. Our Sunday-school interests are as distinctively and as emphatically denominational as any other part of our work and we cannot, therefore, neglect to keep them under the special supervision of the church.

2. A Sunday-School Conference affords opportunity for the discussion of topics connected with methods of teaching, conducting schools, etc. These discussions in Conference take a specific and practical form, having direct reference to our own schools. They also furnish an opportunity for the Sunday-school workers within the bounds of a Conference to become acquainted with one another, and to interchange views. The Sunday-school secretaries of the Conferences find them a great assistance in their work, in organizing district Sunday-school Conferences, institutes, normal classes, and in promoting the general interests of the cause.

In order to facilitate the organization of such Conferences, where the brethren choose to inaugurate it, we have prepared an *outline plan for same*, which the book agent has published in a neat pamphlet of thirty-two pages, containing *twenty-six pieces of Sunday-school music*, and eight hymns without music. These pamphlets are furnished to the Annual Conferences free. To District Conferences, circuits or schools they will be furnished at forty cents a dozen, postage prepaid; and where ten dozen or more are ordered, the names of speakers will be printed in the programme without charge.

Now, brethren, I have ventured to submit the foregoing suggestions to your good judgment after consultation with many of our leading Sunday-school men. I know your deep interest in the work, and believe you will heartily cooperate with any plan which promises to increase the working efficiency of our Sunday-school methods.

I am your fellow laborer,

W. H. D. CUNNINGHAM,
Sunday-School Editor.

NASHVILLE, TENN., Sept. 25, 1879.

An Honor to Methodist Scholarship.

Methodism was born in a university. Her founders were early advocates of college degrees, and were scholars of large attainments. Though we have often been taunted with having an ignorant ministry, in no denomination has there been men of superior culture. Among the great scholars Dr. Adam Clark yet stands the peer of any. More popular and fresher expositions of Scripture have since been given, but none to rank him in Oriental scholarship and general illustrative attainments. An incident which confirms this remark has recently been published in the New York Advocate by the Rev. Marcus D. Hoeff. In an interesting letter, describing many visits in the old study of Dr. Clark, where much of his literary work was done, he says:

"By the way, I doubt if Methodists generally know how highly the British government was compelled to compliment his learning. Oxford and Cambridge had been asked in vain to name one who could fluently read the old Norman French of certain State papers, when the Parliamentary Committee was sent to a Methodist preacher. The success of his six months' work on these documents secured to him a privilege with *only* [illegible] or two *others*. To possession of a private key to the British Museum library, and the liberty of coming and going day or night."

This was the victory of persistent effort. When a boy Adam Clark was thought to be incorrigibly stupid. But the basis of his school-days upon his dullness fired his ambition, and made him a student of unwearied diligence. He received the degrees of M. A. and LL. D. from the University of Aberdeen. His literary reputation has filled the world, and millions have been the beneficiaries of his tireless toil and wonderful researches. As I had not seen the above incident in print before I thought it worth a wider circulation in our branch of the Methodist family.

C. H. G.

ADDENDA.—The letter referred to was copied by us some time ago and published on our third page last week.

Mississippi Conference Notice.

MR. EDITOR:—The list of the Committees of Examination for the next four years was omitted in the published minutes of the last session of the Mississippi Conference through mistake. Several brethren interested have asked me to have the omission noted in the Advocate. Will you, therefore, oblige all concerned by publishing the list sent herewith? By resolution of Conference the committees and other officials are required to be at the seat of the Conference on Monday before the opening.

C. G. ANDREWS,
See Mississippi Conference.

JACKSON, TENN., Sept. 24, 1879.

EXAMINING COMMITTEES OF THE MISSISSIPPI CONFERENCE.

For admission on trial, R. Jones, W. B. Lewis, J. W. McLaurin; first year's course, J. W. Atkinson, J. M. Weems, R. S. Woodward; second year, C. G. Andrews, C. H. Galloway, R. J. Jones; third year, T. W. Boyd, W. H. Lamp, P. S. West; fourth year, W. L. Saunders, E. D. Noteworthy, W. E. Ballard.

Here we are at Asbury again, and no less a privilege than before. Every thing on the table and seats as well. At the meeting of the British Association this month Dr. E. B. Tylor, in his opening address, gladdened a period of one hundred years in many of the sciences, and after comparisons in various fields, and their applications he held we were more before the breeze and iron age. Professor Huxley, after traversing other portions of the subject, said, he wished to be autobiographical to a necessary emblem. The question is the exact time to be attached to a flint remains in the Somme valley, where stone implements have been found, could not be settled satisfactorily. Few persons except men of science were aware that there had been enormous changes during the last 200 years in the earth of Europe. The river gravels of Ireland had been continually active, great floods of lava had been poured forth, and the coast had been remarkably changed. Similar causes might have produced enormous changes in the Valley of the Somme, and therefore any arguments based as to the time of the appearances in the valley were not to be trusted."

Enormous changes during the last 500 years. And what can Prof. Huxley's figures of ages then had it been so almost [illegible] years to be realized? Those scientific views remains of what is called the Stone Age have figured largely in the arguments for the human history of tens of thousands of years, and among the evidences of the Antediluvian men. The Christian men who have ventured to suggest that not quite so much was made of the alleged proofs have been sneered down by the scientists, and in some of our more solemn friends are scandalized and vigorous. Now a leader among these gentlemen tells us that the ages are unsettled on a basis on an extremely questionable authority.—*Christian Intelligencer.*

The Christian Advocate.

THURSDAY, OCTOBER 2, 1879.

THE ABIDING FRIEND.

"Lo, I am with you always."

Still year by year our friends depart
To distant worlds or distant lands,
Leaving us with an aching heart
Or hands that long to touch their hands;
For Time and Space hold all things fast,
And Death is with us to the last.

New love may blossom in our path,
Like many a daisy, blushing deep
For the hid treasure that it hath—
With eyes that fain would feign to sleep:
But new love still the old endears,
That grew for us in vanished years.

New friends about our way we meet,
New voices call our presence blest;
But never more down the dull street
Will come the face we love the best.
I do not weep—I only say,
Life's morning time has gone away.

Even while I say it, lo! there stands
One Friend beside me, who will stay.
He takes my hand in His strong hands,
Saying: "I will not go away."
And He has loved me all my life,
Through every joy and care and strife.

His face I have not looked on yet,
For I am mortal, He divine;
But still I know, nor can forget,
That He has given His life for mine.
All distant friends through Him are near,
All dearest ones through Him more dear.

—Sunday Magazine.

Keeping the Sabbath.

MR. EDITOR: With your permission, I will give a few of the many instances that have occurred in my own little history, to exemplify the fallacy that too often misleads even well-meaning people on the Sabbath.

Once a party of several nice families were arranging for a journey of four or five days' travel over land, and the following Monday morning was proposed as the day for starting; but I objected, that it would necessitate preparations on the Sabbath, and suggested Tuesday morning. But all the balance (being members of the church too) insisted that we must start on Monday, and contended that the necessary preparations would be allowable, under the circumstances. Now the premise assumed that we ought to start on Monday was false, and the inevitable conclusion that the necessary preparations would be excusable, was erroneous, as the sequel proved. For I, rather than appear Pharisaical or obstinate, yielded reluctantly, and desecrated the Sabbath by having my vehicles, harness, and everything put in readiness for Monday; but when the day arrived I was the only one that was ready, and we didn't get off until Tuesday. So the devil insidiously entrapped all of us—me in one snare, and the balance in another. And I verily believe that many a moral coward is routed from his integrity right where I capitulated. Instead of implicitly, unconditionally, determinedly, and uncompromisingly, following the dictates of conscience, he hesitates and wonders what others will think of him for doing this, or not doing that, and where he falters he falls.

I was once connected, in mercantile business, with a very clever gentleman, who is now a member of the Louisiana Conference, and on one occasion, our stock being exhausted of several articles, for which we were having frequent calls, an opportunity seemingly too favorable to be rejected, of procuring them, soon presented itself one bright Sunday morning. My partner (who, in justice to him, I must state here, was not then a member of the church) suggested that we order the goods by that vessel; but I objected on account of the day. But, falling back upon that venerable "ox in the ditch," which has been so often wrested from legitimate repose, and made to do hard service for the devil for more than a thousand years, he made out the order, and sent it off that morning by the schooner; and, no doubt, "that old man of sin" made him believe that "the circumstances justified the deed." But that night I was called up the coast to see the manager on a large plantation, who was very sick, and there I dropped my anchor alongside of the same schooner, which laid there all day Monday, and afforded me ample time to make out a more complete and satisfactory order.

Some two years ago I had some pea vines dragged, by means of a heavy harrow, into small heaps, which I had intended to leave out to cure until Monday, but Sunday morning, rain being imminent, my young man (a clever Creole Catholic) asked me if he must house them as they were hard by the barn. I frankly told him I was in a quandary. We both agreed that it would be a pity to loose the vines; and yet we both felt scruples about doing work on the Sabbath day. And so we were caught on the center. We hesitated until the rain began to fall, and then, deciding, hurried in all we could before the hay became too wet. But what was left out was not damaged as much as we had apprehended, while that which we garnered "turned to ashes," molded literally into dust.

During the drouth this summer our cistern became without water. On one Sunday the clouds were coming over to give us rain, but the gutters were not in proper order (just as is the case with our hearts too often, "when the times of refreshing come from the presence of the Lord,") and, although I doubted seriously the propriety of departing from the letter of the law of the Sabbath, I hitched up the same time-honored "ox," and adjusted the gutters, which required but very little work, it is true. But all the reward I got for my Sunday work was only a little dirty water, for only enough of rain fell to wash off the roof of the house that day, while amply enough fell during the week to have filled the cistern with pure water, and run it over, without the dirty stuff I had *carefully* worked for on the Sabbath. But I suppose dirty water is about as good commodity as the devil generally pays for the bad work he has done. If he should chance to pay in something apparently better, it always turns out, sooner or later, to be a cheat—the promised gain turns to loss, the pleasure to pain, the joy to grief. "The wages of sin is death."

I might relate many other instances to the same point, but we have enough to illustrate the claims of the Sabbath to strict observance. Whenever there is even the shadow of a doubt as to the propriety of departing from the letter of the law, the benefit of the doubt should always be given to the law: "Remember the Sabbath day, to keep it holy." But the simply "not doing any work on the seventh day" is not "keeping the Sabbath day holy." We should be as active, earnest and zealous in discharging the duties incumbent upon us on the Sabbath as we are diligent and energetic and persevering in our business during the week. The command is twofold: We are to "labor six days, and do all our work;" and we are to "rest on the seventh" from our daily labors, and "keep it holy." How many people violate one or the other, or both commandments! Some work, work every day, and some don't work at all. Idleness on the "seventh day," as well as during the "six days," is sinful, and the former will be attended with spiritual poverty, just as the latter will be, with pecuniary loss. And poverty in either case is miserable, in proportion to the idleness.

D. W. FOSTER.

"Our Little Folks."

The religious culture of children is a subject whose importance and magnitude do not yet seem to be measured by the conceptions of the Christian world.

The error of the disciples, who would have driven the lambs from the presence of the Good Shepherd, repeats itself in the conduct of many in the church to-day. They would have us believe that religion is not designed for our little folks, that it is a kind of "*toga virilis*" a sort of manly garment, not to be worn until they come to riper years; they would have us believe that very small children are old enough to be great sinners, but too young to be the disciples of Jesus; that they can disobey God, but cannot trust Him; that they have suffered the blight of a fallen nature, but have received none of the saving virtue of the blood of Christ.

The duty of attending to the religious culture of children assumes a weighty import, and gathers about it an intensity of interest, when we consider the spiritual state of infants, and the design of their religious training.

Infant children are already subject of the kingdom of heaven, and the design of all our culture in the family and in the Sunday-school should be to keep them ever in this kingdom. They have, it is true, fallen beneath the curse, but, coetaneously with their fall, they have been raised up by the arms of receiving mercy, and placed on the platform of redemption. Here, indeed, is a wonderful paradox! The fall of the infant under the curse, by the first Adam, and its recovery by the intervention of the second Adam, take place at one and the same time. In the order of thinking, it first suffers the effects of the fall, but in the order of time there is no difference; as soon as sin enters, working death, so soon, also, grace enters, working life. Hence every infant comes into being a fallen creature, and yet a creature saved by preventing grace. The virtue of atonement neutralizes the virus of inherent sin, removes its taint and its stain, and the infant, without believing, is justified and saved. It is not saved by "natural goodness," nor by any inherent purity, but by the grace of God applied through the redemptive scheme.

"All human beings dying in an infant state are regenerated by the grace of God, and saved in heaven." So teach our standards. But what of human beings living in an infant state? Without clearly defined opinion, or distinct utterance on a point so vital, we are left to beat about in the fog, or drift into endless controversy. May we not believe that all human beings living in an infant state are regenerated by the same grace that regenerates such as die in an infant state?

Accepting the above as a true statement of the moral condition of infants, we harmonize the doctrine of total depravity with the idea of infant regeneration.

The little child, as Dr. Guthrie suggests, is representative of the kingdom of heaven. For, says he, when Christ would present a pattern of the true disciple, He left Job and Abraham to the slumber of the tomb, left the angels to the ministry of heaven, but called a little, blushing boy from his mother's side, and, placing him in the midst of the assembly, taught that all must become as that little boy in order to enter into the kingdom of heaven. Such, then, is the spiritual state of infants; they are even now saved by virtue of the atonement. Christ has laid His hands upon them, and claims them as a part of His inheritance.

Now, shall we wait for them to wander away and become great sinners before trying to establish them as believers? Is it necessary that they should first tumble off the platform of redemption, so that they may be placed back more securely upon it; that they must fall into actual sin before they can believe and be converted? Nay, it is not necessary that they should fall away from Christ, and become great sinners, before they can believe on Him, be regenerate, and be born again. They are already within Christ's kingdom, and our prayerful, patient and tireless efforts should be so directed as to induce them to look with the first dawning light of intellect to the cross, and to believe on Christ.

The little child readily learns to believe in Christ, the Son of God, as its Saviour. Before, while in the infant state, it was saved without faith, but now, crossing the line of accountability, and looking to Jesus, it is saved by the exercise of an intelligent faith. We believe that where parents and teachers are faithful to their trust children become, in most instances, intelligent Christians at a very early age. Yes, we cherish the belief that there are thousands of child-believers, some of them not more than three or four years old, in godly households, in the Sunday-school, and under the influence of the church all over Christendom. O how many little hearts throb with love to God! How many lisping tongues are ready to speak His praise! What an army of followers has Jesus in these little ones! And yet they are ignored and unrecognized as believers by the church. Our little children, even though imperfect efforts, are led to the very feet of the Saviour. They trust in God. They are converted, and we perceive it not, because skeptical of such result. The fruit matures, ripens, and is lost, while it should have been gathered for the Master's use.

Let the church awake to the full import of her mission to the little children. Recognizing them as a part of God's heritage, let us labor to bring about their acceptance of Christ by the time they are capable of actual transgression, and thus keep them ever within the kingdom. And if they have already begun to stray from the Great Shepherd, let us go forth with loving hearts and gentle hands to win them back to His fold again.

T. C. WIER.

Bible Work.

MR. EDITOR: The Southwestern Bible Society is, and has been for some time, besides operations in other portions of her territory, engaged in canvassing the parishes in lower Louisiana, contiguous to New Orleans. Miss J. P. Moore, assisted by helpers, reports having visited all the families in St. Bernard, St. Charles, Jefferson, Ascension, Assumption, a portion of St. James, St. John the Baptist, Terrebonne and Iberville, and all of Orleans outside of the city. There are 2,503 white families, 1,553, or 62 per cent. of which she found totally destitute of any portion of Scripture; 14,164 colored families, 9,040, or over 66 per cent. of which were destitute. She has supplied 265 white, 3,084 colored families, and 175 individuals.

There has been distributed in this canvass $929 11 worth of Bibles and Testaments, $180 35 of which has been donated to the poor, $724 54 has been paid for colporting and expenses, leaving only $180 20 returned to Depository, and sent on to the Parent Society, which has furnished the books for this work.

Our object in publishing these facts and figures is to direct the attention of the members of the Society, the churches, and the benevolently disposed, to our work. The above are specimens of the destitution in portions of our territory, and of the work we are performing. We need money to carry on these operations. The Parent Society generously proposes to furnish us materials, on condition we would show a disposition to help ourselves by doing what we can. Are we doing this? Nearly all the churches have pledged, by resolutions in their Conferences, presbyteries, etc., to present the claims of the Society, and take collections. And I am satisfied there are numerous persons whose attention only needs to be called to this subject, and an opportunity afforded to contribute. Only consider the above facts, showing that more than half of the families living in our nearest neighboring parishes are totally destitute of the word of life. Is there a church in this city that will fail to help us? I suppose none fail to take missionary collections to send to heathens in other lands, but here are the heathens at our doors. Shall they perish?

J. A. IVY,
Agent S. W. Bible Society,
163 Camp Street.

SEPTEMBER 19, 1879.

From the Work.

DEER CREEK, MISSISSIPPI.

MR. EDITOR: Deer Creek runs almost parallel with the Sunflower river, and, at the point from which I write, the distance between the two is less than four miles. The Sunflower is navigable as high as our landing (Holland's) at all seasons, and during the winter and spring the creek is usually in good boating condition for the smaller craft. Besides these water facilities, we have five mails per week by land—two via Greenville, two via Vicksburg, and one by way of Mayersville. So you see that, though we have no railroads, we are not altogether "out of the world." It is not to be denied, however, that a railroad would add somewhat to our present conveniences, and greatly facilitate the further development of the marvelous resources of Sharkey and adjoining counties. We hope to have one soon, but leave this matter to capitalists, while we return to tell you of some of the attractions of that part of Deer Creek included within the bounds of Rolling Fork circuit.

The stream itself is a "thing of beauty"—waters clear, banks sloping and covered in many places, almost to the water's edge, with a thick green carpet of Bermuda grass; while the cottonwood, the pecan, the willow and the box-elder lend additional beauty and attractiveness in their rich foliage and grateful shade. The "many tribes" are well represented in numbers and size, and, notwithstanding a vast amount of angling and trapping, still afford wholesome food and sport to those who have the leisure and disposition to indulge. Game, I am told, abounds just to the rear of plantations, and we are frequently blessed with incontestable evidences of the fact that an excellent cattle range is somewhere not far away.

The public roads lie along the creek banks, and are, possibly, as fine during the greater part of the year as any in the world. The two villages, McKinneyville and Rolling Fork, constitute my work. Between these two points, six miles apart, scarce a root or other rough place disturbs the "even tenor" of the itinerant's way.

The land at present available is perhaps not more than a mile in depth on either side of the creek; but this is in a high state of cultivation, and wonderfully productive—sixty bushels of corn, or two bales of cotton—without the use of fertilizers, being no unfrequent yield of a good season.

The buildings are mainly along the front, and form, with very little interruption, a continuous village for many miles, the whole scene, here and there, dotted with an Indian mound, or the inevitable steam cotton gin.

Among the people we find intelligence, refinement and abounding hospitality, as also a special regard for the comfort of their pastor and family. Planters who do not themselves reside here seem to have been peculiarly fortunate in procuring the services of some of the very best men as superintendents of their estates—men who feel and manifest a lively interest in the political, social and religious welfare of the people with whom they have cast their lots.

The health record for this year has been remarkably good, and, I have no doubt, will compare favorably with that of any other section. Now and then a chill, but very little other sickness—scarcely any fatal.

The church is prospering, in a measure, but not to that degree we would like and do hope to see it. The membership has been increased, during the present year, about one hundred per cent., but, alas! alas! there is a woeful dearth of spirituality! Oh, for a Pentecostal season, e'er the close of this Conference year!

I would fain speak, in conclusion, of the special kindnesses received by the pastor and family at the hands of some who have not yet attached themselves to any branch of the church. We came to them strangers, we found them *friends* "in deed and in truth," and shall ever keep them in most grateful remembrance. They are very near to our hearts. May the Lord abundantly reward these, both here and hereafter!

T. C. BRADFORD.

SEPTEMBER 16 1879.

GEORGIANA, ALABAMA.

MR EDITOR: After seven weeks' labor I have had a few days rest. We closed our round of protracted meetings at Georgiana, commencing there on Saturday before the fifth Sunday. With Bro. Boland to assist me, and the church having been moved up to a working point by the meeting, we had to close a month before. Bro. Boland left on Wednesday, after preaching nine sermons, which made twenty-five on this work this year. Bro. Motley came on Thursday, and did some good fighting, and then Bro. Holcombe came in on Sunday, and we closed the battle on Sunday night with a grand victory—thirty-three accessions, about as many conversions, and the church most gloriously blessed. On Sunday we baptized the child of a Mormon, and a missionary Baptist.

The Lord has blessed us at every church on the work. About one hundred have been added to the church during the year. Prayer meetings and class meetings have been revived, and we hope to keep up the revival during the year, and be so filled with the Holy Ghost that we will not have to preach a week at every appointment next year to get the church to work.

We are going to try to put the ADVOCATE in every Methodist family when they sell cotton; but here are the worms and rust, and fall in the price, all of which the preacher and papers have to *take*.

Yours truly,

W. H. MORRIS.

SEPTEMBER 20, 1879.

MINDEN CIRCUIT, LOUISIANA CHURCH DEDICATION.

MR. EDITOR: On the first Sabbath in September we dedicated a very neatly finished, sub-tantial church house, at Pine Grove, Minden circuit, Louisiana Conference. Though crops are short in that neighborhood, and times hard, yet it was all paid for. The pastor (Bro. Bradley), and the friends of religion in that community deserve much credit for the energy, zeal and sacrifice put forth in order to the completion of the work. They had an old church house on the same lot of ground that they might have continued to worship in, but they now have a respectable one, an ornament to the neighborhood.

J. M. STONE.

SEPTEMBER 15 1879.

MARION, MISSISSIPPI.

MR. EDITOR: Old Marion circuit still lives. The spiritual state of the church has improved on the work, and we are now in a healthful condition. We have held a series of protracted meetings at all the churches around the work, and trust much good has been accomplished, though we have not had as many accessions as in some other fields reported from; yet a goodly number have professed faith in Christ, and have been added to the church. The power of the Holy Spirit seems to have been directed mainly to the church, and evidences of a deeper work of grace have been manifest. The membership has been greatly blessed, and God's Spirit has been poured out upon the people. Christians have rejoiced, vows have been paid, and covenants renewed, while much interest has been shown by the large and attentive congregations.

W. H. MORRIS.

SEPTEMBER 23, 1879.

Obituaries.

CHARLES DANA, the subject of this notice, was born in the State of Louisiana, March 6, 1811; was married to Nancy M. Martin, November 6, 1834, and died near Vicksburg, Miss., September 6, 1879, being sixty-eight years and six months old.

Mr. Dana was brought up by strict Presbyterians, but had never formally united with any Christian organization. His family being divided, some of his children being Methodist and some Baptist, and his wife a member of the Presbyterian church, and his predilections being in favor of that church, and no organization near him, he could not get the consent of his mind to join with a part of his family only, yet for the last few years he was evidently changed much. I was in time with him and in the last interview I had with him on the subject of religion, which was but a few days previous to his death, he readily and cheerfully united all the evidences of Christianity to his personal experience. A more honorable and conscientious man, in all his dealings with his fellow man, I never knew.

To the petition of the widow, and cry of the orphan, he always responded with a feeling heart and a liberal hand, and, though not a member of any church, he was ever ready to contribute his means to the support of Christianity, and to see that his children contributed their pro rata to the church of their choice. Faithfully did he serve his family and his generation, and went down to the grave lamented by all who knew him. "But we sorrow not as those who have no hope."

F. M. WILLIAMS.

SISTER M. E. DOUGLAS, daughter of Rev. A. M. L. and Catherine Douglas, was born December 18, 1861; joined the Methodist Episcopal Church, South, in 1876, and professed religion in 1874. She was an obedient child, never known willfully to disobey her parents. Her mother preceded her to the good world. She has left a father and many friends to mourn her loss. She was not permitted to make any dying statement, as she was in a stupor for some time before she died. She died with congestion, in Pike county, Ala., September 1, 1879.

W. B. ADAMS.

SISTER LAURA BISHOP was born June 21, 1859, was a beautiful bride last November, and died July 11, 1879 about eight months after her happy marriage to Charlie Bishop. I was her pastor for four years, during which time to be at Sunday school and church was seldom if ever vacant. I never knew her to utter an unkind word. She had a kind heart for every one, loved the companionship of her young friends, but was never found at the social dance. She was the especial favorite of many dear friends, the sunshine to her brothers, sisters and widowed mother, and was the idol of her young husband. She exhibited in her life a salvation from the moral death, bondage and love of sin to the spiritual resurrection, service and love of righteousness. Her last breath and speech were triumphant praises to God in beautiful Sabbath-school songs.

D. C. CHICK.

MRS MARTHA E. HUGHES, daughter of M. E. and Florida Russell, was born in Charleston district, S. C., February 6, 1811, and died at State Line, Miss., August 8, 1879.

She was a member of the Methodist Church, and, though during the last years of her life she was debarred by affliction from attending church, yet she constantly expressed herself as enjoying peace with God. Her lot seemed a hard and bitter one. In the midst of poverty and toil she slowly wasted away with consumption. Yet she fulfilled with patient resignation the responsible duties of wife and mother, while her heart was burdened with a weight of sorrow that seemed enough to break it. Double and three-fold were her trials and hardships were working out for her "a far more exceeding and eternal weight of glory." Her last words expressed entire resignation to the will of God and a hope that took hold upon that within the veil. "May the Holy Spirit lead those she leaves behind to serve the God she trusted, that they may meet her in peace."

J. O. A.

JOHN S. TRUETTE was born February 13, 1858, and died February 26, 1879. A week before his untimely death he was ruddy, large, symmetrical, and surpassing in personal attributes. His force of character led him, when a boundless youth, to seek a life more suited to his enterprising and ambitious spirit, on the western frontier of Texas. Far away from home, friends and kindred, and seldom if ever, if he was thrown upon his own resources, but was master of the situation, having made a handsome living and a host of friends. Three years before his death he was a wild, wicked young man. His faithful mother, however, never ceased to offer fervent daily prayers for the salvation of her son. Like the Syrophenician mother, she prevailed with God. Her son was converted, his spiritual eyes were opened, and the "prairies never looked half so lovely." May his weeping mother, sorrowing brothers and heart-broken sister all meet him in heaven.

D. C. CHICK.

MRS. LORINE JOHNSON was born in Georgia in the year 1810. Her maiden name was Hightbothan. In 1830 she was married to John Johnson. Of 1851 she professed religion and joined the Methodist Episcopal Church.

Mrs. Johnson was one of our best women. She was true under every and all circumstances of life. I knew her when she was rich, also after the war, when she was comparatively poor; but she never changed. No one of my knowledge has left a better record.

In Yazoo City, February 1, 1879 she celebrated her last, and entered on her reward. Mrs. Lou Gibbs was the only living child of Mrs. Johnson. She, too, was a noble Christian lady. Her death occurred at her home near Yazoo City, July 26, 1879. I was with her, as we called her when she was converted. I shall never forget how happy she seemed when she told me she was married to Hon. W. D. Gibbs, who now survives her.

F. M. FEATHERSTON.

AMANDA H. COOPER died, near Oak Grove, Choctaw county, Ala., July 16, 1879, in the twenty-seventh year of her age. Sister Cooper joined the church at the age of sixteen. When she found that her salvation was near, she called the writer to pray for her. "Kneel by my bed," said she, "and pray now." We knelt and prayed. She also prayed, and was soon leading in prayer in an audible voice, to which the writer could only respond in Amen. She prayed for the witness of the Holy Spirit, the comforts of sanctifying grace. She received all this in a few moments, and she was joy and perfect resignation.

She then, with the most perfect composure, called her husband and exhorted him to meet her in heaven as a Christian ought, and referred particularly to family worship, which they had for some time neglected. Quite a long time, and she, though slightly hoarse and labor-bound, and with composure comforting him and giving directions in the most sensible affairs.

Her father, her sisters, her friends, each in turn, she addressed in the most earnest and affectionate manner that I have ever heard, exhorting to consistency and faith, and preparation now for eternity.

She called her little boy and begged him to be a good child in order that they might one day meet again. Her infant, she said, would soon follow her. "It may live four weeks; do the best you can with it," she said. The babe lived twenty-seven days and died. She lingered three days after this in perfect consciousness, and fell asleep in Jesus.

H. S. GUNN.

MARGGA ELLEN, daughter of S. H. and Elizabeth Bell, died, near Andrews' Chapel, Clarke county, Miss., November 21, 1878 aged nineteen years one month and twenty days.

Sister Ellen was converted and joined the church in the fall of 1874, at the age of fifteen years, and lived an exemplary Christian life till her death. She often praised her God aloud in love and prayer-meetings, and did not fear to own her Lord before men.

She was ill and ill health for nearly twelve months previous to her death, and was cured in spite to death as a source of relief from bodily suffering, which she bore with great patience for one of her years.

At the camp-meeting at Union camp ground in 1877, the Rev. James Shanks requested all those that would promise to meet him in Heaven to give him their hands. Ellen was the first. She frequently spoke of dying in time of her sickness, told her father that she was going home to rest, also to tell her brother in Texas to prepare, and preacher for heaven, with many more words of exhortation to parents and friends. She said, "I am coming me." Thus she passed from earth to heaven.

H. S. GUNN.

WILLIAM MALCOMB, son of Brother Louis and Sister Sarah McKenzie, died, near Kirk's Gin, Choctaw county, Ala., aged fourteen years and fourteen days.

Malcomb was an exemplary little boy. He had felt the necessity of seeking his soul's salvation. He loved his Saviour precious as he said in his own language he found Jesus at the seed-house where he was sent to go to feed the cows. And how he was going home in heaven, and requested brothers and sisters to meet him in heaven, with a parting word by to ma and pa.

H. S. GUNN.

The Christian Advocate.

THURSDAY, OCTOBER 2, 1879.

"NOT THE SAME OFFICE."

BY EVA TRAVERS.

I could not do the work the reapers did,
Or bind the golden sheaves that thickly fell;
But I could follow by the Master's side,
And watch the marred face I loved so well,
Right in my path lay many a ripened ear,
Which I would stoop and gather joyfully;
I did not know the Master placed them there—
"Handfuls of purpose" that He left for me.

I could not cast the heavy fisher-net,
I had not strength or wisdom for the task;
So on the sun-lit sands, with spray-drops wet,
I sat, and earnest prayers rose thick and fast,
I pleaded for the Master's blessing where
My brethren toiled upon the wide, world sea,
Or ever that I knew, His smile so fair
Came, shedding all its radiancy on me.

I could not join the glorious soldier band,
I never heard the ringing battle-cry;
The work allotted by the Master's hand
Kept me at home, while others went to die.
And yet, when victory crowned the struggle long,
And spoils were homeward brought, both rich and rare,
He let me help to chant the triumph song,
And bade me in the gold and jewels share.

Oh, Master dear! the tiniest work for Thee
Finds recompense beyond our highest thought;
And feeble hands, that worked not troublingly,
The richest colors in the fabric wrought.
We are content to take what Thou shalt give,
To work or suffer as Thy choice shall be;
Forsaking what Thy wisdom bids us leave,
And in the thought that we are pleasing Thee!

—Boston Christian.

The Shakers.

BY DR. THEODORE D. WOOLSEY.

From these abortive attempts to establish communities in the territory of the United States, we turn to others which are more successful. The oldest, the Shakers, were at their origin a society of enthusiasts in humble life, who separated from the Quakers about the middle of the eighteenth century. Ann Lee, one of the members, on account of spiritual manifestations, believed to have been made to her, became an oracle in the body; and in 1773 she declared that a revelation from Heaven instructed her to go to America. The next year she crossed the sea, with eight others, and settled in the woods of Watervliet, near Albany. She preached, and was believed to have performed remarkable cures. From her were derived the rule of celibacy, and for persons seeking admission into the infant society, the obligation to make an oral confession of sin in the presence of an older member of the community. She died in 1784, as the acknowledged head of the church, and had afterward nearly equal honors paid to her with the Saviour. Under the second successor of Ann Lee almost all the societies in New York and New England were founded; and under the third, a woman named Lucy Wright, whose leadership lasted nearly thirty years, those in Ohio and Kentucky. The latter grew up during the remarkable revivals in Kentucky at the beginning of the century, which were attended with involuntary convulsions of the body. After 1830 the Shakers founded no new society.

Dr. Nordhoff gives the leading doctrines of the Shakers, which are to some of them singular enough. They hold that God is a dual person, male and female; that Adam, created in His image, was dual also; that the same is true of all angels and spirits; and that Christ is one of the highest of spirits, who appeared first in the person of Jesus and, afterward in that of Ann Lee. There are four heavens and four hells. Noah went to the first heaven, and the wicked of his time to the first hell. The second heaven was called Paradise, and contained the pious Jews until the appearance of Christ. The third, that into which the Apostle Paul was caught, included all that lived until the time of Ann Lee. The fourth is now being filled up, and "is to supersede all the others."

They hold that the day of judgment, or beginning of Christ's kingdom on earth, began with the establishment of their church, and will go on until it is brought to its completion! The Pentecostal Church, they think, was the standard and true church, from which the Christians fell away; but their community has returned to the true doctrine and practice. Its main principles were common property, celibacy, non-resistance, a separate government (from that of the State) and power over diseases. All these they embody in their system but the last, which they also hope of receiving. They discard the doctrine of the Trinity, the resurrection of the body and the Atonement. They worship neither Christ nor Ann Lee, but pay both love and reverence.

They have a belief that a sinless life is within human reach, and that to this "all their members ought to attain."

In regard to marriage and property, they do not take the position that these are crimes, but only marks of a lower order of society. The world will have a chance to become pure in a future state, as well as here.

They believe in spiritual communication and possession. They themselves have conversed with spirits—even with those that lived before the flood. They claim that inspired gifts have been granted to their churches. In the earlier times of the sect they professed to have the gift of tongues.

The travels of President Dwight make mention of this gift of tongues in a letter of the author written as early as 1799. (Vol. III, p. 161.) I give his words: "The company at whose worship I was present declared that they could speak with tongues; and that both the words and the tune were inspired. I observed to them that the sounds which they made, and which they called language, could not be words, because they were not articulated. One of the women replied: 'How dost thee know but that we speak the Hotmatot language? The language of the Hotmatots is said to be made up of such sort of words.'"

Dr. Dwight in the same place gives statements from the work of one Thomas Brown, once a Quaker, and for a time a member of the Society of Shakers, but afterward dismissed from their body. This book, published in 1798, gives very disparaging accounts of the morality of Ann Lee and her brother, William Lee, and says of the society that they esteem it lawful to lie, to defraud, and quote Scripture falsely, for the good of the church—lawful for the elders, at least, if not for the brethren. Another charge is that they retain the property and refuse to pay for the labor of such as leave them, alleging for it the reason that they will only spend it on their lusts. But these and similar charges against their character eighty years ago must be received with many grains of allowance, if not entirely disbelieved, both because they come from a man who was expelled from the community after living seven years in it, and because in later times no such charges, so far as we know, have been renewed on good evidence.

Dr. Dwight himself seeks to do them justice. Probably, says he, "there never was a stiller enthusiasm than this; yet, by a singular combination of circumstances, it has become to society the most harmless, and, in some respects, the most useless, perhaps, of all the mental extravagances of this nature recorded in history. The doctrines are so gross that they never can spread far, while the industry, manual skill, fair dealing and orderly behavior of the brotherhood render them useful members of society."

The Shakers (leaving out of sight for the present the children from abroad, who are brought up) consist of two orders: novices, or such as are not full members of the community, and full members. The latter are not easily accessible in their houses to strangers. All communication with travelers and others, whose curiosity draws them to the Shaker settlements, takes place at the houses where the novices are lodged. When a person wishes to join the body, his first duty is to make a full confession to an elder of the same sex with the person in question. It would seem that this confession is renewed afterward, from time to time, for one of the elders, cited by Dr. Nordhoff, says that it "often takes years for individuals to complete this work of thorough confession and repentance;" to which he adds that upon this, more than upon aught else, depends their success as permanent and happy members." The effect of such a confession, made to God in the presence "of one of His true witnesses," can bring, they justly think, upon the person making the confession, "a more awful sense of his accountability, both to God and to man, than all his confessions in darkness had ever done."

The candidate for membership brings his property with him, which is held in trust by the community. The use of it goes to the body, and he is maintained, without wages of labor or receipt of interest. When he enters the body he gives up all claim upon his property forever. If this be so, the complaint of Brown, which has been mentioned, is entirely without foundation.

The community of goods is connected with a common life of great plainness and of obligation to work under the authorized foreman. The habits of all the Shaker bodies are exceedingly neat and frugal. This, with their industry, directed by experience to profitable objects, has made them thriving and even wealthy.

Their worship on Sunday consists of singing a hymn, addresses by a male and a female elder, with a kind of shuffling dance, in which all participate. Sometimes silent prayer is called for by an elder. Sometimes the prayers of the assembly are asked for by some person in distress of mind. Sometimes a person sets up a whirl or circular dance, which continues for a considerable time. Their meetings in their public or family hall are partly religious and partly social.

For many particulars of their social life, for their intercourse with spirits, for their family police, and the care taken to prevent anything which would cause scandal, we must refer to Dr. Nordhoff's volume, one-quarter of which is devoted to this form of communistic life. Springing out of the Society of Friends, they have inherited some of the mystical and spiritual elements of the latter, together with their tendency to quietism and to rationalism. Their community of goods is apparently derived from that of the Pentecostal Church; their speaking with tongues is but a repetition of that recorded in the Book of Acts and the First Epistle to the Corinthians—or rather, a copy of an original about which they know little; their confession is suggested by the confession recommended in the Epistle of James; their dances, perhaps, point back to David and Miriam. In some things they bear a resemblance to the Essenes and the Therapeutæ—as in filling up their numbers by means of adopted children they are like the former; in their duties like the latter; in their being a celibatary union like both; and in the living of the sexes together again like the latter. We may add that, like the Therapeutæ, they lead such a life free from ascertained scandal. In shrewdness, economy and prudent management they are surpassed by communities on no other basis.—Independent.

When Oxford University conferred on Longfellow the degree of D. C. L., an undergraduate called out for "three cheers for the red man of the West." Which goes along with a story which the late Thos. Corwin, a member of President Fillmore's Cabinet, used to tell of himself. At an English reception given in his honor, an elegant lady kindly inquired of the rather dark-complexioned American: "Is your tribe at peace with the whites?"

"Good morning; Mr. Brown, you're first at last; you used to be behind before, but I notice you have been getting early of late."

Religious Intelligence.

—The missionaries in Turkey are gaining more and more of the confidence of the people. A new and striking illustration of this is found in the fact that the newly-appointed governor of Zeitoon, for whose people the missionaries have done so great a service, called on a missionary in Marash, on his way to his post, for a letter of recommendation to his people of Zeitoun. The missionary gave the letter, which was sent in advance; and when the governor arrived he was met by a deputation and escorted to his home. The missionary has been surprised by a visit of fourteen Armenians, of Zeitoon, who, grateful for his services in behalf of their town, desired him to preach to them. A congregation gathered to hear the gospel, and they told the missionary the whole town was ready to accept it. The Eastern Turkey Mission has a cheering report to make. New openings have occurred in the Jebul Tour and Mosul regions of the Mardin field, and mission schools, seminaries, and the Armenian College are all doing well. In the Western Turkey Mission the church at Marsovan has found a native pastor, and has added 30 persons to its membership since the beginning of the present year. A missionary society has been formed, whereof 40 persons are members and are pledged to pay $1 50 a year for preaching the gospel to neighboring places. The Armenians and Greeks in Sivas, it is stated, are becoming less and less attached to their religions and are inclining more toward Protestantism.

"It is now quite fashionable with them (the Armenians) to carry their Testaments in our version, wherever they go. We heard of a man recently, making no pretensions to be a Protestant, still reading the whole Bible through by course, looking up all the references. The Greeks of Sivas also; numbering some seventy houses, have this year had a Bible class on the Sabbath, independent of their priest; and one of their number recently told us that there are not twenty families left who still retain faith in the old church. They are not ready, however, to come out and be separate. But frequently we or our Protestant brethren, while walking the busiest streets in market, are beckoned to stop and explain some passage of scripture to some Greek or Armenian who is trying to reform his corrupt church by remaining inside of it."

"The congregation is twice as large as it was a year ago. Last winter a colporteur passing through Euderes left a tract with a young man. When the colporteur returned, some weeks later, he found the young man had read the tract, borrowed and read the New Testament, became a believer, and collected a congregation of 30 persons, to whom he was preaching with zeal and acceptance.—Independent.

—It is just ten years since the Protestant College or University was established at Beyrout, Syria. Quickly through the liberality of American gentlemen, friends of science and the Bible, a splendid site on a promontory jutting out into the Mediterranean was secured, buildings erected and professorships endowed. What has been accomplished during this decade may be learned from a letter written by one of the professors, which will be found on another page. Robert College at Constantinople, the Syrian College at Beyrout, the Central Turkey College at Aintab, and the Armenian College at Harpoot, all American in their origin, and all in successful operation, are accomplishing a great work in behalf of Turkey. Two of these institutions are independent of missionary aid or control, but are working harmoniously with the Boards toward the same great end—the advancement of the kingdom of Christ in the Eastern World.—New York Observer.

—The Rev. B. Danks, Mr. George Brown's co-missionary, writes of the Wesleyan Mission in New Britain, that the natives are quiet, and most of the teachers have gone to their several appointments; also: "We have great influence over the native mind already." Since I have been here, I have endeavored to impress upon the people the importance of keeping the Sabbath-day holy, and I may safely say that there is less work done now on Sunday than when I first came. If they are doing any kind of work on Sunday, and they see me in the distance, they will at once try to hide it. This in itself speaks much for the influence which we are gaining over them. They are not afraid to trust us, for they come about our new house without arms of any description, whereas when we came here every man carried his spear, or club, or tomahawk. They believe our word, and treat us with civility."

—Before the French Chambers adjourned the Radicals introduced a bill to abolish the Concordat after January 1, 1881, from which date no religion is to be "subventioned" by the State. The ground taken is that the Roman Catholic religion has altogether lost the general—the judicially universal and obligatory character which it had for many years, that the French Republic is not the heir of the Eighteenth Brumaire, and not bound by the engagements of Bonaparte; and that while the State gives Catholicism an official stamp, the bishops and clergy are not only disrespectful to it, but actually rebel against its authority. The Chamber of Deputies also made some important changes in the budget. The stipend of each bishop was reduced $1,000, and $20 a year was added to that of each of two thousand aged priests who only receive $180. The item of Cathedral choirs was reduced by $10 000. This change is in the interest of Protestantism.

—At Berne, Switzerland, August 10 a very interesting and significant service was held in the Old Catholic Cathedral. Circumstances had brought together the three leaders of the Catholic Reform movement in Germany, France and Switzerland—Bishop Reinkens, Pere Hyacinthe and Bishop Herzog—and the English Bishop of Edinburgh happened also to be in Berne. At nine o'clock in the morning a union service was held, in which all these clergymen took part. The cathedral was crowded with a mixed congregation of Protestants and Catholics, with a few Greeks to represent the Eastern Church. The service commenced with the familiar hymn, "The Church's one foundation is Jesus Christ the Lord." Pere Hyacinthe preached an eloquent sermon on the "Unity of the Church," the three Bishops sitting within the rails of the sanctuary in the order of their seniority.

—Bishop Colenso, who is now sixty-five years old, is described in the London World as a handsome, stately old man. He has a massive head, crowned with abundant silver locks; a mobile mouth, with strongly marked lines of incessant study and much care about it; deep-set eyes, pathetic almost in their kindly and earnest expression; a stature far beyond the average; and a presence at once dignified. His home at Pietermaritzburg is a long, low, cosey house, planted amid the most beautiful scenery.

—At the Court of England it is no longer a secret that the Prince Imperial was in love with the Princess Beatrice, Queen Victoria's youngest and only unmarried daughter. He hoped that by going to Zululand and winning the Victoria cross by some act of valor, the many difficulties in the way of an alliance might be overcome; but it would have required an Act of Parliament to permit the girl to marry a Catholic.

—The Brahmo-Somaj movement, notwithstanding the difficulties it has had to encounter, has extended itself much more than might have been expected. There are 149 Somajes scattered throughout India, of which 44 have places of worship. Eighteen different periodicals are published in connection with the society, six in the English, the rest in Indian languages. Four schools are kept up by the society, independently of the schools and classes provided by the local Somajes for their own districts.

—The Belgian Bishops have, at a Conference held at Malines, resolved with regard to the new Education Law that absolution is to be refused to all teachers and pupils of the public normal schools; that teaching in public schools being schismatical, all teachers employed in them are excommunicated; that absolution is to be refused to the teachers of all public schools, without any exception; and that the children attending the public schools, being considered as acting without discernment, may be admitted provisionally to first communion.

—Dr. V. M. White, of London, publishes a letter in the Christian World showing that the Roman Catholics are relatively declining in the United Kingdom. In 1841 they were twenty-seven per cent. of the entire population; in 1871 they were only eighteen per cent. He admits that the political influence of the Romish Church has considerably increased, and he attributes this fact to a mistaken idea as to its growth and real strength.

—The seminaries of the American Board in Turkey, east of the Bosphorus, are able to give the natives all needed instruction preparatory to the ministry. Efforts will be made to place the seminary at Samokor, in European Turkey, on a like basis at the earliest day possible. The mission churches, schools, etc., in Eastern Turkey, have had a year of success, notwithstanding the unsettled and impoverished condition of the country.

—When the Irish Methodists united, a small body of Primitives were left who still adhered to the old tradition of membership in the Episcopal Church, and have been taken under special care of the Bishop of Kilmore. They do not seem to have met the approval of all the Episcopalians, for the Irish Church Advocate speaks with decided contempt of their conference of eight preachers as a body of "self-constituted clergy."

—The Rome correspondent of the London Times, referring to the laying of the first stone of a new church, to be dedicated to the Sacred Heart, by Cardinal Monaco, says: "The ceremonial was performed with the full observance of all ritual prescriptions, and may be considered specially noteworthy, inasmuch as this has been the first religious ceremonial since 1870 celebrated with all the publicity of days gone by.

—Rev. J. H. Castle, D. D., of Toronto, Ont., formerly of West Philadelphia, has been elected president of the Canadian Literary and Theological Institute (Baptist,) and Hon. William McMaster, one of his parishioners, has become responsible for $2 000 a year, for three years, toward his support in that position.

—It is thought that the Free Church of Scotland will be represented in the Presbyterian Council Philadelphia next year by the following ministers: Principal Rainey, Rev. Sir Henry Moncrieff, Rev. Dr. Begg, Rev. Dr. Blaikie and Rev. Dr. Adam.

—The First Presbyterian Church in Alaska has been organized at Fort Wrangle by the Rev. S. Hall Young, missionary, assisted by Dr. Sheldon Jackson and others. The church consists of 23 members, of whom 18 are Indians, including four chiefs of the Stickine tribe.

—The Wesleyan Conference declined to accept several candidates for the ministry, who had been recommended by the proper committee. The Conference is becoming more careful to exclude weak men from the ministry.

—At the recent meeting of a Wesleyan Conference in England it was resolved that candidates for ordination should be asked: "Do you take snuff, tobacco or drams?"

—The Prussian Court of Justice has rendered judgment in a suit against a person for printing a parody of the Apostles' Creed, for the complainants. In Prussia no one may offer insult to a religious faith.

Our Young People.

WORK AND PLAY.

What did the idle fairies say
To Kitty, sewing her seam one day?
"Kitty you are so tired," they said,
"Drop your needle, and hide your thread,
And come, the gate in the garden swings
To let you pass, and the robin sings
Among the alders about a nest,
And how it is—well, you will know the rest
When you hear it sing by the running brook
And bring your doll and the fairy book."

Naughty fairies! Why need you go
To a little girl with a seam to sew,
To twitch her needle and knot her thread,
And tangle up in her curly head,
Your cob-web fancies, until she dreams
Of ferns and fairies instead of seams;
Until the stitches are all awry,
A knot gets into the needle's eye—
And, like a butterfly down the lane,
Puts careless Kitty at play again.

—Harry Moods.

"Little Piety."

The boys all said that "Little Neil" was the queerest fellow in the regiment. He never said much but he would look unutterable things out of his eyes. They were a deep blue, a sort of pure blue that looked perfectly clean and good.

One day, one of our men was swearing furiously, when Ned came and put his hand on the man's arm, and said, "Please don't speak so." He was looking right into the savage man's eyes. I looked to see him knock Ned down, for he was the worst tempered man I ever knew. But he looked at little Neil, and said: "Beg yer pardon Little Piety, didn't mean to swar."

So I asked an orderly why they called Ned, "Little Piety," and he said, "It's 'cause he's so pious, sir." He prays and sings, kind o' low like, in his tent; and says grace at mess, all to himself; and don't never do nothin' wrong. We used to kind o' run on him at first, and that's the way the "Little Piety" got pitched onto him; but the boys mean it all well enough now. There ain't no man that'll dare to bother him, 'front they're ready to fight Piety's whole company capt'n and all."

I called Ned up, and asked him where he learned to live such a life as he did. He told me of his Sunday-school at home, and of his teacher's prayers. I looked earnestly at the boy to see what kind of stuff he was made of. He was a withy little fellow, some seventeen years old, and with just the eye for a soldier.

One day some of the boys asked if they might have a hospital tent that was not in use, for a Sunday-school. "Why," said I, "is the chaplain going to open a Sunday-school in the camp?"

"No," said they, "it's 'Little Piety.'"

"Will the boys go?" I asked.

"Yes, indeed, sir," they said. "Little Piety is up to it, you see. He's got the real pious, that shows out good every day."

So I gave them the use of the tent, and it would have done any man's heart good to see how he carried on his school. Some twenty of the boys went in, and others were round outside; but nobody made fun.

The boy had a wonderful influence in the regiment. When any duty was to be done he was always on hand; brave, cool, a fearless rider, and with a good wrist for a bridle rein or for a sabre. His sabre and carbine were always bright, and his horse seemed in good condition when the others were looking the worse for hard usage and poor forage. Inspecting officers often asked about him.

One day, as I galloped down the line before we went into a fight, I saw Ned sitting on his horse—his horse was small—in the front rank. I said, "Ned, you'd better go back; you are too small for to day. You may get rode down. It will be all right for you; go back to the rear."

But he begged to stay. "Please don't send me back. I can handle my sabre as well as any of them;" and drawing it he made a neat moulinet, to show how strong and supple his wrist was.

The men, too, begged that he might stay, and promised to see that he wasn't ridden down. So let him stay. But I felt badly about it for he was so valuable a soldier in his influence on the men. Still, I couldn't order him back to the rear, which he wanted to do his duty and distinguish himself.

Then came the sweeping charges of the cavalry across the road and into the field beyond. The bullets whistled and "zipped" by our ears. The air was filled with dust and smoke; and now and then would wake up again the wild yell of our troops.

The enemy broke for the woods, and we chased them some ways; shutting the captured ones behind us, to be hustled back to the rear.

While the howitzers were shelling the woods, and the men were resting for a time, I rode slowly back over the field to see about the noble fellows who had fallen. Some were wounded, and some dear faces that I had learned to love as comrades, were turned up, cold and still, toward the heavens, in the dying light of the early evening.

Just where we had crossed the road, and where quite a number were lying, was one poor boy, flat on his face. He was smaller than the rest, and it seemed as though my heart stopped beating, when I got off my horse to turn him over.

It was little Ned with a hole in his forehead, where the cruel bullet had gone crashing through his brain.

The whole command turned out to follow the dead body of that blue eyed comrade to the grave; and strong men cried that day, men whose eyes had not quailed under a heavy battery fire.

Little Ned was courageous—a hero on the field; but he was more of a hero in the every-day camp life. Every man was brave before the enemy's guns; it was harder to be brave under a comrade's sneer. Why the boys respected him and loved him so much, was because he was the bravest of all, under the fire and sneer.

The Little Traveler.

Maggie Wood's father was an Englishman who came to America to try his fortune but did not find it; for when Maggie was three months old, the great Chicago fire destroyed their home; soon after the mother died; then the father was drowned, and Maggie was left all alone in a strange country.

She had a good aunt in England, however, who took pains to discover the child after the death of the parents, and sent for her to come home and be cared for. It was no easy matter to get a five years child across the Atlantic, for the aunt could not come to fetch her, and no one whom she knew was going over. But Maggie had found friends in Chicago; the American Consul at Manchester was interested in the case, and every one was glad to help the forlorn baby; who was too young to understand the pathos of her story.

After letters had gone to and fro, it was decided to send the child to England in charge of the captain of a steamer, trusting to the kindness of all fellow travelers to help her on her way.

The friends in Chicago bestirred themselves to get her ready, and carefully chose a comfortable outfit for the cold March voyage.

When all was ready, Maggie's small effects were packed in a light basket, so that she could carry it herself if need be. A card briefly telling the story was fastened on the corner, and a similar paper recommending her to the protection of all kind people, was sewed to the bosom of her frock. Then, not in the least realizing what lay before her, the child was consigned to the conductor of the train to be forwarded to persons in New York who would see her safely on board the steamer.

I should dearly like to have seen the little maid and the big basket as they set out on that long trip as tranquilly as if for a day's visit; and it's a comfort to know that before the train started the persons who took her there had interested a motherly lady in the young traveler, who promised to watch over her while their ways were the same.

All went well, and Maggie was safely delivered to the New York friends, who forwarded her to the steamer, well supplied with toys and comforts for the voyage, and placed in charge of the captain and stewardess. She sailed on the third of March, and on the twelfth landed at Liverpool, after a pleasant trip, during which she was the pet of all on board.

The aunt welcomed her joyfully, and the same day the child reached her new home, the Commercial Inn, Compstall, after a journey of over four thousand miles. The Consul and owners of the steamer wanted to see the adventurous young lady who had come so far alone, and neighbors and strangers made quite a lion of her, for all kindly hearts were interested, and the protective charity which had guided and guarded her in two hemispheres and across the wide sea, made all men fathers, and all women mothers, to the little one till she was safe. So ended the journey of the little traveler.—St. Nicholas.

How Games Travel.

Travelers, observing the likeness of children's games, in Europe and Asia, have sometimes explained it on this wise: That the human mind being alike everywhere, the same games are naturally found in different lands, children taking to hocky, tops, kites, stilts, and so on, each at its proper season. But how is it that in outlying barbarous countries one hardly finds a game without finding also that there is a civilized nation within reach from whom it may have been learned? And what is more, how is it that European children knew nothing till a few centuries ago of their now most popular sports? For instance, they had no battledore-and-shuttle-cock, and never flew kites till these games came across from Asia, when they took root at once and became naturalized over Europe. The origin of kite-flying seems to be somewhere in Southeast Asia, where it is sport even of grown-up men, who fight their kites by foaming them cut one another's strings, and fly birds and monsters of the most fantastic shapes and color, especially in China, where old gentlemen may be seen taking their evening stroll, kite-string in hand as though they were leading pet dogs. The English boy's kite appears thus on instance not of spontaneous play-instinct, but of the migration of an artificial game from a distant center. Nor is this all it proves in the history of civilization. Within a century, Europeans becoming acquainted with the South Sea Islanders, found them down to New Zealand adepts at flying kites, which they made of leaves or bark cloth, and called manu, or bird, flying them in solemn form with accompaniment of traditional chants. It looks as though the toy reached Polynesia through the Malay region, thus belonging to that drift of Asiatic culture which is evident in many other points of South Sea Island life. The geography of another of our childish diversions may be noticed as matching with this. Mr. Wallace relates that being one wet day in a Dayack house in Borneo, he thought to amuse the lads by taking a piece of string to show them "cat's cradle," but to his surprise he found that they knew more about it than he did, going off into figures that quite puzzled him. Other Polynesians are skilled in this nursery art, especially the Maories of New Zealand, who call it *maui*, from the name of their national hero, by whom, according to their tradition, it was invented; its various patterns represent canoes, houses, people, and even episodes in Maui's life, such as his fishing up New Zealand from the bottom of the sea. In the Sandwich Islands and New Zealand it is on record that the natives were found playing a kind of draughts which was not the European game, and which can hardly be accounted for but as another result of the drift of Asiatic civilization down into the Pacific.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, OCTOBER 9, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—113 CAMP ST., NEW ORLEANS.

Loose Notions.

We refer to the views which seem to obtain, to a considerable extent, among members of the church in regard to sundry matters.

The observance of the Sabbath is one of them. It is not uncommon to take advantage of the cheap Sunday excursion trains. A contemplated trip to the country, or return, may be made at one fourth of the ordinary fare. If the cheap trains were run on week days they would take them, but, as they do not, our Christian friends pack up and go on Sunday. There is saving of some money, a country trip that otherwise might not be afforded is gained, but the law of God is violated. Can Christians afford to be economical in this way? Again, it happens that provisions for the Sabbath have not been made on Saturday. It may be the custom, or the housewife has "forgotten to take bread," and so the first thing on Sunday morning is a trip to the market. With some the day is largely devoted to visiting and dining, much more than to home reading and public worship. Some men of business and others not particularly busy, cannot forego a visit to the postoffice, and there are odds and ends of the week that demand a few moments at the store, or a ride in the field.

The relations of Christians to the whisky business ought to be above suspicion. As to its use, the discipline takes the grounds of total abstinence. Besides originating tract societies and Sunday-schools, Mr. Wesley put total abstinence into the organization of his societies. If a man who drinks liquor, except in cases of necessity, may be a good Christian, it is certain he cannot be a good Methodist. In taking the vows of membership in the church he has pledged himself to total abstinence. We doubt whether the habitual drinker of liquor can be a good Christian, but we are sure that the man cannot be who has solemnly vowed to abstain, and yet continues to drink. The wrong of drinking carries with it the wrong of selling or buying liquor as a beverage. No reputable Christian will retail the poison, but do not some, regarded as in good standing, deal in the article in a wholesale way, or in connection with the more general business of groceries and supplies. The liquor business, if it must be tolerated by society, ought to be a specialty, and left altogether to worldlings and sinners. No Christian can touch it, even by wholesale, without defilement. It hurts his influence, and damages his soul. The liquor trade yields large profits, no doubt, but these profits would be much less if all who profess to be Christians were to cease to use, or buy or sell, the miserable stuff. At any rate, the gain of sin is not for them.

Gambling, as indulgence in games of chance, has a common principle in all its ramifications. The lottery, the card table, the horse race, the dice box, and many other forms, come to the same thing. Betting on elections is in the same line, and intended with the most corrupting results in the politics of the country. The chance of getting much for little, or, practically, of something for nothing, is a severe test of principle. Gambling is bad as an amusement, because it becomes a passion. It is bad for the people, because it is unfriendly to industry, honesty and labor, and because it impoverishes thousands where it makes one rich. Business gambling is as pernicious as any. It destroys confidence, unsettles values, and lends to the shipwreck of the most of those who indulge in it. The best business minds regard the inroad of the gambling spirit and methods into commercial affairs, as a great evil. The dealing in futures certainly has about it something of the elements of a game of chance, and its influence in the business world is unwholesome in the extreme. By lottery tickets, by futures, by other chance ventures, now and then, somebody makes a fortune, and the fact is published, and multitudes are drawn into the vortex of ruin. Can a Christian consistently gamble, or touch that which has in it the gambling element?

There is a broad line between the kingdom of Christ and the world. Very loose notions prevail in regard to this distinction. What in general is the difference between a respectable worldling and a rather below average church member? Both may be found making the Sabbath a convenience for business or pleasure. Both may be side by side selling whisky, both risking money on the same wild speculations, or in schemes of chance, both filled with the love of the world, and both found together in the ball-room and the theater. With some sorts of religious people there seems to be no recognition of the principle and fact of a real separation from the world, and that, in these days, self-denial, sacrifice, and even suffering, may be required, in order to Christian fidelity. They accept things as they are, and do as the world does, oblivious of the broad distinction between Christian holiness and worldly-mindedness.

These loose notions concern the vital principles of practical righteousness, and their prevalence indicates a need of reform. The idea that people can gamble, dance, drink, sell whisky, and junket on Sunday, with the world, and as the world does, and yet save their souls, is a delusion that, with all its extravagance, needs to be exposed. Conformity to the world has always been a stumbling-block to the church; and the most ill-at-ease thing in religious practice, as well as one of the clearest tests of religion pure and undefiled, is for the professed believer to keep himself unspotted from the world.

One Advantage of Itinerancy.

The itinerancy comes nearer furnishing the church with the ideal and perfect ministry than any other system. It is hardly possible that one man should possess all the excellencies in their completest development and exercise. By a regular and comparatively frequent change of pastors, each congregation shares the benefits of many and varied gifts. Some men are better pastors than others, some better church-builders and financiers, some have pre-eminently the wisdom and grace of good disciplinarians, and every church has need of these qualities in its pastor from time to time. As they are not usually found in one man, the advantage of them all is secured through the ministry of several. The strong and the brilliant, the solid and the entertaining, the instructive and the popular, are secured only through change and variety in the preachers. One in a thousand may unite all in his single ministry, and some are possessed of more varied resources than others, but generally it takes a great many preachers to make up a full and effective ministry. Paul planted and Apollos watered. It took them both to meet the demand, and to do the husbandry of the house of God.

The doctrinal preacher builds up on the most holy faith. Under his teaching the church is instructed in the articles of religion, in the ordinances, and in the meaning of the atonement, the divinity of Christ, justification, sanctification. In the course of three or four years he has a well-instructed church, well grounded in doctrine, and everybody convinced and settled in religious opinions. Much good has been done, but some classes have not been reached, and among the elect there is desire for a change of spiritual food.

The more eloquent and hortatory man—one who moves on the wings of tropes and figures, and whose sermons swim in illustrations and anecdotes—has done a faithful work in his way, enlisting interest, drawing congregations, attracting the young people, and adding many to the church. But in all his term he has perhaps never clearly and fully stated any one of the leading doctrines of redemption. His hearers cannot give the meaning of justification, nor tell the difference between it and sanctification. General ideas they have of goodness, grace and salvation, but there is lack of clear conceptions, and of the gospel as a system of truths. Some will feel the need of something more solid, and others who do not feel the need are the ones who, for their own good, most require a change.

Let the doctrinal man take the place of the more sprightly, and let the eloquent and hortatory man take the place of the doctrinal. Each is the complement of the other, supplementing, perfecting and completing what the other did not, and perhaps could not do.

Every forcible preacher will, in an average pastoral term, impress himself upon the spiritual and intellectual condition of his people. Their type and degree of spirituality, and their grade of mind and thought, will answer more or less to his. They will reflect what is excellent, but at the same time they will bear the impress of his defects and infirmities. There are few preachers that reach equally well all classes. Some have gifts for the perfecting of the saints, the edification of the church, and others reach with most power the unawakened and unconverted. There are those whose ministry is specially attractive to the poor and illiterate, but they fail in reaching the better educated, and those who move in the middle and higher walks of society. These "gifts differing," indicate the value and necessity of interchange of pastors.

Looking at the matter from this point of view only, the length of pastoral terms should vary greatly. Some men do all they can do profitably in a year, others in four years, others in ten. If the itinerancy requires for its harmony and maintenance a maximum limit, our four years' term is probably about the best that can be fixed. It very nearly strikes the average capacity of highest usefulness. Some preachers might be more effective in a much longer pastorate, and some churches lose something by the change which comes by the limitation, but the majority are benefitted. The rich and diverse gifts of many are so distributed as to work together for the building up of the whole church. The benefits secured to the churches are sufficient to reconcile the itinerant to the discomforts of the system, but he should also consider that while it utilizes him to the greatest advantage of the church it also secures to him better average appointments than a voluntary system of settled pastorates.

Word-Nature.

Words are organic. By tone and cadence, by quiver and groan, by whisper and shriek, they utter their souls. They live forever, because they have immortal souls, quick with thought and feeling. When we talk of word-nature we must forget alphabets, and remember only the *beings*, which alphabets are used to picture and perpetuate in visible form. Letters do not *make* words; they only spell them. Words existed long before letters, and, in every man's life, they come first. Indeed, many of our talking race have never known one letter of any alphabet, and yet some of these have uttered words, at the sound of which nations have marched or halted, shouted or trembled. When God said to Adam: "It is not good that the man should be alone. I will make him an help-meet for him," there was not a Hebrew, Arabic or other letter in the world, and yet those words, addressing themselves not only to our sense of meetness, but to our whole poetic and human nature, have trembled along the chord of life, all the way down from Adam's heart to ours.

Words were created when man was created, and very much after the same order. If the first man grew from babyhood or germhood to manhood, I suppose words grew from simplicity to mature wordhood. Word-nature is part of human nature, and has partaken of its history from the beginning, and will share its immortal destiny. If God made the first man full grown, he made him with a word-nature in him. He could think and speak. He knew God, and could address Him in appropriate utterance. When God brought the animals "unto Adam to see what he would call them," Adam named them promptly without any instruction. Some prominent characteristic in each animal found a corresponding meetness in a name. No sooner did the animal-character brush against the thought-nature (or word nature) in Adam, than there was emitted from him a fit designation, as naturally as odorific atoms are breathed from a geranium leaf when pressed.

Different races of men, and sometimes even nations, reared under different skies and varying environments, have different languages—use different words for the same thought. This grows out of the fact that the people themselves are different. A Greek is another sort of man from a Hebrew, and an Englishman varies widely from a Chinaman, and he from a Frenchman or a Spaniard. Their languages vary as the peoples do. Their thoughts offer different *presentations* for utterance. The word-nature is smitten, so to speak, at different angles. But in all cases the word grows on the thought, and the thought in the man. We think in words, and cannot think without them. A deaf and dumb man thinks in words, though it may be in some respects an individual, rather than a national language or dialect. The word is as necessary to the thought as the shell is to an oyster, and the thought not less necessary to the word. A word that means nothing—that has no thought in it, no soul in it—is not a word. A thought that has no word on it is as impossible as a man without an epidermis. The thought and the word are as natural to each other, and as necessary as the pulp and the rind of an orange. They grow together. The one has no proper life without the other. The rhetoricians talk about the origin of words as if they had a separate life from the life of thought, and some of them suggest that probably God taught Adam and Eve the first language, but fail to say whether it was the divine or the angelic tongue. As well might we suppose, in order to account for the first tree laden with apples, that God made the tree and the apples separately, and then took a basketful of the apples and stuck them on the limbs of the tree. A logical mind cannot believe that there was ever a tree laden with fruit without the precedent blooms, or the antecedent stages, whatever they were, in the process of fruitage. This process may have been quickened, so that a year's glory was achieved in a day, but the law of nature was honored.

Thoughts and words are parts of the same vitality. They inhere in each other, and are bound in nature's bond of indissoluble unity. They probably look alike, if you could see them both, as a man looks like himself. The word is the countenance of the thought. If the thought smiles, the word smiles; if the thought leers, the word leers (note the resemblance between the conception and the word in utterance); if the thought cuts, the word cuts; if the thought laughs, the word laughs; if the thought groans, the word groans. The words *love* and *hate* could not exchange places with each other. It would be a great mistake to suppose that because the first man who wished to speak of love in English had called it by that name, therefore it is so named. The word grew upon the sentiment as naturally as the flower upon the stem; and it is perfectly adapted to it, and fits it as nicely and as warmly as the skin upon a maiden's cheek. The poet speaks of "thoughts that breathe and words that burn;" but none so well as the poet knows that thoughts breathe through no other lungs than words, and that, if words burn, they burn with the fire of the incandescent thought within them.

The likeness between words, and the thoughts which they convey, is often very striking, and the most intense sympathy between them runs through all the likeness. Take any words almost at random: *Smoothe*, it is placid as a moonbeam; *harsh*, it grates and scratches in the utterance; *strength*, what muscular power in the union of these brawny consonants; *weakness*, it is as limp as rose leaves; *sharp*, what a nice edge it has; *dull*, how bluntly it thumps; *scratch*, it has more claws than a cat; *yell*, only an American Indian or a Confederate soldier can render it adequately; *scream*, none but a woman who sees a ghost in the night can do justice to the subject.

A celebrated professor of philology puts this conundrum to his class: "If there were no cats in the world, and all the bumble-bees were *called* cats, would there be any cats in the world?" This *seems* to be almost a pointless effort at wit; but, in fact, whether the professor intended it or not, there is a serious solution of his conundrum. Cats are cats, and bumble bees are bumble-bees, and the name *cat* will not suit the bumble-bee, nor the name *bumble bee* suit the cat. The word cat, in its monosyllabic brevity, conveys a sense of suddenness and swiftness at a single bound which is inevitable. The word bumble-bee hums and sings in the sound, with a song that easily turns into a buzz when confined upon a window-pane. In the case supposed in the conundrum, there would be no cats in the world, but only some flying insects, inappropriately *called* cats.

Sometimes the thought transfuses itself through the whole word, so that the word stands out as a kind of incarnation of the concept. For example, the word *God;* there is reverence and worship in the sound. The soul will not divide its passion, but into a single syllable it compresses the whole of its devotional power. The original word for good was *god*, God is good, and good is God; and, whether this be the true derivation or not, when the English soul would speak of the infinite good; it could find, and did seek, no more ample and natural mould for its thought than the word God. Take the opposite word—*devil*—representing the essence and impersonation of evil. The word is so saturated with the thought that it drips with gall from every letter. I have seen it suggested that if you cut off the d it is *evil;* if you cut off the de, it is vil; if you cut off the dev, it is il (l); and if you cut off the devi, it is l, or, as the plain Englishman would say, it is hell.

From these thoughts on word-nature we derive a single inference, which, by way of digression, we propose to discuss very briefly. The inference is that *man did not evolve from the lower animals*. Brute life has no thought-nature to serve, as the germ of this element in man. Word nature, thought-nature, one and indivisible, is so important a part of man that he would not be man without it. It is essential to humanity, and is essentially human. Brute-nature has no trace of it. The brute does not talk, and therefore we know he does not think. Thinking is not a passive condition of the mind, but an active process. It is passing from one mental station to another, linking them together, remembering both, and their relations to each other. A thought is never simple, but always complex. A thought never resided in, or even flitted through, the mind of a brute. It is true that the bruto has a certain sort of perceptions away down upon the low plane of instinct, simple, separate, unrelated perceptions. God has connected, in the nature of the brute, this class of perceptions with corresponding apprehensions and appetencies, and there is sometimes, in brute conduct, a faint simulation of thought, but always accompanied with incontestable evidences of its want of genuineness. We may safely lay it down as an unchangeable fact that *the brute cannot think*. It cannot so much as tread upon the fringes of a thought. A dog does not know that he is a dog, nor that a fox is a fox. A cat does not know that he is a cat, nor that a mouse is a mouse. A brute has no proper intellectual consciousness, and therefore no ground or basis for thought-nature. All thought proceeds upon the plane of consciousness, and cannot advance a hair's breadth on any other ground. The total absence of this foundation in brute-nature is fatal to the theory that brutes can think, and is a satisfactory explanation of the universal fact that they cannot talk.

Turning now to man, we find that *every one* has this element, from the rudest savage to the most enlightened Caucasian. The dumb man is no real exception. He has the word-power within him, but, owing to certain other deficiences, he cannot bring it to the surface. An exception cannot be named.

The case, then, may be briefly summed up. No brute animal has the word-nature, nor even the basis on which it should rest. No man is without this word-nature. There is, then, a chasm between these two grades of being, across which Nature never traveled, and never can travel, from instinct to reason. Instinct is essentially different from reason—different, not in degree mainly, but in kind. There is not so much as a germ in it, out of which thought could be developed. You might as well demand of Nature that she should evolve a flock of birds from a handful of corn. There is nature in both birds and corn; there is law and life in both; but thus far shalt thou go and no farther. They are not the same nature, the same law, nor the same life. When Mr. Darwin or some other naturalist shall find, in the corn-field, a stalk of corn that produces birds, or, somewhere in the wilderness of undiscovered continents, wild animals that think and talk, then, and not until then, shall we concede that mankind may have sprung from the lower animals.

H. F. LARRABEE.

LAFAYETTE, ALA., Sept. 17, 1879.

The Dancing Harvest.

"Riton," in the Wesleyan Christian Advocate, makes some strong and rather startling statements. He says:

There are among us some preachers who are complicating this whole question, and producing a harvest of dancing folks in the church. If they do not directly oppose the teaching of the church upon the subject, they look upon dancing with such an approving wink as to greatly encourage it. There needs to be a restatement of ministerial obligation to the church from which a man receives his ordination. Some men glory in the profession that they will not be trammeled by any creed or system of laws other than that of their own construction. Nobody, I am free to say, should seek to fetter our consciences. But if we are independent of the standards of faith and practice in a church we have voluntarily joined, we ought to be independent of her official endorsement, we ought to be independent of the houses and pulpits which she furnishes, not for her foes, but her friends. It is an impolite and mean thing to accept the shelter and hospitality of a man that we may fight him and divide his family.

Now, the position of the Methodist Church on this dancing question, is positive and unmistakable. It is not necessary for this discussion to decide whether that position is right or wrong; it is not necessary to say whether a practice, which for its success needs the cover of night, out of which daylight knocks more than half the charms, to whose liberties men and women need to be incited by strains of voluptuous music; a practice which is dull and unpracticed save in the mingling of the sexes; a practice whose unbridled tendency is, every season, towards more seductive forms; it is unnecessary, I say, to this discussion, to decide whether it is right or wrong. It is enough to say the Methodist Church condemns it, prescribes laws for its cure, or if it will not be cured, demands that the leper, by pastoral citation and ecclesiastical trial, shall be carried without the camp. It is enough that before the Methodist Church ordains a man she pledges him to execute these laws, particularly cautioning him not to "mend her rules but to keep them." Let it be said, then, that no amount of independence can atone for the perjury of violating this obligation. If a preacher can't live in her house according to her usages, he ought to find the outside amply roomy and comfortable for the full play of his own broad and unique convictions. If her doctrines and her practice are too far behind the advanced condition of his progressive mind, her livings and positions are altogether too homely for his acceptance.

The evil has progressed so far that discipline has become next to impossible on these subjects in some of our churches in the cities and towns. It is not a pleasant thing to say, but it deserves to be said that the locality of the evil seems to prove that some of our leading men who occupy the more prominent appointments are responsible, at least, for the breaking down of our discipline. It is high time they had taken the lead in remedying the disease. Some of us who are younger and less prominent are bewildered. Our heads are confused by some knocks which we have received lately by striking them against metallic walls built around these dancing Methodists, paid for by rich parents and cemented by the negligence of preachers who seem to be pillars in the church. Fortunately, we have the sympathy of that lion-hearted man and evangelical preacher, Bishop Geo. F. Pierce. He seems to be in the business of tearing down these walls. He told me yesterday that he thought of carrying the war into several of our cities this winter. Perhaps, before then it would be a judicious thing for certain preachers among us to reform or resign.

Mexico—Toluca.

OUR WORK ADVANCING.

It is gratifying to hear of the progress of our cause in other fields—China, Brazil and Mexican Border. How cheering to see the evidences of the "growing interest in missions," of which we have heard! The brethren in China must be in good spirits, from the manner in which the Lord of the vineyard has recently been opening the way for the progress of their work in that field. Bro. Sutherland and his preachers give us occasionally cheering news from that section. They are circulating the *Evangelista Mexicano*, and I trust and pray that it may be useful to their people.

Here we have taken fresh courage for the work since the meeting of the board in May. This, I suppose, was expected; and the cause advances. In the beautiful valley of Toluca, for instance, we have added six new appointments, making enough for two good circuits. Besides, we have good, devoted men in charge of these circuits, prosecuting their work with the spirit of true evangelists.

In the city of Toluca, which is the center of that district, our church is in an encouraging condition. We have not been without *trying difficulties* there. There has been a special necessity for much faith, patience, prayer and work, but the divine blessing has not been wanting. We "sow in tears." As one passes from point to point, looking at the millions of people that lie in darkness, and facing the difficulties many and great which lie in the way of bringing them to the knowledge and worship of the true God, he cannot for the time restrain the heartache, nor keep back the tears. His faith and courage, his mind and body, are sorely tried. He often thinks that if the church could only understand the true situation, there would not be lacking sympathy, prayers and help to advance the work. One of the greatest difficulties in the path of the missionary would be thus removed. In God we trust, and hope for a brighter day.

In my last visit to Toluca I spent several days. On the Sunday I was there we had in the morning a congregation of fifty persons, at four o'clock a Sunday-school, with forty present, and at night the attentive hearers numbered one hundred, filling our little room to its utmost capacity. Each service was of much interest, but especially the one at night. After the sermon we had the Lord's Supper. It was a solemn occasion. There were more than fifty communicants. All present were deeply impressed. For my part, as I had been sowing in tears, I looked upon the scene with a glad heart, even through tears of joy, and I said: For this object has the church sent me hither, for these results she gives her sympathy, her prayers, her means. May the good Lord gather from this field a richer harvest than the church has yet anticipated.

W. M. PATTERSON.

MEXICO, August 21, 1879.

—Bishop Haven, and the Conference over which he was presiding, went in a body to pay their respects to Gen. Grant when he landed at San Francisco. Grant, as is well known, is the standing nominee of Bishop Haven for the presidency, but, of course, the visit to the general was merely a mark of respect for an eminent private citizen of the nation. Recently, at the session of a Conference in the town where Mr. Colfax resides, that distinguished citizen was introduced to the Conference, and made a speech, which the brethren received with applause. We do not know that these incidents

have any particular significance, only they seem rather singular to those of us who are familiar with the usages and ways of our Southern Conferences. We cannot, however, help wondering whether a Democrat of national reputation, happening along, would have received a like courtesy.

—As compared with the backward state of sanitary science in other communities, it is manifestly in its infancy in the South. Scarcely any attention whatever is paid to the subject in the rural districts, and very little in the towns. Not until the present season has there been anything like an earnest and vigorous effort to cleanse New Orleans of its abundant filth. Thorough sanitation requires good drainage, the frequent emptying and disinfection of vaults, rigid and regular inspection of all premises, and compulsion brought to bear upon all property-holders to make them duly vigilant and careful. It will cost heavily, but it is cheaper than disease and epidemics. Whether any sanitary measures will give us exemption from yellow fever is not certain, but the superior healthfulness of this city the present season is generally attributed to the energetic measures of the Board of Health and the Citizen's Sanitary Association. Two things are demanded by the sentiment of the whole country: That imported yellow fever be kept out, and that the city be kept clean. The efforts to secure these objects have been measurably successful this year. They will, we hope, be continued vigorously for the future. The temper of the times is to hold each town to accountability for its sanitary condition, and to regard an epidemic visitation as the result of negligence and carelessness. This may be unjust in many cases, but to secure confidence and prosperity we must keep away fever epidemics. It is health or decay, immunity from the scourge, or the loss of millions, in the way of business and agriculture, annually.

—We deeply regret the death of Col. B. M. Johnson, an old and prominent citizen of Shreveport, La. We see, from the papers, that he died in New York City, September 28. He had for many years been engaged in banking, and was a sagacious and successful business man. On receiving our appointment to Shreveport, in 1851, we bore a letter of introduction to him, and have ever since numbered him among our kindest and best friends. Col. Johnson was the soul of integrity and honor, and the uncompromising enemy of laziness and fraud. A good citizen, public spirited and patriotic, he was a tender and devoted husband and father, and a friend and supporter of the Methodist ministry and church. Our State, and Shreveport especially, have sustained a great loss in his death. We tender to the bereaved family our deep sympathy in their bereavement.

HEALTH OF THE CITY.—There is scarcely any occasion for the continuance of our weekly reference to this subject. We have during the past three months given the real condition as accurately as we could. We have had a season of remarkably good health. The few cases of fever have not spread, at this writing there are no cases of fever in the city that we can ascertain, and the danger of the prevalence of the disease may be regarded as past.

Eighty miles west of us, at Morgan City, there is considerable yellow fever, but vigilant measures are in operation to prevent its introduction into New Orleans.

—In our patronizing Conferences the presiding elders are on their fourth round—in many respects the most important Quarterly Conferences of the year. The announcement of the fourth round should be a note of attention to the whole church. Trustees should be ready with their reports, the local preachers with theirs, and the stewards should have the funds in hand or in sight, to meet all demands upon them. There is an easy way of paying the preacher by simply not paying him. There is no civil law nor ecclesiastical to compel payment, and, if there were, it would not be appealed to. It is a debt of honor and of conscience, as sacred a debt as can be, and one that involves the honor and conscience of every member of the church. The stewards must work, and everybody must help the stewards.

—Rev. A. E. Clay, pastor of Methodist Episcopal Church, South, at Pattersonville and Morgan City, writes us September 21, that he had been confined to the house, and most of the time to his bed, for a month past. There was some yellow fever at Morgan City, and but for his own prostration he would be there to minister to the people in the time of danger and distress.

—It is reported that some Boston men have established a race course from which betting is to be excluded. It is to be hoped that success may crown their effort, but this remains to be seen. About the only use for a race course is to give gamblers an opportunity to win and lose money. Without betting it would be a place without attractions to those who have chiefly patronized it.

—Rev. J. B. Cottrell, D. D., is now associate editor of the Central Methodist published at Catlettsburg, Ky. Dr. Cottrell is a ready and brilliant talker, and also a versatile and wide awake writer. We wish him health, happiness and usefulness in his connection with the Central.

—President Massey informs us that the Alabama Conference Female College, at Tuskegee, Ala., opens with 107 pupils, and 43 boarders in the College Boarding Department.

One of the tricks connected with the lottery business is exposed in the following paragraph from the Baltimore Episcopal Methodist:

Under the convenient cognomen of Smith a Baltimore Episcopal clergyman is represented in some of the secular papers as having drawn a prize of $40,000 in a lottery. Dr. Fitzgerald, of the Nashville Advocate, thinks it a bogus announcement. We are satisfied it is. We know nothing of it here in Baltimore, nor of any Episcopal preacher of that name. It is a tricky device of some swindling dealer in lottery tickets.

We do not know that all lottery companies are guilty of this kind of deception, but there are tricks in this business which ought not to blind the wary.

President Hendrix, of Central College Missouri, writing to the St. Louis Christian Advocate, September 19, 1879, says:

As anticipated, the college opened on Thursday morning, with the largest attendance in its history. The attendance was fully twenty-five per cent. greater than last year, and over ten per cent greater than that of any former year. We hope to reach one hundred and fifty during the year. "Whi's Hall," our new club house, is filled to overflowing, and promises to be a delightful home for students. Bishop Wightman made an admirable address on opening day, and preaches for us on the Sabbath.

Bishop Pierce, says the St. Louis Christian Advocate, reached the city last week, preached in Centenary Church Sunday morning, and expects to open the annual session of the St. Louis Conference, at Fredericktown, to-day (September 24.)

The Rev. Dr. A. W. Wilson, says the Nashville Christian Advocate of September 20, is so far recovered as to be able to travel, and we are pleased to greet him in Nashville. He shows the effects of his late illness, but is regaining his strength.

Rev. James A. Spurgeon, younger brother and assistant of the Spurgeon, of London, England, has arrived at New York for a brief visit to the United States.

Periodicals.

—Scribner for October has: The Camp of the Carbonates—Ups and Downs in Leadville, Illustrated; On the Piping Shepherd of Fortuny, with engraving; Field Sports in Minnesota, Illustrated; Edison's Inventions, 3, The System of Fast Telegraphy, Illustrated; Journalism as Exemplified by the Late Mr. Bagehot; Confidence—chapters 5, 6; English Spelling and Spelling Reform, 2; Widowed; Sleep of Years; Haworth's—chapters iii, iv, conclusion; A Sailor in a Cotton Field; The New Year, Illustrated; Brazil, v. Rio de Janeiro, Illustrated; Arthur Sullivan, with portrait; Her Conquest; Annunciata; Dick; The Unknown Ship; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric a Brac. This is an unusually excellent number of this popular magazine.

—St. Nicholas for October is as charming as ever in its illustrations, and contains a number of solid and instructive articles, besides much that will entertain and amuse. Among the articles are: Jiminy's Cruise in the Pinafore; The Railroad in the Air; The Educational Breakfast at the Peterkins; Noah's Ark Ashore; A Curious Monastery; What Kate Found in the Well.

—Lippincott's Magazine for October is a delightful number. Its engravings are especially superior. The articles are: Rambles of Three—two papers, cl. A Summer Isle, illustrated; Summerland Sketches—chapter iv; The Western Sierras, illustrated; My Past; Through Winding Ways; Sunday in England; Nothing Menial; Lady Harriet Acland; Chamois Shooting with the Emperor of Austria, illustrated; The Double Life of Martin Staples; American Landscape Gardening; The Study of English in Germany; My Friend the Communist; The Buried Wealth of South Jersey; Our Monthly Gossip; Literature of the Day.

—The National Repository for October has: The Cotter's Saturday Night, Robert Burns, eight illustrations; Moosehead Lake in October, illustrated; The Indian Summer; Holman Hunt, with portrait; The Cliff Dwellers of the Far West; Christianity and Art; The Fairy Shell; In An Old Egyptian Library—second paper; My Land of Beulah—chapters ix, x; Mary Rutherford Garretson; John Howard Bryant; Editorial Miscellany.

—Wide Awake for October abounds in queer, amusing and beautiful pictures. Among its varied and excellent articles are: Philadelphia School of Reform; Polly's Temptation; Our American Artists, x, Wordsworth Thompson; How the Penny Family Lived; In Belgium; The Story of English Literature—Dr. Johnson and his times; Don Quixote, Jr.—chapter x; Fred's Pet.

—The Contemporary Review for September has: The Future of China; Animals and Plants; The Artistic Dualism of the Renaissance; The Social Philosophy and Religion of Comte; The Problem of the Great Pyramid; Conspiracies in Russia Under the Reigning Czar; The First Sin, as Recorded in the Bible and in Ancient Oriental Tradition; Political and Intellectual Life in Greece; Contemporary Books—Biblical Literature, Essays, Novels, Poetry, etc.; White Wings; A Yachting Romance, by William Black.

—Appleton's Journal for October has: Vivien, the Beauty; Leaves from the Laurels of Moliere; The French Play in London; Art and Criticism; Conspiracies in Russia; A Dialogue on Human Happiness; The City of Rocks; and other articles.

—The International Review for October has: The Light of Asia, By Oliver Wendell Holmes; The Negro Exodus, By E. R. Guernsey; The Political Situation in France, By A. Talandier; Mr. Blackmore's Novels, By George Barnett Smith; Protection and Socialism, By J. Laurence Laughlin; Von Holst's History of the United States, By Henry Cabot Lodge; The Study and Practice of Medicine by Women, By James R. Chadwick; Contemporary Literature. Published monthly, by A. S. Barnes & Co., New York, price $5 per annum. For sale by LATHROP & WILKINS, 112 Camp street, New Orleans.

—Our Sunday-School periodicals from Nashville for October, embracing Quarterly Lessons, Musician, Visitor, Little People and Infant Class, are all out in good style, and will be gladly welcomed by the Sunday-schools. We say what we have often said, that our Nashville Sunday-school papers are equal to any, and a great deal better than any others for Southern Methodist schools. By all means let us use them.

—Welcome Song, No. 2. Edited by R. S. Thain, and published by Fleming H. Revell, Chicago, is a very good collection of songs and music for Sunday schools; neatly printed and very cheap, price, $5 per 100 copies.

MARRIED.

BERARDELLI—McRAE.—At the residence of the bride's brother, in Union Springs, Ala., September 25, 1879, by Rev. A. J. Lamar, Mr. JOHN A. BERARDELLI to Miss CHRISTINE McRAE.

COLIER—THOMAS.—At the residence of the bride's parents, on Lake Ditcheon, Belleville parish, La., September 4, 1879, by Rev. Philip Burkett, Rev. R. S. Colier to Miss Sarah F. Thomas.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR TWENTY-FIVE CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next on receipt of twenty-five cents in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that without slight effort on the part of our patrons, thousands of persons could be induced to take advantage of this trial offer many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, from each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $4 the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit jars Mason's pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American china dinner sets, $15 $18. Equal in looks and usefulness to French China. 12

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those in search of economy this popular hotel offers unsurpassed, rarely seldom found at so the highly a first-class house, having reduced its rates to $1 and $2 per day.

KEWANEE WINDMILL.—For particulars respecting this popular windmill see the ad on the sixth page. It is considered to be the best one in use, and those requiring a reliable and at the same time an economical windmill should buy one from the Kewanee Manufacturing Company, 33 Broadway, New York. They invariably take the premium wherever exhibited. Agents wanted.

UNITED STATES FOUR PER CENT. BONDS.—The New Orleans National Bank, of which A. Baldwin, Esq., is the president, furnish to the United States four per cent. bonds the safest investment one can make with his or her money.

BEATTY PIANOS AND ORGANS.—Those who wish to purchase a piano or cabinet organ should not fail to send to Hon. Daniel F. Beatty of Washington, N. J., for his latest circular. See his advertisement.

WE would invite the attention of the public to the live stock of pianos, organs and musical instruments now displayed in Mr. Philip Werlein's establishment. All who wish anything in the musical line will do well to go there. They will, no doubt, find what they wish.

ROSEDALE COOKING STOVE.—This stove gives perfect satisfaction wherever used. Our readers wanting a first-class stove, one that will last for years, should call and see our friend, G. W. W. Goodwin, 94 Camp street, who keeps a full supply of them. See advertisement.

WARRINGTON'S STEEL PENS.—These celebrated pens have been in the market a great many years, and persons who are now using them would use no other. They are extensively sold in the East and West. Theodore L. Warrington, Esq., 103 and 107 North Fifth street, Philadelphia, is the manufacturer, a gentleman of the highest standing in that city, and it is a pleasure for us to recommend him and his pens to the consideration of the Southern people. Messrs. Lathrop & Wilkins, 112 Camp street, will supply you with any quantity. See advertisement.

CHURCH ORGANS.—Wm. M. Wilson's advertisement will be seen on this page. This concern has been in existence since 1821, and it is unnecessary for us to eulogize their instruments as they are well known in the principal cities of the East. In fact, this old establishment has built organs for almost every State in the country. In Dr. Palmer's Church, and Christ's Episcopal Church, New Orleans, the organs were put in by this firm.

CATARRH REMEDIES.—Dr. M. W. Case, 93 Arch street, Philadelphia, whose advertisement will be seen on this page, has been very successful in the treatment of the above unpleasant disease, as his many testimonials attest. He furnishes the public at the lowest possible price, and his facilities for manufacturing and shipping the remedies are now far superior to what they have ever been before, thus enabling the doctor to fill orders and send them out the same day they are received. Beware of imitators, who try to deceive the public with their worthless compounds. From our knowledge of this gentleman, and from information received, he can be relied on.

KEYSTONE IRON BEDSTEAD WITH WOVEN WIRE SPRING MATTRESS.—Robt. Kelso & Co., of 240 Market street, Philadelphia, manufacture these excellent beds with woven wire spring mattresses, which are very popular in the East, and for warm climates they are fast superceding all others. This is regarded as the best off-red to the public, and for hospitals, asylums, and institutions of all kinds where a bedstead combining the qualities of strength, lightness, cleanliness in use are desired, nothing can equal them. Write to the manufacturers for terms.

GIRARD HOUSE, PHILADELPHIA. Our Southern friends visiting Philadelphia for business or pleasure will find the Girard one of the best kept houses in the East, presided over by Mr. J. McKibbin, well known to a large number of our people. Its some of Philadelphia's most respected citizens, and is held in high esteem by them. This old established hotel is situated on one of the principal streets near the leading business houses, and within easy access to all points of interest. A very important feature in connection with this hotel is its reasonable charges, which are lower than any of the first class houses in Philadelphia. When you arrive there remember Mr. McKibbin and the Girard.

Indigestion, Dyspepsia, nervous prostration and all forms of general debility relieved by taking **Hensha's Recognized Beef Tonic**, the only preparation of beef containing its entire nutritious properties. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating and life-sustaining properties invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork or acute disease; particularly if resulting from protracted complaints. FARWELL, HAZARD & CO., Proprietors, New York. Sold by druggists.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St Louis (Lindell Hotel.)

NOT A BEVERAGE.

"They are not a beverage but a medicine, with curative properties of the highest degree, containing no poison nor drug. They do not tear down an already debilitated system, but build it up. One bottle contains more drops than is in one real hop strength than a barrel of ordinary beer. Every druggist in Rochester sells them; and the physicians prescribe them."—Rochester Evening Express on Hop Bitters.

THE Russian Court invited Dr. Ayer and his family to the Archduke's wedding in the Royal Palace. This distinction was awarded him not only because he was an American, but also because his name as a physician had become favorably known in Russia on its passage round the world.—Pueblo (Col.) People.

WE congratulate Messrs. Wheelock, Finlay & Co., of New Orleans, La., upon their happy idea of giving to the public information of the contents of Dr. F. Wilhoft's Anti-Periodic or Fever and Ague Tonic, which of late has gained such well deserved popularity among the people. As far as we know, this is the only proprietary remedy for the cure of Chills and Fever, the composition of which is not kept a secret. For sale by all druggists.

Have Confidence

And when Yellow Fever is prevailing take precaution to avoid an attack by making a judicious use of Maguire's Dispharago, which will regulate the liver, remove the bile, cleanse the stomach, purify the blood and revivify the system.

QUERU'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchial and throat affections, scrofula and general debility. The most rapid blood and nutritious food in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TAFT, N. Y., Lat. 40, New York.

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Black Cloth Suits, $20 to $40 | Business Suits, $12 to $35

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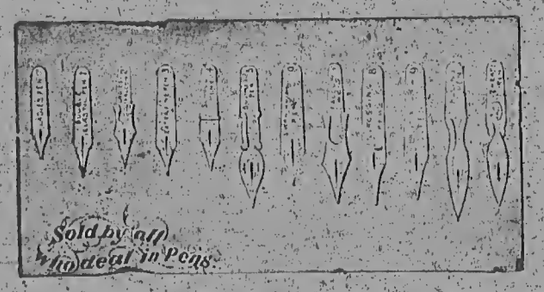
EQUAL IN QUALITY TO ANY THAT CAN BE PRODUCED.



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WOVEN WIRE.

IRON BEDSTEADS FOR HOSPITALS.

ROBERT KELSO & CO., Manufacturers,

No. 240 MARKET STREET, Philadelphia.

Send for Descriptive Circular and Price List.

CATARRH Is a Terrible Disease. It [illegible] corrupts [illegible] the throat, [illegible] eyes, deafness [illegible] consumption [illegible]. Thousands [illegible] Consumption. [illegible] Dr. Sage's Catarrh Remedy [illegible]. The most [illegible] known.

Dr. M. W. CASE'S CARBOLATE of TAR INHALANT

FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.

[illegible] Carbolate of Tar [illegible] Price [illegible] no hot water. [illegible] TREATMENT—Circulars, etc., Sent Free—sent. Satisfaction Always Guaranteed. DR. M. W. CASE, 93 Arch St., Philadelphia, Pa.

Rosedale Cooking Stove,

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Is the cheapest and most popular cooking stove ever put on the market. They manufacture four sizes of them and they are for sale exclusively by

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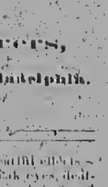

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TESTS FOR HONEY.—The following tests for detecting adulterations in honey are given in "Gleanings in Bee Culture," by Mr. H. E. Curry:

"Wheat starch is detected as follows: Dilute a little in water and add a drop of iodine. On placing it on the stage of the microscope the starch grains will be seen colored dark purple. Cane sugar is not easily detected, except by the taste; or if granulated, the difference in the crystals can readily be seen under the microscope, as they are much larger than those of honey. The most common as well as the most dangerous adulteration just now is glucose. As honey itself contains a large proportion of this, some chemists say it is impossible to detect it by any simple means; and so it would be if it could be made strictly pure. Glucose is made by allowing a mixture of starch and water at a temperature of one hundred and thirty degrees to flow into a vat containing water acidulated with one per cent. of sulphuric acid and kept at a boiling point. In half an hour or so the starch is converted into sugar; the liquid is drawn off, and the acid neutralized by the addition of lime. The subsequent minor process depend upon the uses to which it is to be put.

"Those beautiful corn syrups which we see at grocery stores are the finest qualities. Some samples are as clear as crystal. A commoner grade is used by brewers, and is also used to 'doctor' honey. It is very thick—due to a considerable quantity of dextrine contained in it. This can be seen by treating it with alcohol. The alcohol will dissolve the glucose, but leave the dextrine which will resemble a white gum.

"Honey mixed with alcohol will dissolve completely; therefore if dextrine is found in honey it may be pronounced adulterated. To test for sulphuric acid: dissolve a little honey in distilled water in a clear glass vessel; after which pour in a drop of twice chloride of barium. Any manufactured glucose is present a white sediment will be found, but if the honey is pure it will remain as clear as before.

"Every one engaged in making tests should be perfectly clear. Those golden grains which can be seen in honey under the microscope, will show to a close student the source from which the honey came. Extracted honey will contain pollen.

LIME ON POULTRY IN SUMMER.—W. F. P. in the American Stockman, writes thus on this subject: "It is much more difficult to disinfect them when once they have gotten inside the poultry-house than it is to prevent them from getting started.

"By keeping the house cleaned out once a week, and the floor well sprinkled with air-slaked lime, and applying to the sides and ceiling at least twice a year a yellow coating of whitewash, you will not be troubled gerously with lice, especially if you pay strict attention to having new, fresh nests as often as necessary, burning the old ones.

"Use some good plan to dust the fowls and nests with Persian insect powder. The proper way to sprinkle it is to blow it among their feathers and on their nests with a bellows. They are a cheap affair and can be had of any poultry breeder as well as the grocer. Another good way to dislodge the lice in case they get a foothold in your houses is to take a small sprinkling can filled with kerosene and sprinkle the floor, sides and nests with it. I seldom like Persian powder or kerosene.

"There will be a great many who will say, 'There are no lice in my poultry-house.' To them I will say, 'Just make up your mind that you are mistaken and go out to the chicken house with a hammer, knock down your roosts, examine the under side and wherever they lodge at the ends and then see what you can see. In nine cases out of ten you will find little patches of what seem to be little red specks and powdered silver; put on a little powder and see them jump; or, take a fowl, examine it closely under the wings, moving the feathers so as to see the skin, and you will find more or less vermin, especially in summer.

"As the warm weather comes on, it is a good plan to give fowls a tonic of some kind. Tincture of iron is a good thing. It is handy and cheap, and should be constantly on hand. It is strengthening both for fowls and man. The proper way to use it is to put a tablespoonful in a quart of water."

WINTER PROTECTION OF ROSES.—The Western Rural says: "When it is desired to preserve plants over winter without removal, it can be done by either of the following methods, which can be varied at the pleasure and convenience of the operator: In winter protection there are a few observations that should be kept steadily in view. 1. Do not give too much protection: this is worse than not enough. 2. Defer covering for winter as late as possible; undercare freezing is not injurious. 3. Uncover at the proper time in the spring; just when this is, is difficult to direct, as it must depend on the locality, the weather, and the season. It should, of course, not be done until the frost has entirely left the ground, and the growing season is at hand. If the plants have but a slight protection, such as evergreen boughs or straw, a few days earlier or later will not make much difference; but if covered closely they are in a condition to be more easily injured by sudden changes in the temperature, or drying winds, and should, therefore, not be uncovered until there is a prospect of reasonably set let weather, and even then it is well to cut off at least one half of last season's growth, in order to guard against too rapid evaporation."

SUCCOTASH.—Take the cobs and silk from a dozen ears of sweet corn, and with a sharp knife cut the kernels from the cob; scrape gently what remains on the cob with the knife blade; string a quart or more of green beans and cut them in inch lengths, or shorter; wash them, and put them, with the corn, into a stew pan; add half a pint of boiling milk, cover it close and let them boil rather gently for three quarters of an hour; then add a teacup of butter, a teaspoonful of salt, and a salt spoonful of pepper; stir them well together, cover it for ten minutes, take the beans and corn into a dish, with more or less of the liquids as may be liked. This dish may be made without butter, by substituting half a pound of nicely corned fat pork, washed in cold water, and cut in slices as thin as a knife blade. No other salt is required. Lima beans and sweet corn make the finest succotash.

ON THE CARE OF THE FEET.—A clever writer says that the feet should be given as nice care as the hands, beginning with a bath of fifteen minutes in hot soap and water, followed by scraping with an iron knife, and rubbing with a ball of sandstone. The nails may be left to take care of themselves, with constant bathing and well-fitting shoes, unless they have begun to grow into the flesh, when all to be done is to scrape a groove lengthwise in each corner of the nail. The whole foot should be anointed with purified olive oil, or oil of sweet almonds, after such a bath. The oil will soak off the old skin, and wear away the scaly tissue about the nails, while it renders the sole as soft and pliant as those of a young child. Such treatment persisted in will make the foot as supple and elastic as the Arab's, and helps to realize that highbred ideal figure that so few women ever approach.

THE CABBAGE WORM.—An Indiana farmer says: "Last year was a very bad one to get cabbages to head, the drainage was so bad. Below I give a remedy that is sure death to them: For every hundred heads of cabbage take a quarter of a pound of black pepper and put it in a box large enough to sift on well. Go into the patch before the dew is off and pepper them well. Two or three times will be sufficient. The worms go through the leaves and die. I have used salt for the cabbage worm, at the rate of a large teacupful of salt to a pail of water, for the last two years with perfect success; two applications have been all that was needed; it killed the worms, or at least they died, without hurting the cabbage at all.—W. V. Granger, N. Y.

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THE countenance is pale and leaden-colored, with occasional flushes, or a circumscribed spot on one or both cheeks; the eyes become dull; the pupils dilate; an itching sensation runs along the lower eyelid; the nose is irritated; swells, and sometimes bleeds; a swelling of the upper lip; occasional headache, with blinding or throbbing of the ears; unusual secretion of saliva; slimy or furred tongue; breath very foul, principally in the morning; appetite variable, sometimes voracious, with a gnawing sensation of the stomach at others entirely gone; feeling pains in the stomach; occasional vomiting; wretched sensations throughout the abdomen; bowels alternately relaxed and costive; sleep disturbed by grinding of the teeth; temper variable, but generally irritable, &c.

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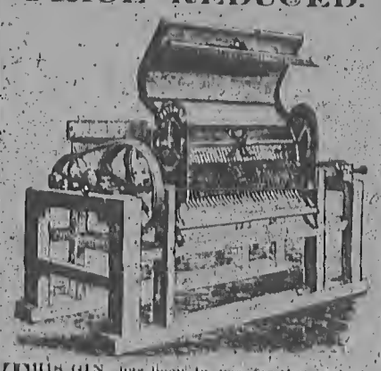

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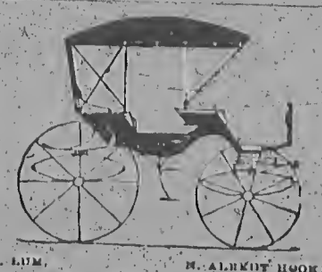

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Solid Gold, 18 k., $5.

The illustrations given are exactly the size of the rings they represent, and we guarantee the quality to be through-out as stated. Will send either of the rings represented to any address (at our risk), on *receipt of money, and twenty-five cents additional for registration.*

WE INSURE A FIT if the following directions are observed: To give the proper size cut the ring as near round as possible in a piece of stiff card board and to fit finger as you wish ring to do, and inclose to us with order. We engrave initials, name, or motto without extra charge. Catalogue free.

Address
WM. KENDRICK & SON,
140 Fourth Avenue,
LOUISVILLE, KY.
Say you saw this in the New Orleans Christian Advocate.

Pontchartrain Cheap Store.
J. A. LACROIX,
CORNER FRENCHMEN AND VICTORY STS.
LADIES', GENTS', MISSES' AND CHILDREN'S
BOOTS AND SHOES
OF ALL DESCRIPTIONS.
Always on hand a full assortment of first-class goods, at prices which defy competition. Call and examine my stock before purchasing elsewhere.
MY MOTTO—*Quick Sales and Small Profits.*
Jackson railroad cars pass in front of the store.

COOPERAGE.
PHILLIP HIRSCH, Cooper,
50 to 60 NORTH PETERS STREET,
NEW ORLEANS, LA.
Has for sale and keeps constantly on hand, a large and select stock of new, clarified and open kettle Sugar Hogsheads and coffee A Sugar Barrels; Molasses Barrels, Half Barrels, and Kegs, all sizes; also, cubic Hogshead and Barrel Hoop Poles. Contracts for future delivery solicited. Prices moderate. Satisfaction guaranteed.

T. A. BECK,
-COOPERAGE.-
Office and Salesroom, 27 North Peters Street, Manufactory, Carondelet Walk, between Bienville and Princ Streets, New Orleans.
Has constantly on hand Sugar Hogsheads, Molasses Barrels, Half Barrels, Kegs, Flour, Sugar and Rice Barrels. Order for Hoop Poles filled at the lowest market rates. Particular attention paid to Trimming.

REDUCTION.
INTEREST OF
NOVELTY
PRINTING PRESSES.
B. O. WOODS & CO.,
40 Portland St. Boston.

THE DIEBOLD
SAFES.
A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for estimates, etc., as he feels confident of being able to give them satisfaction, both as regards price and quality of work.
A. ROY, Agent,
DIEBOLD SAFE & LOCK CO.,
27 Canal St., New Orleans, La.

ATTENTION! ATTENTION!
M. ANDRIEU,
150 - POYDRAS STREET - 150
Home-Made Shoes, hand-sewed, $4 00
Home-Made Shoes, Screwed, $2 50-3 50
City-made Boots and Shoes of all kinds and styles, made of the very best material and workmanship, and at less prices than any other store in this city. Keeps all kinds for Gents', Boys', Ladies' and Children's wear. Employs from 75 to 100 workmen constantly.

HOP BITTERS.
(A Medicine, not a Drink.)
CONTAINS
HOPS, BUCHU, MANDRAKE, DANDELION,
AND THE PUREST AND BEST MEDICAL QUALITIES OF ALL OTHER BITTERS.
THEY CURE
All Diseases of the Stomach, Bowels, Blood, Liver, Kidneys, and Urinary Organs, Nervousness, Sleeplessness and especially Female Complaints.
$1000 IN GOLD,
Will be paid for a case they will not cure or help, or for anything impure or injurious found in them.
Ask your druggist for Hop Bitters and try them before you sleep. Take no other.
Hop Cough Cure is the sweetest, safest and best. Ask Children.
The Hop Pain for Stomach, Liver and Kidney troubles fail others. Cures by absorption. Ask Druggist.
Hop Bitters is an absolute and irresistible cure for drunkenness, use of opium, tobacco and narcotics.
Send for circular.
Above sold by druggists. Hop Bitters Mfg. Co., Rochester, N. Y.

Scientific.

THE NORTH-EAST PASSAGE.—Professor Nordenskjold, gives the following account of his voyage in making the northeast passage: "We crossed Kolinschin Bay September 27th, with comparative ease, but were imprisoned on the 28th near a Tchuktchi settlement (latitude 67 degrees 7 minutes north, longitude 177 degrees 24 minutes west.) We wintered in the pack ice at this point, one mile from land. The entire ship's company maintained the best health and spirits. Not a single case of scurvy occurred on board. During the shortest day the sun was above the horizon less than three hours, and then only the upper limb was visible. At this point much time was devoted to interesting scientific and ethnographic studies. There were four thousand inhabitants in the several villages near by, who subsisted by fishing and reeling. They are called the Tchuktchi and are a very agreeable class of people for an exploring party to meet. They supplied the expedition with bear and reindeer meat. The cold was intense, averaging 36 centigrade (72.2 degrees below Fahrenheit). The game was abundant in the spring, wild fowl being taken in large numbers. We were detained in the ice at this point two hundred and sixty-four days, but were released on July 18th and passed East Cape into Behring Straits on the 28th. Such is the story of our voyage. I fully accomplished the object for which the expedition was sent out by Dr. Dickson—namely, a practical proof of the existence of a northeast passage. Then the Asiatic coast was followed, and St. Lawrence Bay was crossed to Port Clarence, Alaska. Thence we crossed to Koniyan, dredging carefully in order to determine the formation of the bottom of the sea, many specimens of the fauna and flora being obtained. Observation, breadth, velocity and approximate volume of the currents of the Arctic and Pacific Polar currents were carried and calculated. Having reached St. Lawrence Island, we next proceeded to Behring Island, where we received the first news from Europe through the kindness of the agent of the Alaska Trading Company. The total remains on Behring Island are of immense variety. A new marine animal was here discovered, which we named *Rhytina stelleri*. The Vega left the island on August 19th, and had a pleasant voyage until August 31st, when a severe gale was encountered, accompanied with lightning, during the time of lightning struck and severed the main spar, seriously injuring several men. We arrived off Yokohama at half past eight on the evening of September 2d. All are well, and no deaths have occurred during the voyage. The Vega is the first vessel to make the passage, and I take it the voyage from Europe to Behring Straits is certain and safe, with very little more expense or vexation to the northern seas. From Japan to the mouth of the Lena River there are no different seas in the proper season for experienced sailors. The Lena River empties directly into a large and open sea, which may be passed in a few days. The Vega will remain at Yokohama about three weeks."—*Evening Post.*

Many attempts have been made, says the Scientific American, to separate the mineral oil smell successfully from petroleum and preserve A new process has recently been patented in England which has, it is said, proved satisfactory. The crude petroleum is treated with a solution of caustic soda, which neutralizes the fatty matters and takes them up, and in many cases they are powerfully detergent and disinfectant, and baths formed by them do not putrify even after use. Such baths have a general influence upon the human organism which is quite peculiar, and may be best explained by a particular example. Assuming the oil to be treated to be rectified crude petroleum and the concentrated lye made use of, the latter is melted in a water bath, and poured into the petroleum, which is in an ordinary temperature, thus set in a state of violent agitation. The petroleum is thus divided into very minute drops, and comes in contact with the lye in a large number of points. After thorough mixture, by stirring for a short time, a complete separation of the former from the latter takes place by weight

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	29	30
New York, choice	17	18
Coffee, ₩ lb.:		
Rio, fair	15	15¾
Rio, good	16	16¾
Rio, prime	16¾	17
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 40	2 45
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	12¾	13¾
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 25	4 50
XX	5 10	— —
XXX	5 12½	5 75
Choice XXX	5 75	6 00
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	3	— —
Dried peaches, ₩ lb	2½	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	17	20
Coal, in barrels, best	15	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	3¾
Ordinary	6	6¼
Fair	6¾	7¼
Prime to choice	6¾	7¼
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	2¾	3
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	6½	— —
Off whites	8¾	— —
Crushed	9¼	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3	@ 4
Medium	4	@ 5
Good to fine	5	@ 6
Low leaf	4½	@ 5
Medium	5	@ 6
Good	6½	@ 7
Fine	7½	@ 8½
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	56	— —
White	58	— —
Mixed	56	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	37	39
Bran, choice, ₩ 100 lbs	75	— —
Hay, ₩ ton:		
Prime	20 00	— —
Ordinary	17 00	18 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	70	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8¾	9
Shoulders	4¼	4½
Sides, clear rib	6¼	— —
Sides, clear	6¾	— —
Hams, sugar-cured	9	9¾
Mess Pork, ₩ bbl.	10 00	10 25
Dry Salted Meat:		
Shoulders	4	4½
Lard, ₩ lb.:		
Choice, in kegs and pails	7¼	7¾
Choice, in tierces and barrels	6¾	7

ESCULENTS.

Potatoes, ₩ bbl	1 80	2 30
Onions, ₩ bbl	2 75	3 00
Apples, ₩ bbl	3 00	— —
Cabbages, ₩ box	3 00	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2 50	3 00
Ducks	2 00	3 00
Geese	5 00	— —
Turkeys	6 00	12 00
Eggs, ₩ dozen:		
Western	15	15
Louisiana	15	— —

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 80 lbs and buckles	— —	2 50
Twine, hemp	12	— —

"LIEN! BIG LIEN!"

Not so fast my friend; for if you would see the strong, healthy, blooming men, women and children that have been raised from beds of sickness, suffering and almost death, by the use of Hop Bitters, you would say "Truth, glorious truth." See "Truths," in another column.—Adv.

WHEAT CAKES BROWN.—One pint wheat flour; a quart of milk; a little salt; two eggs, or none, as you choose; a tablespoonful molasses to make them brown; and two tablespoonfuls Kellogg's Baking Powder. Bake soon as mixed. No waiting.

—A learned clergyman in the State of Maine was accosted in the following manner by an illiterate preacher, who despised education: "Sir, you have been to college, I suppose?" "Yes, sir," was the reply. "I am thankful," replied the former, "that the Lord has opened my mouth to preach without any learning." "A similar event," replied the clergyman, "took place in Balaam's time, but such things are of rare occurrence in the present day."

VASELINE.

You may hunt the world over and still will not find
A need of the household while looking to the mind
The ices of winter more pleasing be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a sprain, or a wound or a burn
From peace to confusion, the household shall turn.
On the shelf should be found the foe of all pain
And quiet shall reign in the household again.

If our dearest and fairest are seized by the skin,
And the touch of his hand is too rough to be borne,
Kind Vaseline comes as surely be ween
And the cheek takes on velvet it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Sept. 29, 1879.

COTTON.

The market opened with a good demand, and at stronger prices, showing, in fact, an advance of ⅛c., but the demand has since subsided, and the improvement been partially lost. Sales thus far, 1,000 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday.
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	9¾	9¾
Low middling	10	10
Middling	10¼	10¼
Good middling	10¾	10¾
Middling fair	11¼	11¼

Sales to-day, 2,800 bales. Market opened higher; closed quiet.

Receipts at United States ports, week ending Monday, September 29, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	2,509	5,931	19,759
New Orleans	2,454	4,878	12,414
Mobile	1,454	4,325	5,349
Savannah	5,267	4,091	28,321
Charleston	3,502	5,166	29,368
Wilmington	165	470	5,238
Norfolk	2,542	2,594	10,741
Baltimore	80	.....	704
New York	1,062	1,220	2,282
Boston	972	578	1,452
Philadelphia	.....	.....	520
Various	.....	.....	6,068
Total	22,976	31,230	132,010

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10.24@0.25	10.17@0.18
February	10.38@0.40	10.30@10.35
March	10.5 @10 5	10.48@10.48
April	10.58@0.70	10.59@10.63
May	10.82@0.85	10.73@10.76
June	.....	.....
July	.....	.....
August	.....	.....
September	10.13@10.45	10.31@0.36
October	10.28@10.31	10.21@0.2
November	10.16@10.17	10.10
December	10.15@0.18	10.11

Sales, 52,000 bales. Market quiet and steady.

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effective preventive for Yellow Fever and other fevers has been found in BENSON'S CAPCINE PORUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply them over the stomach; changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS, and seem to destroy the poison. One reason why they are of special value is that they stimulate the circulation and thus enable the system to overcome the influence of the miasmal poison. They are a cheap and almost certain preventive. Ask your physicians about them. Benson's Capcine Plasters are a safe preventive and cure for chills, and fever if worn as above. Price 25 cents.

—Two Irishmen, traveling on the Baltimore & Ohio Railroad track, came to a mile-post, when one of them said: "Tread aisy, Pat—Here lies a man 108 years old. His name was Miles, from Baltimore."

MISCELLANEOUS.

TUTT'S PILLS

SYMPTOMS OF A
TORPID LIVER.

Loss of Appetite, Bowels costive, Pain in the Head, with dull sensation in the back part, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering of the Heart, Dots before the eyes, Yellow Skin, Headache generally over the right eye, Restlessness with disturbed dreams, highly colored Urine. IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer.

CONSTIPATION.

Or by neglecting to keep the bowels in regular health by one of these Pills, large amounts of indigestible matter are allowed to accumulate, and poisons are absorbed into the blood, which should be expelled by these natural channels. Many diseases begin in constipation, and the liver, the great laboratory of the system, is the organ first affected. Dyspepsia, Piles, Fistula, Hemorrhoids, Bilious Fevers, Jaundice, Rheumatism, Gout, Kidney Troubles, Nervousness, Sick Headache, Mental Depression, Loss of Memory, Blindness, Dizziness, Neuralgia, Pain in the Side, Back and Limbs, Female Irregularities, Fever and Ague, Chills, Malaria, Impure Blood, Scrofula, Erysipelas, Eruptions of the Skin, Boils, Humors, Tetter, Scald Head, Ringworm, Scurf, Dandruff, Consumption, Scrofulous Humors of the Lungs, Bronchitis, Coughs, Colds, Asthma, Sore Throat, Ulcers, Abscesses, Diseases of the Blood, Kidneys and Bladder, are the offspring of Constipation.

Dr. F. Guy Lewis, Felton, Ark., says: "After a thorough trial I pronounce TUTT'S PILLS the best anti-bilious medicine sold."

Rev. J. R. Osgood, New York, says: "I have had Dyspepsia Worst Stamp and Nervousness. For a year I could not sleep. Tried many so-called remedies. TUTT'S PILLS, they are as represented, 'par excellence.'"

Office, 35 Murray Street, New York.

TUTT'S HAIR DYE.

Gray Hair can be changed to a Glossy Black by a single application of this Dye. It imparts a Natural Color, acts Instantaneously, and is as Harmless as Spring Water. Sold by Druggists, or sent by express on receipt of $1.

Office, 35 Murray St., New York.

DR. F. WILHOIT'S

ANTI-PERIODIC
OR
FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark, without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

COLUMBIA BICYCLE.

A practical machine for all except the old and infirm. Better than a horse as it eats no oats, because you can ride more miles in a day over common roads than a horse can go. Send 3c. stamp for price list and twenty-four page catalogue with testimonials and full information.

THE POPE MANF'G CO.,
78 Summer St., Boston, Mass.

Episcopal Appointments for 1879.

Conference.	Place.	Bishop.	Time.
Louisville	Madisonville	Doggett	Oct. 1
Tennessee	Murfreesboro	Paine	Oct. 8
Pacific	Sacramento	Kavanaugh	Oct. 8
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss.	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Religious Notices.

CAMP MEETINGS.

THE camp meeting for Wayne circuit, Mississippi Conference, will begin on Friday night before the third Sunday in October next, at Union Camp Ground, near Prime's Springs. Preachers coming by railroad will be met with conveyance at Sunbuta, on Friday morning, September 12, 1879.

38 H. G. W. ELLIS, P. C.

THE Georgetown camp meeting, Citronelle circuit, Mobile district, Alabama Conference, will begin on Friday before the second Sunday in October. All the ministers are invited. Conveyance will meet them at Chunchula, M. and O. railroad. Dr. Wadsworth, P. E., will have charge of the meeting.

Our third Quarterly Conference will be held during the meeting, and all its members are earnestly requested to attend.

37 C. H. KELLEY, P. C.

THE camp meeting on the Rapides circuit, Louisiana Conference, seven miles east of Pineville, La., will commence on Thursday night before the first Sunday in October. Ministers of the gospel are requested to come.

37 W. R. WHATLEY.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Chickasawhay mission at Mutual Rights	Sept. 27, 28
Enterprise station, at Enterprise	Oct. 4, 5
DeKalb circuit, at New Hope Camp Ground	11, 12
Wayne circuit at Camp Ground	18, 19
Waynesboro circuit, at Waynesboro	25, 26
Shubuta circuit, at Spring Hill	Nov. 1, 2
Enterprise circuit, at Concord	8, 9
Pachuta circuit, at Pleasant Hill	15, 16
Shubuta circuit, at Shubuta	22, 23
Pinkneyville circuit, at Hester's Chapel	29, 30
Meridian station, at Meridian	Dec. 2
Spring Hill circuit, at Paper	6, 7
Marion circuit, at Baker's Chapel	13, 14

40 B. J. JONES.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Mobile, at St. Paul's	October 5
Whistler	19
Tuscumbia, ville	26
Eastern Shore, at Daphne	Nov. 2
St. Stephen's, at New Hope	8, 9
Bladen Springs, at Bladen Springs	15, 16
Okatumpa, at Bethel	22, 23
Citronelle	28
Mobile, at Franklin Street	30
Suggsville, at Suggsville	Dec. 6, 7
Grove Hill	14
Mobile, at St. Francis Street	14
Grand Bay, at Grand Bay	15

The members of the Quarterly Conference are requested to come prepared to do see the business of the Conference in good order.

40 E. WADSWORTH, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Warrington station	Oct. 11, 12
Pensacola station	18, 19
Milton station	25, 26
Pawellton circuit	Nov. 1, 2
Perdido mission	3
Shoal River circuit	8, 9
Pollard circuit	11
Evergreen circuit	15, 16
Monroeville circuit	22, 24
Georgiana circuit	29, 30
Yellow River mission	Dec. 2
Scipiga circuit	6, 7
Monterey circuit	13, 14

The new church at Brewton, Pollard circuit, will be dedicated the first Sunday in October, and the one at Monroeville the fourth Sunday in November. (39) J. M. BOLAND, P. C.

GREENSBORO DIST.—FOURTH ROUND.

Cuba at York	Sept 27, 28
Havana, at Camp Ground	4, 5
Livingston, at Livingston	11, 12
Greensboro	18, 19
Demopolis	Oct. 4, 5
Bethel, at Brewersville	11, 12
Eutaw, at Eutaw	18, 19
Forkland, at Forkland	25, 26
Newbern, at Newbern	Nov. 1, 2
Dalneyville, at Rainey	8, 9
Greensboro	15, 16
Gainesville	22, 23
Carthage, at Bethlehem	29, 30
Butler, at Butler	Dec. 6, 7

Local preachers have your reports ready. Trustees, I do know at this Quarterly Conference the condition of your church property, temporally and legally, etc. Stewards, please make an earnest effort to secure your preacher's salary, and report all clear at this last Quarterly Conference. Have every official member will be present.

38 S. B. COX, P. E.

MARIANNA DIST.—FOURTH ROUND.

Hickory Valley circuit	Sept. 27, 28
Canton circuit	Oct. 11, 12
Big Creek circuit	18, 19
Greenwood circuit	25, 26
Chipol mission	Nov. 1, 2
Freeport station	8, 9
Cerro Gordo mission	15, 16
Geneva mission	22, 23
Marianna station	29, 30
Gordon circuit	Dec. 6, 7

38 ELISHA PHILLIPS, P. E.

NORTH ALABAMA CONFERENCE.

BIRMINGHAM DIS.—FOURTH ROUND.

Blount Springs circuit, at Shilon	Sept. 27, 28
Jonesboro circuit, at Walnut Grove	Oct. 4, 5
Cahaba circuit, at Bivin's Chapel	11, 12
Asheville circuit, at Evergreen	18, 19
Gunnison and Helena, at Helena	24
Montevallo station	25, 26
Mt. Levallo circuit	28
Birmingham station	Nov. 1, 2
Murphrees Valley circuit, at Mt. Hebel	8, 9
Newsom's circuit, at Bethel	11
Jones' Valley circuit, at Oak Grove	15, 16
Cahaba mission	18
Tuscaloosa circuit, at Coaling	22, 23

38 J. G. GURLEY, P. E.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FOURTH ROUND.

Liberty	Sept. 13, 14
Black Hawk	20, 21
Winona and Carrollton	27, 28
Kosciusko and Thrall's	Oct. 4, 5
Attala	7
West Station	11, 12
Richland	18, 19
Winona circuit	25, 26
Lexington	Nov. 1, 2
Ziplia	8, 9
Greenwood	15, 16
Bellefontaine	22, 23
Valdo	29, 30

37 K. A. JONES.

A HINT TO SUBSCRIBERS!

HOW TO INTRODUCE

The Advocate to your Friends!

Send the following note with twenty-five cents enclosed to the Publisher:

"A friend of the ADVOCATE would like to have the person named below receive the ADVOCATE from date to January next on trial and encloses herein twenty-five cents to pay for the same according to your recent offer for new subscribers."

MUSICAL INSTRUMENTS.

P. WERLEIN,

135 Canal Street,

The Leading Southern

PIANO, ORGAN
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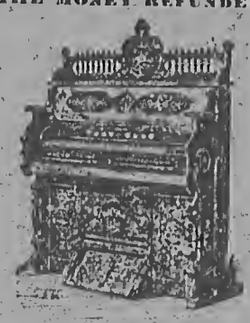

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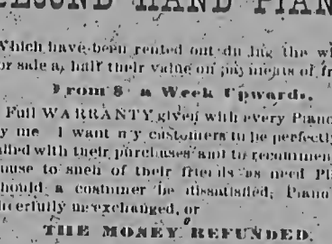

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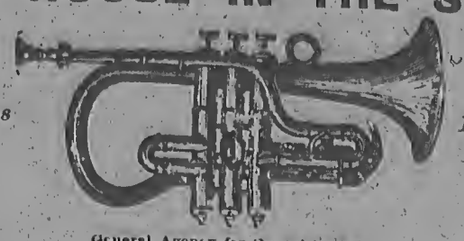

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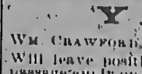

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NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21, 1870.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect and is admired by all who have seen and heard it. For its fine tone, delicacy of touch and beauty of finish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are charmed with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours.

ELLEN B. E. SHERMAN,
205 I Street.

St. James, December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the touch and brilliancy of tone required to perform the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours.

ANTHONY WIMMER,
Professor of Music, St. Mary, Jefferson College, St. James, La., (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—After giving your Piano a fair trial I am happy to congratulate you upon the achievements you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly, CAMILA URSO.

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VOL. 25. NEW ORLEANS, THURSDAY, OCTOBER 9, 1879. NO. 41.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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SHARED.

BY LUCY LARCOM.

I met it in the meadow path,
I saw it on the mountain-side,
Past things and present shared it with me,
And those which every day divides.

The air we breathe, the sky—the ocean,
Daylight without us and within—
Life with its undocked treasuries—
God's riches are for all to win.

The grass is short for my friend,
For me it yields one scented spear;
Some flowers I find, some he may find,
Because he makes the whole world sweet.

Or heavenly loveliness
Welcomed me, Orpheus peaks!
And in each eye I look for it
We secretly spy mystery seeks.

Yet up the radiant prophet way
I go with all the world unknown,
Beyond the highest hill of day
And past the sunset's crimson throne.

Alone I breathe the untried air,
Alone I climb the heights untrod,
But God is with me everywhere,
And Christ is nearer than a friend.

Yet not alone, for in my heart
Forever sings the unbidden bird
Whose song is more than all the rest,
Because my soul has always heard.

—Good Company.

NEWS OF THE WEEK.

DOMESTIC.

YORK RIVER, Col., Sept 29.—Yorktown's outpost was attacked on the 27th at Lee's Ford, one mile south of Yorktown, by an unknown force, on an attempt to the Agency, and was defeated in good order to the wagon train. There are low intrenching ourselves.

Thornburgh was killed instantly during the retreat. Capt. Payne was wounded in two places slightly. Lieut. Paddock and Capt. Grimes were also painfully wounded. Ten soldiers and Wagon-master McKenzie were killed and twenty-five men wounded. The command is now very well sheltered. Cannon now and then are heard the guns of the new troops, who have just arrived. Our mules and horses are getting ill all around us. The red devils fired the grass all around us to burn us out.

MOBILE, Sept. 30.—A quarantine restrictions against New Orleans have it is said been removed by the Commissioners of the county, and by the port of Mobile.

NEW YORK, Oct. 2.—At the annual meeting of the trustees of the Peabody education fund, Dr. Sears, general agent, read his report. It states that the necessity for the general Government granting some aid to the Southern States in their efforts to educate the ignorant classes is greater now than ever before, as the evils that grow out of popular ignorance spread a blight over the whole country. With two millions of children still without instruction, the danger of the situation is apparent.

ADRIAN, Mich., Oct 3.—At the county fair yesterday, when two thousand persons assembled on the grand stand to witness the race, when the centre of the stand gave way and a mass of people were precipitated into the river. In the rear and upon the ground in front. Six were killed and a large number more or less severely injured.

NORFOLK, N. Y. Oct. 3.—Forest fires are raging fiercely in this vicinity destroying farm houses, barns and farm property. Many roads are impassable on account of the flames. The loss cannot be estimated, nor can it be known how much damage will be done, as the wind has been blowing strong for the past twenty-four hours. There is no indication of rain, and the loss to the surrounding country will be very heavy.

WASHINGTON, Oct. 4.—The Assistant Attorney-General for the Post Office Department, upon a case recently submitted to him, has given his opinion that under the 226th section of the regulations (which is section 3894 of the Revised Statutes as amended by the act of July 12th, 1876,) letters addressed to lottery companies, or to individuals, when addressed to them as agents for such companies, are amenable *per se*, and that postmasters should refuse to register orders when so addressed. A circular has been issued in accordance with its conclusions, instructing all postmasters to refuse to mail or register letters so addressed, or to mail or register circulars in schemes, against which the Postmaster General has issued orders under provisions of sections 871 and 1045 of the postal laws and regulations of 1879. A list of these schemes, nearly 100 in number, may be found in the September and October guide.

LOS PINOS COLORADO, Oct. 5.—A runner just in from the White River agency reports that the agent and employees are killed. There has been a fight with the troops, in which the officers in command were killed.

NEW YORK, Oct. 6.—A severe norther set in September 8 on the coast of Tabasco, Mexico, continuing six days, during which twelve foreign vessels were lost. Two sailors were drowned; all others saved.

GREENVILLE, Oct. 6.—Nine new cases and three deaths at Concordia since last report. The new cases are Mrs. Mayson, Mrs. Tape, Joe Zeigler, John Scott, Gordon Norton, Alonzo Atkins, and three deaths—Corn Ray, colored, Mrs. Herndon and Jno. Scott, white.

Sheriff Wilson, Joe Zeigler and Mrs. Mayson are very low.

The relief fund is exhausted and help is needed more than ever. Concordia again appeals to her sister towns for assistance.

MEMPHIS, Oct. 6. Evening.—Sixteen new cases in all—seven white and nine colored—were reported to the Board of Health today. Among those reported this afternoon were Mrs. Anne Werne and Willie Werne.

Three additional deaths have occurred—Robert Rensher, at Wilson Station, three and a half miles southeast of the city.

Donations to the Howards to day aggregated $424 64.

Three more cases of fever have developed at Huntyn Station. The persons stricken are Minnie Foley, Mollie Kennedy and Dudley Wan—the last named colored. The Howards have sent nurses to the sick.

Jim Humphreys, colored, was stricken with fever this afternoon at Huntyn Station, where six people are prostrated with the disease, which seems to be spreading in that locality. Mrs. Thomas Cubbins is dying.

Frank Bannon was arrested this afternoon for violating quarantine rules by bringing shed cotton into the city. His trial is set for to-morrow.

FOREIGN.

CITY OF MEXICO, Sept. 23.—The President's message, delivered to Congress on the 16th, is long and devoted principally to international affairs, but says the foreign relations of Mexico are of the most amicable character. No new embarrassments have arisen to render difficult a complete agreement with the United States. It refers to the general prosperity of the country, and declares against re-election.

ST. PETERSBURG, Oct. 1.—11,854 persons were incarcerated in the central prison at Moscow during the summer, 19,177 of whom were condemned to exhile in Siberia.

LONDON, Oct. 1.—The Standard's Kashgar correspondent learns from officers of the Ameer's followers that the Ameer left Cabul for the interior. His intended departure was kept a strict secret. The Ameer was received by the British with a guard of honor. The appears dejected and care worn.

LONDON, Oct. 2.—A dispatch to the Standard from Vienna says: The disturbance in East Roumelia is exciting a quiet to war. There is a ferment among well-disciplined soldiers in the mountainous district on the west.

SIMLA, Oct. 2.—The British camp at Shirpur Garden was insidiously attacked yesterday by some independent hostile tribes of that district. The enemy was pursued with a loss of twenty killed. The British loss was six wounded. The 5th Regiment of Sikhs and 1st 21st Punjaub native infantry held a strong position in Shirpur Garden Pass.

HAVANA, Oct. 5.—Nineteen deaths from yellow fever occurred in the city last week, being a decrease of ten from the week previous.

SIMLA, Oct. 6.—Rejoicing details of the skirmish of the 5th ult. are received. Reinforcements from Cashmere. There is reason to hope Pass, the worst is now over, but fighting is constantly occurring. The enemy is severely punished by the Mahsuds and has evinced considerable.

CAPE TOWN, Oct. 6.—Colesworth's wife appointed by Cetewayo as regent for Prince Dingaan against the British and hoped the Queen would pardon him and allow him to return home. He declared she was punished and no longer a king.

FIELD NOTES.

ALABAMA.

RUSSELLVILLE, ALA., Sept. 25.—Our fourth quarterly meeting was held September 13 and 14. The preacher's salary about fourths paid. Bishop's and Conference claims and domestic missions fully met. A deficit of $12 on foreign missions. Received four members by letter at Russellville, making thirty additions this year. A new church is about ready for preaching.

THOS. F. DAVIS.

PRATTVILLE CIRCUIT, ALA., Sept 30. We have held two camp meetings in this district, at Clanton and Cox's Station, in Randolph circuit. They were largely attended, and the results were very satisfactory. About fifty were added to the church. We had a good deal of plain, pointed, spiritual preaching, and good preaching not much reading; but I do not feel called upon to include the names of all these good brethren before the public, much less to proclaim what learned, eloquent sermons they preached. The increase on the district will be respectable. The finances are coming up pretty well. Health generally good. Preachers are well and at their post. Crops pretty fair. Cotton about as last year.

A. D. MITCHELL.

DAYTON, ALA., Sept. 30. Our third Quarterly Conference met at this place September 13 and 14. Rev. J. W. Rush, P. E., was with us. The communion service on Sabbath was a precious season of grace. The meeting was protracted several days, and, though we had no outbursts of revival influence, yet we believe substantial good was done in the church. I am greatly obliged to Bros. Geo. F. Ellis and J. D. Simpson for valuable services rendered. Since the rains ceased crop prospects have improved with us. The doctors are busy with the sick; some deaths among the children.

A. HAWKINS.

JACKSON, ALA., Sept. 30.—The camp meeting at Sims' Chapel, St. Stephens circuit, Alabama Conference, began September 11, and closed September 16. It resulted in fifty-five professed conversions, quite a number of backsliders reclaimed, many Christians made happy in the love of God, twenty-three applications for church membership, several promised to erect the family altar, and a good time generally. Dr. Wadsworth, assisted by three traveling and three local preachers, did the pulpit work. It was good to be there. The good work is still going on in the neighborhoods contiguous to the camp ground.

W. H. MORRIS.

PERRYVILLE, ALA., Sept. 30.—We have held another meeting since our last communication, resulting in twelve accessions to the church; several others are expected to join my next appointment; several converted that will go to the Baptist Church. Two of my churches were greatly revived in this meeting. Some backsliders were reclaimed. Ten or twelve mourners were in the altar when the meeting closed. All promised to seek until relieved. A. J. COUSINS, P. C.

SHEFFIELD, ALA., Oct. 1.—During the year we have had fifty-six conversions, eighty accessions, and baptized seventy-six children, and the good work is still going on. We have raised over $350 for building and repairing churches. We believe all the claims against the circuit will be paid. Rev. A. M. Jones, of the Alabama Conference, now engaged as colporteur, has been with us recently. He is doing a fine work, and should have the prayers, sympathy and co-operation of the brethren.

JOHN L. FERGUSON.

LOOKOFF MOUNTAIN MISSION, ALA., Oct. 1.—I have held four protracted meetings, resulting in over forty conversions, and the same number of accessions. Backsliders were reclaimed, and the membership greatly revived and strengthened. Baptized sixteen infants and twenty adults. I have two other meetings to hold. The mission is in a prosperous condition, and will soon develop into a circuit.

J. A. NEELY, P. C.

GREENVILLE, ALA., Oct. 2.—I returned yesterday from the Rutledge camp meeting, two miles from Rutledge, Crenshaw county. From the beginning to the end God was present to bless. It will never be known till the last day how many were converted. The number was large. Twenty-two joined the church. Several thousand people were present on Sunday. Bro. Owens, the pastor of Rutledge circuit, deserves credit for the establishment of this new camp ground. The Lord will make it blessing.

WM. MOTLEY.

CARROLLTON, ALA., Oct. 3.—My meeting at Emory Chapel resulted in a most gracious revival. Had thirty-seven conversions and twenty-four accessions; church revived. Have since organized two prayer meetings. Closed one, him shop, and still the work goes on. This has been a pleasant and profitable year to me and, I hope, to the church. Health is good. Finances better. Crops fine.

W. M. P. RUFF.

MISSISSIPPI.

EUREKA, MISS., Sept. 23.—Nearing the close of the third round on Grenada district, North Mississippi Conference. Most of the charges are blessed with revivals; some in great power. Solar nearly four hundred have professed religion, 142 most of whom have joined our church. We have in the district a faithful and laborious corps of pastors, and the fruit of their earnest labors is being gathered in; several new churches finished and others repaired. The health of the country is good, and crops average as good as usual. Our Conference seems to be blessed with revivals throughout.

THOS. F. RAMSEY.

HAZLEHURST, MISS., Sept. 25.—Just returned from holding a meeting at Hamilton and Hallum's Mills, three miles west of Beauregard. Preached two days and nights beginning Tuesday night. Fifteen converted and received into the church. Eight children baptized. Went to Union Chapel last night, and received members who were applicants, and baptized eleven children. Gathered nineteen lambs on this trip.—S. B. YOUNG.

DOVER, MISS., Sept. 29.—I am just through with my protracted meetings. Several conversions; twelve accessions; churches revived; assisted by the Rev. W. E. Ballard. I am trying to bring up all claims ordered by the Conference. Cotton crop good. Corn moderate. People are busy. Health good.

RALPH BUXLEY, P. C.

HOLMESVILLE, MISS., Sept. 30.—Just home after an absence of nearly three weeks, traveling and preaching in Amite, Wilkinson, Franklin and Lincoln counties. Have held protracted meetings at all my churches. Results: plenty additions to the church, about the same number of conversions, and the church in places greatly revived. Crops cut very short. The storm did immense damage to crops and water-mills; farmers and merchants are discouraged. Preacher lives in hopes of better times. Much sickness in places. Peace and quiet reign. Not much excitement about elections.

H. P. LEWIS.

CAMDEN, MISS., Oct. 1.—The result of our protracted service at Camden was cheering. Church greatly revived, several conversions and six accessions. Both churches are now in a good condition.

W. D. TOMINICK.

COLD WATER, MISS., Oct. 1.—Crops are fair, both corn and cotton. Fine weather for gathering. Farmers are in pretty good spirits. Preachers throughout the district report fine revivals and large accessions. Conference is approaching, and we are preparing for it. Hope to report collections in full.

T. V. RAMSEY, JR.

ABERDEEN, MISS., Oct. 2.—The Aberdeen district is in a good condition. Some six hundred conversions, many accessions. Finances tolerable. Several new churches built; others repaired. Sunday-school interest encouraging. Preachers are at their posts, and busy. Crops generally good. Weather very warm for this season. Political excitement is high and rising. Bishop Paine is in pretty fair health; leaves in a few days for the Tennessee Conference.

AMOS KENDALL.

WAYNESBORO, MISS., Oct. 4.—I have just closed a pleasant meeting at this place. Twenty-two persons united with the church at Waynesboro. Good congregations, and increased to the last. The church was revived and renewed. How many were converted is not known. We are indebted to Rev. J. O. Andrews, of the Alabama Conference, for valuable services three days, and to Rev. G. M. Gilmore, for four days' valuable service, and also a layman, Bro. Moore, from Mobile, helped us singing, praying and talking. We have received into the church this year over sixty members. We have now instituted class meetings and extra prayer meetings, and striking for higher ground.

W. B. HINES.

LOUISIANA.

WINNSBOROUGH, LA., Sept. 26.—We have just closed a most interesting meeting at Oakley Church. God has visited His people in great power and love. The Holy Ghost came down in converting and sanctifying power. Fifteen accessions to the church. Over thirty-five conversions, and about thirty claimed sanctification. The good work is going on. Bro. Allen and Bro. Chambers assisted us in the meeting. The cotton crop is good. Corn not so good. General health of the country good.

T. S. RANDLE, P. C.

TRENTON, LA., Sept. 29.—Since the fifth Sunday in June we have had eight conversions and fourteen accessions to the church on our work. Our church members, many of them, are lively and active. Our Sunday-schools (two) are doing very well. Our prayer meetings are tolerably well attended, and are pleasant. The preacher is well cared for, and I think our finances will come out all right. Health has been very good. Crops rather short.

JAMES L. WRIGHT, P. C.

WASHINGTON, LA., Sept. 29.—Are building a church on Bayou Boeuf; laid the corner stone last week. Prayer and class meetings prospering in Washington and on Bayou Boeuf. Prospect brightening on Waxha. Six persons have joined the church, and six others have entered into rest from imbred sin within the last two weeks. Corn, cane and cotton crops are very good for the season. Cotton injured some by the storm. Health tolerably good.

J. E. WYNN.

COLUMBIA, LA., Oct. 3.—Our camp meeting at Welcome Home commenced on the twenty-fourth instant, and closed last Tuesday—one of the most glorious ever held here. The work of the Lord commenced at the beginning. Fifty conversions, backsliders reclaimed and eight accessions to the church. Peace was felt throughout the surrounding country. Will begin hereafter annually on Wednesday before the last Sabbath in September. We are attacking all along the line.

ROBT. S. ISBELL, P. C.

MISCELLANEOUS.

MARIANNA, LA., Sept. 25.—Have closed the third round of Quarterly Conferences. Preachers are at their posts, reporting, in the aggregate, additions, fifty-three; adults, baptized, fifty-five; infants, thirty-one; deaths, four. Finances are behind. We enter the fourth quarter to do three-fourths of our work. Hard work; short time. Preachers and people look hopeful; appear determined to meet demands, and report progress at Conference. Health medium. Crops damaged.

ELISHA PHILLIPS.

The Work in China.

Our China Visitor for July opens with the following address to the Southern Methodists:

MY DEAR CHRISTIAN FRIENDS OF THE M. E. CHURCH SOUTH, U. S. A.:

Thanks be to God, there are living witnesses in this land of spiritual darkness, that the blood of Christ cleanseth from all sin. But like Nicodemus, they want to be led gently and taught the way of faith. It is a new way to them and they must be taught like little children. I know the hearts of many of our dear Christian friends in America would rejoice to see with what interest they listen to the story of the Saviour's suffering, death and resurrection, even if they do not easily grasp the meaning or comprehend all that is said to them. Theirs has been a life of spiritual death and darkness envelopes their minds, and it is only the blessed influence of God's holy spirit which can bring to them "the true light which lighteneth every man." One of our native preachers told us of Dr. Taylor's preaching in Shanghai twenty-seven or eight years since, on the straight and narrow way that leadeth to life, and as he portrayed to his audience the great difficulty of walking in this way, a countryman in the audience, being accustomed to narrow paths arose and proposed to his friends, that he could be one to go and help repair that narrow way.

Many of these people are incapable of reasoning, and though they often appear to be listening with the utmost attention, their thoughts are wandering, and suddenly, in the midst of your discourse on some interesting subject, you are asked, "What is your name?" What country are you from? What are your clothes made of? Are you cold? But with all these difficulties, the word of God is entering into good ground and many feel that there is a power and a reality in the religion of Jesus. One great need is a trained native ministry, imbued with the spirit of the living God and feeling the power of the gospel in their own hearts. We want to see them thoroughly acquainted with the doctrines of Christianity and above all fully equipped with the sword of the spirit.

We want men, baptized with that power from on high which shall enable them to understand fully the importance of the atonement, and constrain them with love to labor for the salvation of their fellowmen. Good seed is being sown and much is falling in good ground, but we pray for more faith in the seed sown and in the Lord of harvest, and we pray for grace that we may patiently wait for the fruit. For over thirty years in Madagascar, from 1638 to 1863, the good seed sown by holy men, was growing secretly but surely and the whole world was amazed at the wonderful result. The Missionaries there had their trials as they were sowing good seed, for they labored long and patiently with but little fruit. Ten years since there were not ten converts to Christianity in Japan, and to-day there are more than two thousand. The whole island of Japan is feeling the power of Christianity. It has been but 73 years since the first protestant missionary entered China, and to-day there are more than fifteen thousand converts to Christianity. Within the past two years many thousand have renounced idolatry and now profess faith in Christ. Whole villages have burned their idols and are now reading the word of God. In some parts of the empire more than three hundred persons have been received into the church at one time. What a change! Twenty-five years since, we were not allowed to go beyond a radius of 30 miles and to return the same day to our homes at the open ports. To-day we have access to this vast empire of four hundred million souls, and can preach freely the blessed gospel of our divine Redeemer.

Within fifty years, more than three hundred islands of the Polynesian group have renounced idolatry. In the Fiji Islands there are men in pulpits who remember the taste of human flesh. There are some in the church in China who remember the sacrifices they have often made to idols, and worse still, the murders they have committed in the destruction of their own children. The missionary in heathen lands has his trials. He meets with discouragements—the hearts of the heathen are hard. It may be the church members are cold and take but little interest in the salvation of their souls, or the salvation of others; but the grace of God sustains Him in the midst of all these trials. It is by all light to all ty. Many things come up to depress his spirits and he is often tempted to give up in despair. But the house of God, Prayer, prevailing prayer with God, the promises of God, all serve to encourage him in his work. Peace and prayer encircle the world, and he is not forgotten by the people of God in this great Work. Thanks be to God for the promise "The heathen shall be given to Him for his inheritance." To Him "Every knee shall bow, and every tongue confess Him Lord."

Wash Green Fossils.

MR. EDITOR: On the twenty-second instant, in company with Dr. H. E. Johnson, I visited the "Wash Green Fossils." Although descriptions of them have appeared repeatedly in the papers, yet I doubt not that there are many of your readers who have never heard of them. They are on the farm of Mr. Green, four miles south of Vicksburg, and we discovered Mr. Green himself about ten years ago. Mr. Green immediately built a rude hut within a few feet of the pit, and there he has spent his days and his nights ever since, guarding his treasures with ceaseless vigilance. At first he offered them for sale at $10,000, but, as hope deferred maketh the heart sick, he has fallen to $1,000 and I doubt not that a much less sum would buy them.

These fossils are the bones of two gigantic animals of the Post Tertiary Period (mammoths, I suppose). The bones are not all exhumed; most of them are yet to be dug from the earth. Those that are clearly visible are a lower jaw-bone, two pairs of tusks, a femur or thigh-bone, some ribs, several teeth, and many vertebræ and other fragments. The jaw bone has one of its ends broken off, so that its exact dimensions cannot be easily determined, but the distance from the posterior end of one jaw to that of the other, in a straight line through the mouth must have been about five feet. Hence the animal's head, clothed with flesh, could not have been much less than six feet thick. Tusk is the head of the smaller one. Its tusks, when first exhumed, were about seven feet long; at present they are shorter, the ends having decayed and crumbled off. The head of the larger animal is so much broken that it is difficult to determine its size, but, judging from the size of its tusks, it must have been very much larger than the other. The tusks of this larger one are also much decayed at the ends. They were when first discovered, twelve feet long and a foot in diameter at the base. One jaw tooth is eight and a half inches long by four and a quarter inches wide; another is nine inches by five. The thigh-bone is more than three feet long, and about a foot in diameter at the joint. This larger animal, I suppose, was at least twelve feet in height and twenty-five feet in length, including the tusks. What colossal animals "roamed over all the earth abroad" for thousands of years before God said: "Let us make man!"

Query. What liberal soul will purchase these geological treasures, and donate them to one of our Conference schools?

W. C. BLACK.

EDWARDS', MISS., Sept. 24, 1879.

Rev. John F. Lacroix, D. D., died September 22. The Central Christian Advocate, St. Louis, notices his death, says: "We have not the material at hand to write a satisfactory biographical notice of Professor Lacroix. He was forty-seven years old, a native of Southern Ohio, and probably, as his name indicates, descended from one of the large number of French families settled in that part of the State. We knew him first when a student, and our acquaintance grew into something like intimacy after he became a member of the Ohio Conference, to which he was admitted on trial in 1859. He was an enthusiastic student, and his sympathies naturally led him to devote his talents to Christian education and authorship. His attention was early turned to the religious literature of Continental Europe, and after he was appointed to the chair of Modern Languages in the Ohio Wesleyan University in 1864, he spent his vacations generally in France and Germany. He soon became known as a writer for the religious press, and published a number of volumes, chiefly the results of his studies in French and German. But he did not confine himself to this field, for he had a marked aptitude for philosophical and metaphysical questions in their relation to theological enquiry, and wrote largely in this department, sometimes provoking criticism, on account of his method of handling the subjects which interested him. But he was entirely true to his Methodist training and associations, devoting his fine talents and acquisitions to the Church, and was honored as one of her most gifted scholars."

To the Members of the Alabama Conference.

DEAR BRETHREN: In most cases the heaviest burdens of the itinerancy fall on the preacher's wife while he lives, and very often after he dies she is left without adequate support, without a home, and is thrown into very great distress. Ought not these distresses to be relieved as far as possible? Is it not our duty to do so if we can without impairing our efficiency in the work?

The Conference collection does not meet the want, nor would it even were it all collected, which is never the case. In view of the distress which so often comes upon the families of our deceased brothers, it has been thought good to form a Family Relief Association, the members of which shall stand pledged to pay a mortuary fee upon the death of a member, which fees, when aggregated and paid over to the widowed and orphaned family, would go far to make it comfortable. Such a fee of $10 could be easily paid it seems. In view of these facts I have been requested to make the following proposition:

All who will join this association will meet Bro. Lovelace at Selma, before the next Conference. The hope is that the names of all the preachers now on that Conference roll of the association may be enrolled and properly collected, and begin operations next year.

Fraternally,

J. WYATT H.

The St. Louis Conference, Methodist Episcopal South, met at Centerville, Mo., Sept. 24. Bishop Pierce presiding. The editor of the St. Louis Christian Advocate says:

"The Bishop does not appear so vigorous as when last I saw him. Indeed, I was much grieved by the apparent change, although he still is a good deal of the man he was, and can do a good deal of work for his years. He holds fair to be able to continue. The part of the Conference work will be

The Conference is small, it seems to the friends of missions, but recently of the

The following ministers were present: W. V. Tudor, P. E. Cassville; J. W. Lewis, St. John's; J. G. Wilson, First Church; E. M. Bounds, Mt. Vernon; B. W. Wise, Page Avenue; E. E. Godbey, Bridgeton; B. F. Thurber, Elden; F. A. Morris, Kirkwood; T. L. Shepherd, Platte circuit; W. M. Stockman, C. F. W. Smith, Bellefountaine circuit; D. F. Mansur, Caledonia and Bonne Terre; T. M. Finney, Arcadia and Ironton; F. B. Hicks, Marvin Church; W. R. Mayo, Cole and Osage Avenue; J. F. Watts, Bellefountaine; C. Berryman, Bellevue College and Institute; T. M. Finney, president; editor Advocate, &c.; R. McAnally.

Shaw District: H. Hargesworth, P. E.; Centerville, E. Asplev; Labadie Circuit, Jacksonport; Meramec circuit, J. W. Johnson; Washington circuit, S. W. Emery; St. Genevieve, W. R. Craven; Mt. Olive, A. T. Tolbert; Perryville, J. H. Clavton; Steelville circuit, supplied; Sikes Mines; Ozark circuit, to be supplied; Cuba circuit, D. F. Renfro; Licking circuit, A. M. Robinson, Houston, Jones A. Carter; Manchester, A. W. Robinson; Rolla and St. James, W. Fall.

Poplar Bluff District, John C. Williams, P. E.; Licking circuit, Sidney Richmond; Grand Prairie circuit, J. R. Le Bert; Clarkton circuit, W. E. Eggers; Poplar Bluff and Dexter City, E. S. Bolton; Poplar Bluff circuit, S. C. Hope; Piedmont circuit, W. P. Gibson; West Plains circuit, G. W. Nolner; Doniphan, A. J. Green; Eminence circuit, S. D. Bingle; Alton circuit, B. F. H. Warren; Centerville, Jos. B. Rice.

Charleston District: J. H. Headlee, P. E.; Charleston station, J. S. Frazier; Charleston circuit, S. A. Mason; New Madrid circuit, C. E. Heckney; Benton circuit, H. N. Watts; Gayoso circuit, T. D. Turner; Caruthersville circuit, J. R. Eldeman; Marquand circuit, A. T. Allen; Farmington circuit, S. A. Bissell; Fredericktown station, C. O. Jones, and G. W. Hill, sup.; Oak Ridge circuit, H. S. Watts; Jackson and Cape Girardeau, J. C. Alexander; Belmont circuit, R. W. Swayne.

The Indian Mission Conference was held at Double Springs, Choctaw Nation, September 10-14, Bishop Pierce presiding. Admitted on trial: Samuel Carey. Remaining on trial: W. L. Mills, Gibson Grayson. Discontinued: none. Admitted into full connection: none. Readmitted: none. Received by transfer from other Conferences: H. M. Granade, P. H. Fishburne. Deceased during the year: Moses Mitchell. No one elected to orders or ordained, except Samuel Carey, local preacher, elected and ordained deacon. No one located. Superannuated: Simon P. Willis. Superannuated: David H. Cummins, Isaac Sanders. No death among the preachers. The characters of the preachers were examined, all passed, except John T. Pittman, suspended. Numbers: local preachers, 104; increase, 5; white members, 588; decrease, 20; Indian members, 4,785; increase, 107. Baptisms: infants, 472; adults, 273. Sunday schools, 64; teachers, 231; scholars, 1,608. Contributed to Missions, $273.23. Next session of the Conference to be held at Fort Gibson, Cherokee Nation.

The Christian Advocate.

THURSDAY, OCTOBER 9, 1879.

HIS JEWELS.

BY ELEANOR KIRK.

When the Lord makes up his jewels,
Choosing gems of every hue,
Pearls and diamonds, rubies, sapphires,
Showing flawless through and through,
Could I be the least among them,
Smallest gem that love could see,
And his eye detect the brightness,
That would be enough for me.

Precious stones are cut and polished
By the lapidary's skill;
Cruel knife and rasping friction
Work on each the Master's will,
Not until the sparkling facets
With an equal luster glow,
Does the artist choose a setting
For the gem perfected so.

Thus I wait the royal pleasure,
And, when trouble comes to me,
Smile, to think he may be working
On the gem, though small it be.
All I ask is strength to bear it,
Faith and patience to be still,
Held by Him, no knife can slay me;
Loving Him, no anguish kill.

Charges Noticed.

MR EDITOR: In his "Note" in the ADVOCATE of September 25 Dr. Abbey brings against me some charges which I feel that I ought to notice. His first charge is that in my article written in reply to his I treat him with *disrespect*. I wish to say that nothing was farther from my intention. For Dr. Abbey, personally, I have the highest regard, my acquaintance with him, being of several years' duration. His writings I admire for their originality, boldness and independence. After carefully reviewing my article, I find nothing in it which has the appearance of being disrespectful to Dr. Abbey, unless it be this: That I denominate his theory "Abbeyism," and characterize it as "*homeopathy in theology*." My only object in using the term "*Abbeyism*" was to avoid circumlocution. I have yet to learn that it is disrespectful to a man to attach his name to a theory of his origination. Does the use of the term Campbellism imply disrespect for Alexander Campbell? Do all who use the term Calvinism show disrespect to Calvin? If the term "Abbeyism" is offensive, I will withdraw it, and say: "The theory advocated by Dr. Abbey." As to characterizing his theory as "homeopathy in theology," I can't see how that can be considered disrespectful. The principle of homeopathy is that "like cures like." To *cure fever* you must administer a remedy, which given to a well person would *produce fever*. Now, Dr. Abbey seems to think his theory an antidote to Darwinism; and yet, unless I greatly misunderstand him, his theory is very much like Darwinism. If, however, this expression, "homeopathy in theology," is offensive, I will withdraw it; and if there is any other expression which Dr. Abbey regards as "disrespectful" to him, I will gladly withdraw it, and offer him the "*amende honorable*."

His declaration that my object in writing "is not the discovery of truth for the benefit of the church, but to make" him "appear ridiculous," I meet by saying that I did not profess to have discovered any new truth. That claim was made by Dr. Abbey himself, and my article was written to show that his so-called *new truth* was only an *old error* in a new dress.

As to the charge of "hypercriticism," I am aware that a part of my article would seem to one who had not closely examined Dr. Abbey's article to be hypercritical. But if one will notice the positive statements made by the doctor with regard to the province of history, and the use he makes of those statements, he will see the necessity for my quoting Webster, to show what history is. Many portions of Dr. Abbey's printed books approach hypercriticism, much more nearly than does my article. One who has so mercilessly wielded the lancet of verbal criticism, as has Dr. Abbey, ought not to flinch when it is applied to himself.

As to the charge of dealing in "cant and slang," I am sure my article will compare favorably in that respect with any book or newspaper article Dr. Abbey ever wrote.

If I "misrepresented his meaning at important points," I did so unintentionally, and would be glad to know wherein I did so.

I claim to have written "for a legitimate purpose," viz: The refutation of error. And now that I have withdrawn all disrespectful language, and apologized for its use, I hope Dr. Abbey will consider that I have "the ring of true metal."

RODERICK HASKIN, SR.

Prayer Meeting.

How was it that the prayer meeting had an attendance of 75 to 150 where we used to think 15 a good congregation?

Why, the people all said on going away: "I am going to prayer meeting again," instead of saying "the prayer meeting was dry to-night, I wish our preacher would not talk and pray so long."

1. It was announced from the pulpit, the Sunday before, that the subject for the prayer meeting the following night would be *temperance*.

The congregation, in consequence, was very large for such an occasion.

2. We had the following order:

1. Song. By the congregation.

2. Lesson from the Scriptures. Short, and touching the subject.

3 Prayer. By the congregation. Specially for the safety of our young men.

4. Song.

5. Selection on temperance, read by a young brother from the congregation. Very short.

6. Short extempore speech—about three minutes—from an older brother, bearing on the selection.

7. Two selections read by another young brother from the congregation, with a few extempore remarks by the same.

8. Song.

9. Prayer. Specially that the church might be saved from intemperate members.

10. Three selections read by a third young brother from the congregation.

11. Short speech—five minutes long—by one of our best temperance speakers.

12. All who would covenant together to lend their influence to the cause of temperance, and pray for the success of this glorious cause continually, were asked to stand up. Nearly everybody in the house arose, and the covenant was offered by the pastor.

13. Concluding song.

14. Benediction.

The secret of the interest was in the large number who took part, which could easily be done by all parts being short.

Any mission field, revival work, or any material interest of the church might afford a subject of equal interest. And, pursuing this plan, I find I reach five, sometimes ten, where, with the old plan, I could reach only one.

I offer my experience to the brethren who are, like I once was, troubled on account of small crowds and inattentive hearers at prayer meetings. All the pastor's remarks were very brief, not including more than five or six minutes.

Your brother,

Z. A. DOWLING.

Birthday of a Superannuate.

REV. ZACCHEUS DOWLING.

MR EDITOR: There are so many things associated with our religious connections here, that give us inexpressible delight, that we love to speak of them, the one to the other; and one of the most pleasurable seasons of our religious intercourse with brethren is to spend hours of converse with the aged, hoary headed Christian minister. I mean our honored and loved superannuates. None of Israel's host have a larger share in our sympathies, love and admiration, than the superannuate.

How delightful to hear these fathers in Israel tell the events of such lives and ministry! Such was the pleasure of the brethren and friends of Forest Home on the twenty-ninth day of July, 1879, when Rev. Z. Dowling met with us to celebrate his eighty-seventh birthday. It was truly a time of refreshing from the presence of the Lord. Father Dowling discoursed for more than an hour. Subject, Genesis v. 25: "And Enoch walked with God; and was not; for God took him." 1. What it is to walk with God. 2. The length of time. 3. The divine companionship. 4. The happy end.

After which we partook of a bounteous feast—a dinner prepared for the occasion, in honor of the old preacher. We then returned home with the conviction of mind that the world was richer, because such men as Father Dowling live in it. The world will be poorer when they die, but heaven will be richer. Bro Dowling has spent sixty-two years of his life as an itinerant in the Methodist Church. He still lingers on the shore. Health and strength good for one of his age and labors. Oh, Lord, bless our old superannuates and mothers in Israel, and may we follow them as they follow Christ.

JOSEPH M. SCOTT.

FOREST HOME, ALA., Sept 18, 1879.

"Wilt Thou Be Made Whole?"

The entire system of gospel truth is embodied in this significant interrogatory.

The new birth is a fundamental doctrine of Christianity. "Marvel not that I said unto thee ye must be born again." The sin-sick soul must be healed. The corrupt nature must be renewed. Wilt thou be made *whole?*

We are powerless to cleanse ourselves. The Holy Spirit must regenerate our natures, and by applying the precious blood of the atonement—*at one-ment*—restore us to a state of moral health. Wilt thou *be made* whole?

Christianity is individual in its obligations and relations. We must have a *personal* interest in the cross. We can never lose our identity. Wilt *thou* be made whole?

God graciously condescends to consult our wills in the offers of mercy. The great scriptural principle of gospel science—free moral agency—is clearly shadowed forth in the question propounded by our Saviour to the man at the pool. *Wilt* thou be made whole?

J. ATKINSON.

TULIP, LA., Sept. 12, 1879.

From the Work.

OAKTUPPA CAMP MEETING, ALABAMA CONFERENCE.

MR. EDITOR: The good people on this work began in earnest in August to build up a camp ground at Bethel Church, and the meeting began September 19, with an arbor adjoining the church, capable of seating 800. There were thirteen tents and twenty-one tenters. On Sabbath there were about 1,200 persons on the grounds.

Our beloved pastor, Bro. A. J. Briggs, was in charge of the meeting, and was assisted by Revs. D. G. W. Ellis, P. C. Wimbish, H. C. Collins, Hezekiah DuBose, Joseph Lovett and Samuel Jones, of the Mississippi Conference; James O. Andrew, P. F. Stearns, C. W. Moody, David Wright, E. C. Stearns, George W. Fagan, R. C. Gavin and W. H. Hasty, of the Alabama Conference, and three noble laymen, A. G. Moore, J. B. Moody and Henry Weir.

Deep interest was manifest from the first hour's service. The people in this neglected part of the vine yard were eager to hear the word and drink at the fountain of life. The preaching was good, attendance large and attentive, and the order excellent. Not a single thing occurred to disturb the meeting. The services began good, grew better, and ended gloriously. As the fruit of the meeting, 37 were added to the membership, and 74 professed to find pardon. It is known there were other conversions, some of which left without having publicly declared it. It is believed that from 90 to 100 found peace, many of whom were members of the church.

The singing, led by Bro. W. M. McEachern, was excellent throughout. I heard a minister say he never heard better. The Lord has done great things for us, whereof we are glad.

On Wednesday of the meeting the ministers present were invited by our aged brother and sister, P. F. Stearns and wife, *to dine at their tent*. We went and partook of a sumptuous dinner, prepared on the encampment. This custom, they informed us, prevailed in the early days of Methodism.

Oaktuppa camp ground is now a fixture on the work, will be enlarged, and another meeting held there to begin on Friday evening before the third Sabbath in September, 1880.

Steps looking to the erection of a parsonage at Kelser Hill, the center of the work, are being taken—subscriptions raised and placed in the hands of trustees for that purpose. It will be built for the preacher who may be sent us the next Conference year.

The work is now a mission, but, through the labors of the present year, we hope to be raised to a self sustaining circuit in 1880.

Up to date there have been 143 accessions to the church. Many who came into the church in the early part of the year were converted at the camp meeting—hence the difference in accessions and conversions at the late camp meeting. Baptisms to date, 55.

T. W. MOODY.

SEPTEMBER 6, 1879.

NEW SITE, ALABAMA.

MR. EDITOR: Our camp meeting closed September 17 after a remarkably pleasant, orderly and profitable session.

The attendance, as usual, was very large. All the stationary tents, about thirty, were occupied, besides there was a large number of portable tents pitched. The transient attendants considerably outnumbered the tenters. All seemed to enjoy the meeting, except a certain class of frivolous, vacant minds, who always frequent these places for no good to themselves or anybody else, and who make themselves a disgusting nuisance to all sensible people. This class, however, were not as boisterous and disorderly as they have been heretofore. I heard it remarked by several old tent-holders that there was less disturbance this year than they ever knew at Hillsboro.

We intend to have the camp ground incorporated, so as to be able to curb and control the viciously inclined, and prevent the annoyance that is so common at these religious assemblages. We did not have as many preachers as we were led to expect. We had enough, however. They came from recent successful protracted meetings, and, in consequence, were in good preaching trim.

The meeting resulted in the conversion of about thirty souls. Twenty additions to the church, and the members greatly blessed. Bro T. J. Rutlege, agent American Bible Society for Alabama was with us, preached, and took up a collection, of course. Our efficient presiding elder, John B. Stevenson, was at his post, and had charge of the meeting.

R. N. LEDBETTER.

SEPTEMBER 22, 1879.

TRENTON CIRCUIT, MISSISSIPPI CONFERENCE.

MR EDITOR: I have held six protracted meetings, at each of which the power of God was present to convict and convert. Many backsliders also reclaimed. The church very much stirred. Thirty additions by discipline, and as many professions. The work in good, spiritual condition, in love and harmony. New family altars erected, class and prayer meetings established in many of the churches. Our camp meeting was also a glorious success. Many say, providence favoring, they will be tenters on the ground next year. Crops—*i. e.*, corn, medium, cotton much injured by flood and worms. General health good. Finances in the hands of the people mainly. Thanks to brethren for valuable service rendered.

R. A. SIDLEY, P. C.

SEPTEMBER 24, 1879.

SICILY ISLAND, CATAHOULA PARISH, LOUISIANA.

MR. EDITOR: On September 6 and 7 was held our third Quarterly Conference, Bro. C. Keener, presiding. The preaching by Bro. Keener and President C. G. Andrews, D. D., of Centenary College, was accompanied by the power and demonstration of the Spirit. We had seven applications for membership, and quite a number of conversions. Service was also held on Monday night. Bro. T. Randle is now carrying on a protracted meeting at Oakley. He is assisted by Bro. Allen. There have been over twenty confessions, as to the power of Jesus' blood to cleanse from *all sin*, besides a large number of conversions.

Yours in Christ,

JOHN W. CHAMBERS.

SEPTEMBER 20, 1879.

Appreciated Kindness.

MR EDITOR: Allow me, through the ADVOCATE to express my love and high appreciation of the good people with who n our present lot is cast. Having recently recovered from an attack of illness, my heart goes out in love after the kind friends who nursed me and attended to every want, and cared so tenderly for my little ones.

Never were there warmer or more sympathetic hearts than are to be found with the dear people of Lowndesboro. Long may they live to glorify God, and bless humanity with kind deeds.

LIZZIE R. GESCHER.

LOWNDESBORO, Sept. 27, 1879.

FIELD NOTES.

LOUISIANA.

PLANTERSVILLE, LA., Sept. 26.—We held a meeting at Lind Grove, Lind Grove circuit, in July, which lasted six days, and resulted in seventeen additions, several conversions, and the church was quickened and much revived. We were aided by Revs. McClendon, Hunt and Galloway. Crop prospects promising. Health good. Finances average good. Politics are beginning to attract much interest.

J. M. MCKEE, P. C.

FLOYD CIRCUIT, LA., Sept. 27.—Our protracted efforts are over for the year. The last meeting of the kind held at Floyd, in many respects, was a good meeting. Seventeen applications and several conversions, though the membership are not all converted yet. In these meetings we had nineteen applications, with a better state of feelings than we anticipated, with the great political troubles we had in the early part of the year. But we have lived to see peace restored between the two previous factions, and a share of hopeful prosperity in both State and Church, with a fair cotton crop, and fine weather, so far, for gathering it, it has been remarkably healthy.

T. B. M'CLENDON.

MISSISSIPPI.

MOUNT CARMEL, MISS., Sept. 21. We have just closed a protracted meeting at Mount Carmel Church of nine days' continuance. Sixteen accessions to the church, and twenty conversions, and the membership greatly revived. Thanks to our presiding elder and others for their excellent labor in this meeting. Health good. Crops injured with the rain and storm. Finances with us.

W. W. SIMMONS, P. C.

MORGAN'S FORK, MISS., Sept. 27. The results of a meeting at Oak Grove were twelve conversions and ten accessions. This church is on Bro. E. A. Flowers's division of the work. The protracted effort at Noxubee was fruitful in six conversions, and six were received. The children's prayer meetings were marked features in these meetings. Health of country very good.

W. W. HARPER.

BYRAM, MISS., Sept. 28.—Byram, so called from the name of the man who once lived here, has a Methodist and Baptist Church and Sunday-school, and is remarkable for its good behavior at church, and its substantial citizens. Extensive shell marl banks on Pearl river, near the railroad depot, now leased out for five years by the principle owner, Bro. Ervin Lewis, and now being worked extensively. One thousand tons will soon be ready for shipment. Rev. John Lusk is the pastor. Eight converts joined our church at his last meeting here. A commodious church for the Methodists will soon be built.

E. R. STRICKLAND.

ALABAMA.

MOUNT HOPE, ALA., Sept. 24.—The fourth Quarterly Conference for Mount Hope circuit is just over. Finances very short, though some of the stewards think the preacher's salary will yet be collected. We are trying to establish a parsonage. We held some good meetings. Sixteen accessions and conversions. A steady improvement in spirituality. Three good Sunday-schools. Crops good. Health very good. Politics quiet.

J. F. RANDALL, P. C.

ROCKY MOUNT CIRCUIT, ALA., Sept. 24.—We are having a gracious revival at this place. Commenced last Friday night, and up to last night have eighteen additions, and, I think, as many conversions. A glorious time at Athens (Ramer). Will close to night or to-morrow night. Have a very stubborn case of bilious remittent fever in my family. Just received the subscription to the NEW ORLEANS CHRISTIAN ADVOCATE from one of the number who offered last night for membership.

J. L. SKIPPER.

LOUINA, ALA., Sept. 25.—The Louina camp meeting has closed with fifty or sixty conversions. Twenty-seven joined the church and were baptized. The Lord poured the Spirit out upon the people and preachers. This is my fourth year, and we closed with a grand time. May the Lord bless this people, who have been so kind to preacher and family since we came here, four years ago.

R. H. EVANS.

HARTSELL, ALA., Sept. 27.—The protracted meetings (six in all) on the Hartsell circuit, North Alabama Conference, resulted in the erection of several family altars, about sixty conversions and twenty accessions to the church, and some church repairing. We hope to be able to report the finances of the circuit all paid. Crops are much better than former calculations said. The physicians are kept busy. Political meetings are becoming common. The ADVOCATE is a welcome visitor. Sabbath schools are doing very well.

G. F. BOYD.

WHISTLER, ALA., Sept. 29.—We have had another gracious revival—the second this year. About seventeen conversions and ten accessions to our church, and one or two to the Baptist. Out of the ten that desire to unite with the church, nine are young men, all soundly converted. We have a live church. Large congregations. Lively prayer and experience meetings.

O. L. CHILTON, P. C.

Obituaries.

THE writer was unexpectedly called upon to perform the burial services of the new-born babe of the gifted SARAH REBECCA DUNKS was born April 15, and died, at Brewton, Ala., September 23, 1879, aged six years, five months and twenty days.

Here other pressed her to be brave, and it was her to at repeating the hope that she would soon be well again. Her father said he could not consider it as a bereavement, because "God doeth all things well."

O, that we may all be prepared to answer the summons with resignation.

CHAS. B. JORDAN.

MRS. N. Y. TAYLOR, consort of Capt. Taylor, of Tangipahoa, La., died in peace, September 12, 1879. Sister Taylor was one of our most efficient and consistent members in great loss. Her death was very triumphant. Just before she departed she repeated the first and last verses of "On Jordan's stormy banks," and sang the last sweet by and by." While she began to sing she was raised to ecstasy of joy. She called for her husband, and, taking his hand, exclaimed: "O my dear, dear husband, I must leave you. Tell them all that I am willing to go; that I am happy to go." An extraordinary life; and triumphant death. A glorious future.

H. S. HAYNES, Pastor.

THOMAS NATHANIEL, son of Elisha O. and Priscilla Crosier, was born in St. Landry parish, La., May 31st, 1841, and departed this life in Washington, La., September 7, 1879.

Bro. Crosier joined the Methodist Episcopal Church, South, under the pastorate of Rev. J. E. Head, in about the year 1858, and for several years was an acceptable member of the church, filling acceptably the office of Sunday-school superintendent a part of the time.

For some cause, unknown to the writer, he withdrew from the church about two years ago, but joined again before the fire has ceased to burn. August 3, 1879. He knelt humbly at God's altar as a penitent, before his receipt in an gave evidence that God had pardoned his sins. He was in [illegible] very soon afterward, and after about six weeks' severe suffering his spirit, as we believe, departed away to its mighty land. We sang and prayed with him often during his illness, and was with him when he died. His testimony was satisfactory; said his trust was in Jesus, and expressed a willingness to die.

JOHN F. WYNN, Pastor.

J. B. LOPER, son of Meshach and Sarah Loper, died at the residence of William Pruitt, his son-in-law, in Jasper county, Miss., on the twenty-ninth day of June, 1879.

Bro. Loper was born in Colleton district, South Carolina, in the year 1801. He was married to Miss Sarah McCormick, daughter of Rev. John McCormick, a local elder of the Methodist Episcopal Church, in 1824. He professed religion at a camp meeting in Jones county, Miss., in Mt. Zion Church. His Christian deportment was most exemplary. He maintained the forms of religion in his household morning and evening. His liberality to the church of which he was a member was generally known. He bore a large part in the building of two church houses at Hopewell in Jasper county, Miss. He maintained the most confidence to all his friends and neighbors. To know him was to love him. He was calm and quiet in his general deportment. Always [illegible] and true to his promises, a regular attendant at church while his strength would justify the [illegible]. He died with all the noble dignity of the Christian faith about him. His prospects of future happiness were bright on his death-bed, and among the last words he uttered just before he died was: "There is reality in the Christian religion."

E. J. TAYLOR.

M. KATE CRISLER was born in Louisiana, not far from Vicksburg, Miss., and died in Hinds county, Miss., July 10, 1879.

Her father, Henry Foster moved to Vicksburg when she was very young, and there she was reared and educated. She became an orphan in early life, and engaged in teaching. In Madison county, about 1861. In October, 1865, she attended a protracted meeting, held near Vernon, conducted by C. G. Andrews and James Nelson. Here she was converted from sin, and made happy in the love of God. Previous to this she loved worldly amusements—balls and dancing—but now worldliness gave place to heavenly mindedness, and the love of things seen to the love of the unseen and eternal, and in running the Christian race there appeared no faltering. In December, 1865, she was married to W. C. Crisler, and filled properly the places of wife, mother and Christian citizen. Mrs Crisler was an educated, cultured, Christian woman, who bore faithful testimony to the divinity and power of the gospel. Her experience was clear. Her faith rested in the power of God. And as she did not shrink from duty in health she did not shrink from death in sickness. Husband, son and friends gathered around her bed to hear her last words and witness her triumph. I am ready to depart; "meet me in heaven." In all clear. "Yes, as I have said often during my long sickness so I say now again, that only for leaving you husband and son, I am perfect by willing and ready to die; all is clear before me; grieve not for me when I am so happy; read the fourteenth chapter of John." "How comforting!" "In my Father's house are many mansions."

B. JONES.

MRS SARAH FRANCIS HALL, who was born December 29, 1810, died, at the residence of her husband, Mr. T. W. Hall, near Autaugaville, Ala., August 8, 1879.

Seldom are we called upon to chronicle the death of one whose many amiabilities entwined around the affections of so many friends.

When young life's busy theater opened before her she, like Mary, chose that good part which proved to her a comfort in life, and smoothed the turbid waters of Jordan, when nothing but an abiding faith in Him whom she had chosen as her Deliverer could have dispelled the gloom overshadowing its icy stream.

Connecting herself with the Methodist Episcopal Church, South, she lived within its pale a meek and humble Christian and died, leaving to friends the consoling assurance that He in whom she had trusted had enabled her to triumph over the last enemy.

Her quiet, unassuming disposition was well calculated to secure the esteem and affection of those who knew her, while her kind heart attached them to her by ties that death alone could sever. As a wife she was devoted in her love and always ready to bear the responsibility of her position. As a mother she was kind and enduring, yet not so indulgent as to be unmindful of the obligations she was under to her children. As a neighbor, kindness and hospitality were traits pre-eminently marked in her character.

Her affliction, though protracted, was borne without murmuring or complaint, and her only regret was being separated for a time from the loved ones of her home.

H.

DIED, of intermittent fever, at Tensaw, Mobile county, Ala., September 7, 1879, after an illness of five days, HELEN E., aged ten years, and WILLIE D., aged twelve years, daughters of W. H. and Emily M. Parker.

The little ones were buried in the same grave. Little Helen the day before she died, offered a sweet prayer to God. After closing she said: "Papa I have said my prayers, now put me in the bed, I am so cold." When her little hands and feet were getting cold she said: "Hold my comforter over my feet, quick, quick," and when she began to rest or sleep, "Hold the feet for I am coming." Her father listened, and she fell very soon, she would be with them to help hold the feet. She then said: "I am so glad that Jesus loves me," etc. A little later her soul went to God, who gave it.

While had the impression from the beginning of her sickness that she would not get well. She had a desire to live. She told her brother she saw angels in the room, and said they are waiting to bear me home. At another time she said: "The Lord wants me, and will soon send for me." She sweetly sang: "My latest sun is sinking fast, my race is nearly run," etc. After singing this verse with the chorus she gazed a little on the room to pass over. She called her father to her bedside and said: "Papa, I want you to be a better man. I will soon be in heaven." Her father asked her how she knew she was going to heaven. She explained: "Why, papa, I love Jesus and Jesus loves me." She read her Bible and said she tried to keep God's commands and she knew she was following right after Jesus. She plead with her father to follow Jesus, and told him it would not be long before she would see her in heaven. Little Helen died first; this was kept from Willie. She told her mother: "Helen has died, I thought I would die first." She said she knew she had died, for she saw her pass by with the angel wings.

She often talked of Jesus and angels and spoke of seeing them without fear. She knew every one around her. "I will be where I know Jesus as their friend. May God sustain the bereaved father, mother and sisters. May they follow Jesus as did little Helen and Willie.

A FRIEND.

JAMES WIMBISH was born in Abbeville district, S. C., September 13, 1801, and died near Dixie, Conecuh county, Ala., September 7, 1879.

In 1836 Father Wimbish removed from South Carolina to Elbert county, Ga. He remained there until 1847, when he removed to Clarke county, Ala., where a few years ago he came to the place where he died. He was twice married. His first wife was Miss Mary A. A. McCraney, with whom he married in South Carolina in February, 1823. She was allowed to share with him the sorrows and the joys of life for twenty-seven years, and became the mother of five children, four sons and one daughter. All but one of these have passed away. Two of them died young, and two were killed in the late war. In 1882 he married Mrs. H. P. Cutler, widow of Edwin Cutler, of Clarke county, Ala. She died nearly ten years after they married.

Father Wimbish joined the Methodist Church October 31, 1821, under the ministry of Rev. Tracy Walsh, of South Carolina. He continued a faithful and devoted member of the same until his death. In less than a year after he joined the church he was appointed class-leader and continued to fill this office during most of the remainder of his life. He was also Sunday-school superintendent a good many years. He was ever faithful in the discharge of the duties pertaining to these offices. He was well versed in the Bible and in the doctrines of the Methodist Church. He is said to have been a man of great theory and power in prayer. He tried to be a genuine, humble Christian every day and everywhere. He endeavored to shun [illegible] of evil. He was a solid man; there was nothing light or frivolous about him. I visited him several times after his health became so feeble as to prevent his attending church. He always seemed to be strong in faith. The last two times I visited him he seemed to be full of peace and joy. I felt it a great privilege to be with him. He was not only ready, but anxious "to depart and be with Christ."

About ten years ago he had a spell of paralysis, which seemed to have seriously affected his lungs. This affection continued gradually to increase until it terminated in his death. During the last few hours of his life he suffered very great pain; and this seems to have caused him some trouble of mind. He seemed to think it strange that his heavenly Father should allow him to suffer this, and he was almost constantly engaged in prayer. But when a man lives right he is very apt to die right; and, taking the life of our venerable father as a criterion by which to judge, we feel perfectly assured that, while his body is quietly resting here in the sod, his spirit is rejoicing in the presence of that Saviour whom he loved and served so faithfully for so many years.

W. A. MORTIMER.

The Christian Advocate.

THURSDAY, OCTOBER 9, 1879.

A SONG IN THE NIGHT.

I take this pain, Lord Jesus,
From Thine own hand;
The strength to bear it bravely
Thou will command.
I am too weak for effort,
So let me rest,
In high of sweet submission,
On Thine own breast.

I take this pain, Lord Jesus,
As proof of love;
That Thou art watching closely
My truest need;
That Thou, my good Physician,
Art working still;
That all Thine own good pleasure
Thou will fulfill.

I take this pain, Lord Jesus;
What Thou dost choose
The soul that really loves Thee
Will not refuse.
It is of Thy first time
I trust to-day;
For Thee my heart hath never
A trustless "Nay!"

I take this pain, Lord Jesus;
But want beside?
'Tis to my truest portion
Thou dost provide.
In every hour of faintness
My cup runs over,
With faithfulness and mercy,
In love's sweet store.

I take this pain, Lord Jesus,
As Thine own gift;
And trine, though tremulous, praises
I now uplift;
I am too weak to sing them,
But Thou dost hear
The whisper from the pillow—
Though I so dear!

'Tis Thy dear hand, O Saviour,
That presseth sore—
The hand that bears the nail prints
For evermore.
And now, beside its shadow,
Hidden by Thee,
The pressure only tells me
Thou lovest me!

—L'Oeil's Living Age.

A Morning in a Marble Quarry.

MR. EDITOR: Let me tell you of a pleasant ramble among these limestone hills of Tennessee. To one coming from the flat country of lower Louisiana these hills are fascinating, seeming ever to invite a climb up their steep and rugged sides, which, when once attempted, is found to be no light undertaking, but from their green heights, once attained, distance, indeed, "lends enchantment" to the picturesque scenes spread below.

Green fields, fruitful orchards, and the clear waters of the Tennessee river winding in and out among the hills, with Knoxville, the "Hill City," placed like a fair gem on the green bosom of the country.

A brisk walk through waving fields of millet, among which the wild morning glory twined, covering the whole with delicate blue blossoms of most transient beauty, brought us to the marble quarry of Col. Williams, of Knoxville, which is about two miles from the town. It is a steep, solid hill of marble, cut asunder by the workmen about midway. Huge boulders of red marble are piled about a perpendicular white wall, which is marked across its whole length by the steam drill. This little machine is wonderful for its great power and the simplicity of its mechanism. Upon the brow of the hill stands a boiler and reservoir of water, from which the steam is conducted through small iron pipes to whatever part of the quarry the drill is used, a drill of the desired depth is then fastened into its groove, the steam turned on, and presto. A few quick bobs, up and down, of the pointed steel have made a hole two or three feet, or more, in the wall of solid rock. So on across the whole length of the hill, after which the blocks are blown off, then hoisted by a derrick, weighed and deposited on the ground, where the workmen bestride them and peck away with hammer and chisel.

This quarry was opened only last January, yet they have already wrought a great cavity in the hillside, the hands working in full force of fourteen, one hundred feet, and at present about forty per day. The custom-house of Memphis is to be built from this quarry. We saw the massive doors of the main entrance lying on one side, ready to be shipped when frost shall stay the fever and Memphis can once more open her gates to the busy world. When completed this will probably be the handsomest custom-house building in the whole country, unrivalled for both beauty in material and style of architecture.

The fever, of course, puts a stop to all work for the present, and hinders its more rapid completion; but we believe that within the next few years Memphis, now sad and stricken, will arise out of the ashes of her sorrows, and wear upon her bosom, with fitting grace and prosperity, this fairest pearl of architecture.

We are greatly indebted to Messrs. Harrison, superintendent of the stone work, and Hovey, superintendent of the quarry, for their kindness in giving us many interesting details concerning this work; and last, though far from least, for a beautiful slab of marble presented by them to the writer for a souvenir kneading board.

Mr. Editor, do you know what a treasure this is, with its snowy marble roller, to a housekeeper's soul? What a memorial of that morning's visit from henceforth will be each repast—a pleasant memory renewed each day in beautiful monuments of snowy, artistically piled up biscuit!

Not the least, among things worthy to be remembered, was a fossil rattlesnake which the derrick-man brought to light one day, perfect in every coil of his immense body, even to the rattles. It was a monster. Perfect fishes have also been found embedded in the marble. Poor creatures! They did not bargain for *their* monuments, and yet here they are, wrought not by the stone cutter, but by Dame Nature herself, and handed down to teach us, not only the histories of past ages, but another glimpse of the wonders and beauties so lavishly bestowed upon thoughtless man by nature's God.

Here in the quarry is every stone cut exactly to fit into its own place in the walls of the building, the quarry-man knowing as well where each particular block will go, as does the stone-mason, who gives the finishing polish and rears it into its place in the walls, while the "wise master builder" points to you on his plan each stone which now lies roughly finished in the quarry, waiting for the fever to lift it into the light and air above. So one man lays the foundation and another "buildeth thereon." We thought of the words of St. Paul, about the worth of every man's work being made manifest in the great final day—"for *ye* are God's building."

And what a solemn thought is this, to be sure of the foundation, for without that, no matter how fair a show the building makes, it must crumble, sooner or later, in ruin! "For other foundation can no man lay than that is laid, which is Jesus Christ." So we turned on our way, with a prayer in our hearts that this present life may be made up of solid deeds of Christian love, white and pure, fitly framed together into a building which may stand the fiery revelation of that day.

PERDITA.

KNOXVILLE, TENN., Sept. 16, 1879.

The Nude in Art.

When you object to a Venus of Titian as simply indecent, you are met with a very supercilious look and the remark (intended to be very cutting:) "To the pure all things are pure." I have heard the most impure men glibly use that proverb. Under its cover they pursue their immoral course.

These quoters of this Scripture do not know its meaning. They suppose it means, "A pure man will see nothing impure in any object," a sentiment which is absurd—as if vice was not vicious to a pure man's eye. If you put immorality before a pure man he sees it as immorality. Further, if you put a temptation to immorality before a pure man it will be to him a temptation to immorality in spite of his purity.

The quoted text (as the context proves) means this: "Everything that belongs to a pure man is pure." See the contrast that follows—"but nothing that belongs to the defiled and unbelieving is pure, but even their mind and conscience are defiled."

Instead of justifying a man's praise of a Titian's Venus, the Scripture declares that a pure man would not possess such a libidinous picture. It is under such false quotations as this, and under a sickening cant about "high art," that Christians are filling their parlors with statuary and paintings calculated to excite the lowest passions of the young. There is a natural prurience that is charmed with this dilettanteism among indecent things as the polite distance to which refinement can go in licentiousness. It would be apposite to ask how many youth it is unable to restrain within these bounds after having thus far inflamed their desires? God has clearly shown us that the human body is to be covered; Art comes forward and declares in direct opposition to God that the human body shall be stark naked. Christians leave God and follow art. Then when we tell these Christians that they are doing vice they ridicule our verdancy, and call on the world of culture to join them in the laugh.

It is not the question whether it is possible to have a white marble nudity that would be pure to every pure mind. To that all will agree. But the practical question of to-day for Christians to settle, as before God and His word, is whether they can approve of nudities in every degree of color to represent life, and in every attitude of wantonness—whether in the name of art they can meddle with such filthy subjects as Leda and the Swan, Danäe, Venus and Adonis, etc., and not be defiled.

The French school of art has a faculty for putting vice forward in voluptuous and attractive forms to the young, while the moral (if there be any, as in the "Prodigal Son,") is almost hidden in a corner. And this French school is now the fashionable school for American Christians. Besides the seductive influence of these obscenities upon our youth, we are to remember that every nude pictured female presupposes a nude or real female sitting before the artist as his model. The immorality of this nudeness every one who has read the history of art knows.

Has it come to this, that the church of Christ is ready to break down the barriers which separate it from the licentious world, and to adopt Greek culture in the place of Christian ethics? French art and the theaters are doing all they can to promote loose notions of the relations between the sexes, and to steep society in immorality. Easy-going Christians are being caught in this snare. It is fashionable to admire indecencies, and Christians wish to be fashionable. It is now hard to convict our low, obscene theaters before the courts, because the plea is that all the respectable theaters have the same obscenities, and Christian mothers take their daughters to see them.

"May God in His mercy purify His church, if it take the whirlwind and the earthquake to do it!"—Dr. Howard Crosby.

The Charm of True Marriage.

Our advanced theories of divorce and free love making the matrimonial relation merely a partnership to be dissolved at pleasure, whatever else may be said in their favor, strike a deadly blow at an element in it which was meant perhaps to be supreme above all others. What is the sweetest charm of all true marriage, what the greatest advantage, what the most priceless happiness, that life through, which it brings to the human heart? Not the flush and splendor of its early love; not the richer development which it brings to the character; not even the children who are gathered around its shrine. No, but the intimacy and reliability of its companionship; the fact that it gives those who enter in it, each in the other, and through all scenes and changes, a near and blessed stand-by. Marriage in some of its aspects is doubtless the source of an immense amount of unhappiness, crime, injustice, blight and down-dragging, one of the most perplexing institutions society has to deal with—only the blindest sentimentalist will deny that. On the other hand, however, and this is not mere sentiment but sober fact, of all the evidences of God's goodness to be found in this lower world, all the proof that He cares for us not only with the wisdom of a Creator, but with the interest and love of a Father, there is none quite equal to His sending human beings into the arena of life, not to fight its battles, win its victories and endure its sorrows alone but giving them, as they go forth out of their childhood's home, a relation in which each two of them are bound together with the closest of all ties, live together under the same roof, have their labors, their property, their interests, their parental affections all in common, and are moved to stand by each other, hand to hand and heart to heart, in every sorrow, misfortune, trial and enemy they can earth can bring. It is an ideal, if not always realized in full, which is tasted even now, and all that is said about marriage miseries, more widely perhaps than any other happiness.—Sunday Afternoon.

Religious Intelligence.

—The Reformed Episcopal Church Council, while in session at Ottawa, Ontario, recently, adopted the following resolution, namely: "That we are satisfied to remain in our present position with regard to the General Council, and under the Presbytery of our present beloved Bishop—W. R. Nicholson, D. D.—and that we deprecate any separation from the Reformed Episcopal Church as it was originally organized by the late Bishop Cummins." It was decided to hold the annual convention of the clergy and lay delegates at Montreal in future.

—Last July 208 Russian Mennonites left Toronto for Manitoba, making a total of 1 325 families and 7 383 persons who have gone to that region. Of the 1325 families, 25 went to northern Dakota, but most of them moved back to Manitoba, and several families settled in Kansas. The colonists in Manitoba live in two settlements. One of them is 25 miles from Winnipeg, and consists of eight townships; the other is 80 miles south of Winnipeg, and has 17 townships which are each six miles square.

—Simultaneously with the revision of the English Bible, a similar revision is going on in Germany. Luther's translation of the Scriptures is in the hands of a critical committee, which has been summoned this autumn to resume its critical labors. "This committee," says an exchange, "consisting partly of evangelical divines and partly of learned laymen, began its labors several years ago, but has not yet succeeded in getting beyond Genesis."

—"Two nights last week," says the London Echo of the fourth, "placards of treasonable contents were again affixed upon the public walls of the town of Nivelles. They ran as follows: 'Let us plunge a dagger into the king, this tyrant over the Belgian people. Let us cut down his whole family with the sword!'—A Clerical." This because of his connection with the enactment of laws depriving the priests of their control over public instruction.

—The London Freeman has been making a comparison between the American and English Baptist missions in Asia, and reaches results which are not very satisfactory to the latter. It says it is rather startling to find that of the 31 915 Baptist members assigned to Asia in the "Baptist Hand Book," the American Baptist Union has 26 281 leaving only three thousand for the English Baptist societies.

—Another new departure in religion has been made in New York, where the Irish Catholic Church has been organized by Fathers McNamara and Quin, two priests who have left the Roman Catholic Church. Last Sunday week they formally excommunicated the Pope and the other "Italian hirelings who have robbed the poor and degraded the Irish people."

—It is said that Mr. Spurgeon's congregation has eighty colporteurs engaged in the work of the church, resulting in visits every month to about 75,000 families. During the past year 162 000 tracts were distributed gratuitously, and over $11 000 was realized from the sale of 927,000 separate publications. The total number of visits for the year was 926 286.

—The missionary work of Henry M. Stanley in the heart of Africa, despite its novel character, is still bringing forth fruit. A letter in the London Times states that King Mtesa, ruling near Victoria Nyanza, Africa, has abolished slavery throughout his dominions. At least half a million of slaves were to be liberated at once.

—An English paper is authority for the statement that a number of Jesuits and Royalists in France, believing that an era of persecution is at hand, have united in a scheme for seeking liberty to uphold the Romish faith by flying to the Island of Papua where they contemplate establishing a monarchy under M. de Breuil, the Marquis du Roys. It is said that a vessel has been purchased and provisioned for the expedition.

CHINA.—An English missionary has recently given an account, before the Royal Geographical Society of London, of a journey through the interior of China. He stated that during his journey, occupying eight months, he never met with an act of incivility. He was never once asked for his passport, and was never refused any assistance or courtesy he required.

—Arrangements are making for holding an "All-World Sunday-school Convention" in London next year, in connection with the Raikes Centenary. The Church of England Sunday-school Institute and the Wesleyan and Old Bailey Sunday-school Unions have the matter in charge. It is intended to hold services in St. Paul's Cathedral, the city road chapel and Mr. Spurgeon's Tabernacle. Mass meetings will be held in Albert Hall and elsewhere.

—Bishop Gregg announces that henceforth his "Reformed Church of England" will be known as "The Reformed Episcopal Church in the United Kingdom of Great Britain and Ireland, otherwise called the Reformed Church of England, being free from all foreign interference and under the jurisdiction of the Right Rev. Bishop Gregg, D. D. and the Right Rev. Bishop N. R. Toke, M. A."

—Complaint is made by some churches of a decline in the number of theological students, but among the Wesleyans of Great Britain the number of candidates for the ministry has become so large that the accommodations at the theological colleges has been inadequate. Of the 100 candidates accepted by the recent Conference it is not probable that one can be admitted to a college within a year, all the vacancies being filled.

—The Edinburgh Presbytery of the United Presbyterian Church has resolved to "recommend the Synod to declare that, marriage with a deceased wife's sister being a matter in regard to which the law of Christ is the law of liberty such marriages shall no longer be a bar to membership in the United Presbyterian Church." The Presbytery is to consider a motion in favor of shorter and simpler Standards, in March.

—Dr. Philip Schaff in an article in the Princeton Review estimates that in 1878 all branches of Methodism in the United States had: Ministers, 25 562; congregations, 32 000; communicant membership, 3 428,050; nominal membership, 14 000 000; colleges, 52; theological seminaries, 12.

—The Upper House of Convocation has adopted the following resolution after a discussion extending over several hours: "That these words be added to the Ornaments Rubric: 'That every priest or deacon at all times of his ministration, shall wear a surplice with a stole or scarf, with the hood of his degree, and no other ornament.'"

—It is reported that Father Curci is about to publish a new translation of the Bible with prolegomena and annotations. The translation is said to be an improvement on those of Martini and Deodati, while the preliminary matter will treat of many political ecclesiastical matters. The translation revised by Monsignor Salvanor has been approved by the Pope.

—The Sunday-school is rapidly growing in favor in continental countries. It has made great advances in Germany, and in France there are no less than 1 100 schools belonging to the French Sunday-School Society. These schools are found in all parts of the country.

—The General Union of the Swedenborgians has met recently. The entire membership in this country is not over 5 000. The Boston society is the largest and has 640 members. Most of the others are scarcely to number not more than 25 members each.

—The Wesleyan Methodists are about to send a missionary among the Mohammedans. A young man, who has become acquainted with the Persian language, has offered himself for this service and been accepted as a candidate. He will probably be first sent to Fyzabad, India, and ultimately to Persia.

—The Rev. William Impey, the Wesleyan missionary of South Africa who was compelled to resign on account of his views on future punishment, has been received into the Church of England, by Bishop Merriman. A Wesleyan paper says his confession of faith was orthodox.

—Munificent bequests have gone to the Foreign and Home Boards of Missions, and perhaps to other boards and institutions of the United Presbyterian Church, from the late Mr. John McNab, long a well known and active member in that church.

—The priests and members of religious orders in France are unquestionably losing ground so far as popular esteem is concerned. A number of cases have been reported lately in which they have been publicly insulted and maltreated in the streets of Paris.

—During a pilgrimage of sixty thousand Poles to a so-called miracle-working picture at Czenstoken, Poland, recently, fifteen pilgrims were killed in a thunder-storm.

—It is said that so far as is known the first sermon on temperance, and announced by advertisement as such, in the old world, was preached by Rev. Dr. Edgar, of Belfast, in 1829. A jubilee celebration of the occasion is to be held shortly.

—The necessary expenses of the Holy See, according to Bishop Vaughan, of England, amount to $1,750 000 a year, while the income from Peter's Pence to meet this outlay barely reaches $300 000.

—The Convocation of York has been discussing the Athanasian Creed. The bishops sustained a motion of the Bishop of Durham to make its use optional, and not compulsory; the clergy declared its retention indispensable.

—The new Bishop of Jerusalem, the Rev. Joseph Barclay, D. D., is an Irishman, and a graduate of the Dublin University, where he took the B. A. degree in 1851, and LL. D. in 1865.

—Newman Hall's new church in London cost $320,000, all of which except $22 500 has been paid. The church has 1,225 members, and carries on much benevolent work.

—Ten Jesuit missionaries have gone to the countries discovered by Stanley and Livingston.

Our Young People.

THE MIGNONETTE AND THE OAK.

BY REV. JOHN HALL, D. D.

I mark'd a child—a pretty child,
A gentle, blue-eyed thing;
She sow'd the scented mignonette
One sunny day in spring;
And while the tiny grains she sow'd,
The stream of thought thus sweetly flow'd:

"Oh! in a dear bed the dew shall fall,
And yon bright sun shall shine—
'Twill spring and grow and bloom soon then;
And it will scent mine!"
And the fair thing looked in childish glee,
To think what a harvest hers should be.

I saw a man an acorn plant
Up on the hill-side there—
No spreading branch, no shading oak,
Lent friend'y shelter there.
And thus as o'er the spot he bow'd,
I heard him—for he thought aloud

"Frail thing," exclaim'd he, "leaf shall grace
Thy wide and sturdy bough,
Long be it said might the dead
As low as they art now;
Yet wilt thou rise in rugged strength,
And crown this barren height at length."

Each had a hope: the childish heart
Look'd to a summer's joy;
The manly thought strong aid of nature
Looks to futurity.
Each trusts to nature's genial power—
He wants a forest; *she* a flower.

Who sows the seed of heavenly faith,
And doubts Almighty power?
Will years to sum up their harvest?
Then soon all things to you seem
God, "in due time," will raise the trees.

—Sunday School World.

Waiting.

Children, you are waiting before you become Christians; but why? You think that it would be a very grand thing to be Christians, and you hope that some time you will be. You really wish that you now were, but you are waiting to get older, because you think that religion is for older people; for people who are older than you are at least. Now, my dear boys and girls, do you think it is *necessary* that you should so wait before you can become Christians? Do you think that our blessed Saviour would have you wait until you get older before you come to Him and begin to serve Him? Does the Bible teach us this? No, children; it teaches us that Jesus wants every one to come to Him at once. He says in it, "Him that cometh unto Me I will in no wise cast out." Now, it may be that you have sometimes thought that some of the older people, your big brothers and sisters, your fathers and mothers, and your friends, did not want you now to be Christians; they only want you now to be pretty good, attend Sabbath-school and church, say your prayers, and read your Bibles, and then when you get older become Christians.

But if your friends did think so, do you think that your Saviour would wish you to do so? If you want to know what Jesus thinks of little children, open your Bibles at the tenth chapter of Mark and read from the thirteenth to the sixteenth verse, and you will see there that when little children were brought to Him, and His disciples would stop them, *He* did not, but was much displeased with His disciples, and He said:

"Suffer the little children to come unto Me, and forbid them not; for of such is the kingdom of God." "And He took them up in His arms, put His hands upon them and blessed them."

You may expect then that the Saviour will receive you; that He will treat you very kindly and lovingly, if you will only come to Him. Why, then, should you wait before you come to Him?

Let me now, children, tell you a story which I have read, and which was like this. It shows us how one little boy came to the Saviour.

A little boy had been doing a great many naughty things one day, and at night his mamma was telling his papa about it while he was lying on his bed; not yet asleep. Presently the little fellow burst out into weeping, and when they asked him what was the matter, he said he did not want the angels to write down all those bad things against him. His father then told him he could have them blotted out or forgiven if he wished.

"Can I?" said the boy, "how?"

"If you ask God, for the sake of Jesus Christ, to do it, He will."

The little boy then wanted his father to go with him to ask God to forgive him. So they went, and together knelt before the mercy-seat and asked God for what they wanted. Then they returned, and the little boy said:

"Father, is it done? Are my sins really blotted out?"

"Yes," said the father, "if you really asked God, for the sake of Jesus Christ, the Saviour, to blot them out, He will do it."

After a little while again the boy asked, "What did He blot them out with?" and the answer was, "With the precious blood of Christ."

"You know, my dear children, perhaps, what the Bible says about that. It says in the First Epistle of John, first chapter and seventh verse, "The blood of Jesus Christ, His Son, cleanseth us from all sin." Then you may come at once. You need not wait till you grow older, but come now; and the blessed Saviour says He will not cast you out. He will forgive your sins for the sake of what Jesus Christ has done for you, if you will by faith take the offer—"Only believe."—Presbyterian.

Out in the Rain.

There is a touching story of the famous Dr. Samuel Johnson, which has had an influence on many a boy who has heard it. Samuel's father, Michael Johnson, was a poor bookseller in Lichfield, England. On market-day he used to carry a package of books to the village of Uttoxeter, and sell them from a stall in the market-place. One day the bookseller was sick, and asked his son to go and sell the books in his place. Samuel, from a silly pride, refused to go.

Fifty years afterwards Johnson became the celebrated author, the compiler of the "English Dictionary," and one of the most distinguished scholars in England, but he never forgot his act of unkindness to his poor, hard toiling father; so, when he visited Uttoxeter, he determined to show his sorrow and repentance.

He went into the market-place at the time of business, uncovered his head, and stood there for an hour in a pouring rain on the very spot where the book-stall used to stand. "This," he says, "was an act of contrition for my disobedience to my kind father."

The spectacle of the great Dr. Johnson, standing bare-headed in the storm to atone for the wrong done by him fifty years before is a grand and touching one. There is a representation of it (in marble) on the doctor's monument.

Many a man in after life has felt something harder and heavier than a storm of rain beating upon his heart when he remembered his acts of unkindness to a good father or mother now in their graves.

Dr. John Todd, of Pittsfield, the eminent writer, never could forget how, when his old father was sick and sent him away for medicine, he (a little lad) had been unwilling to go, and made up a lie "that the druggist had not got any such medicine."

The old man was just dying when little Johnny came in, and said to him, "My boy, your father suffers great pain for want of that medicine."

Johnny started in great distress for the medicine, but it was too late. The father on his return was almost gone. He could only say to the weeping boy, "Love God, and always speak the truth, for the eye of God is always upon you. Now kiss me once more, and farewell."

Through all his after life Dr. Todd often had a heart-ache over that act of falsehood and disobedience to his dying father. It takes more than a shower of rain to wash away the memory of such sins. Dr. Todd repented of that sin a thousand times.

The words, "Honor thy father and thy mother," mean four things—always do what they bid you, always tell them the truth, always treat them lovingly, and take care of them when they are sick or grown old. I never yet knew a boy, who trampled on the wishes of his parents, who turned out well. God never blesses a willfully disobedient son.

When Washington was sixteen years old he determined to leave home and be a midshipman in the colonial navy. After he had sent off his trunk, he went in to bid his mother good bye. She wept so bitterly, because he was going away, that he said to his negro servant, "Bring back my trunk; I am not going to make my mother suffer so by my leaving her."

He remained at home to please his mother. This decision led to his becoming a surveyor, and afterwards a soldier. His whole glorious career in life turned on this one simple act of trying to make his mother happy. And happy, too, will be the child who never has occasion to shed bitter tears for any act of unkindness to his parents. Let us not forget that God has said, "Honor thy father and thy mother."—Youth's Companion.

THE LITTLE GIRL'S GARDEN.—There was a small piece of waste ground where the grass walk ended and the firwood began, close by a pond and some rockwork for plants. A little girl was busily attending to plant some flowers. The sun was hot. She had been long at work, and was sadly tired. She worked hard, but it seemed as if the hoe and rake would never make way. The reason of this was a great stone under the soil. She tried to cover it over, and to stick the roots in soft places, but whatever she did, the bare, ugly stone was always coming through, and the first shower showed that all her work was useless.

The gardener smiled when he came. He took his iron pick and struck deep, deep into the soil. The ground shook when the split rock gave way. She thought her garden was quite spoiled now, nor could she have believed how soon it would all be covered again, and all bare, and the roots planted where they would grow. He brought her more plants, and let her help to plant them, and she daily attended to them.

Do you know what this little girl's garden is like? It is like your hearts. You must ask God to take away your sloppy heart, and to give you a new heart, and to plant therein the fruits of the Spirit; and then you must keep on praying and watching that evil weeds do not grow up in your hearts, but that grace abounds, and that you bring forth the fruits of righteousness.—Advance.

The Lord's Prayer in Chinese.

Ngoo ne ko Ya, Fa tien long ka nion ning koong kung noong ko ning der sz sung ko. Non noong ko kwoh doo le; Noong ko tsz e dzung koong Fa le dong siang Fa tien long li yang. Nih sook ko vanliang jer noong kiung tsan beh Fa ngoo no, me tong ng ence che Fa ko tsar, siang ngoo ne me teh ish ning che ngoo pe ko tsar li yang, veh yiau ling ngoo ne ser sz fah, tau kier ngoo ne tseh ko ok, yung way kwok doo jou ping yoong-yau sa-sz noong ko, teuh tau yoong yun. Aming.

The above is a copy of the Lord's prayer in Romanized Chinese. Any Sunday school scholar learning the above and repeating shall have a copy of our Sunday-school paper in Chinese and ten Chinese copper cash. I shall hope to see some of you in 1880, and shall be glad then to hear any of you recite it. Be sure of a correct pronunciation.

The above proposition is made by Rev. J. W. Lambuth, superintendent of our mission in China. Who will work for the prize?

"What is the chief use of bread?" asked an examiner at a recent school exhibition. "The chief use of bread," answered the urchin, apparently astonished at the simplicity of the inquiry, "is to spread butter and molasses on it."

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, OCTOBER 9, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Clinging to the Shadows.

Lately our Jewish fellow-citizens have been celebrating their new year, the day of atonement, and the feast of tabernacles. Paul refers to these holy days "as shadows of things to come." The Christian cannot look upon these observances of a past dispensation without a feeling of sadness. To the worshipers there is as yet no Christ. So long has Messiah's coming been delayed that reformed Judaism begins to interpret predictions, which were supposed to refer to this event, as having other than a personal fulfillment. Even the shadows are being surrendered as to their real significance, and views obtain which strip these shadows of their import as apprehended by the ancient Israel.

Worshiping among the shadows is in gloomy contrast with the faith and experience of those to whom Christ has indeed come. A greater contrast is scarcely conceivable. In the one case is hope deferred until faith has become dead; in the other there is light and joy, and a glorified Redeemer, who is in the heart the hope of glory. In the one there are types of atonement, but no real atonement made; in the other the Lamb of God is seen, and sought, and believed on unto salvation. The Jew is shut into the Old Testament Scriptures, "but even unto this day, when Moses is read, the vell is upon their heart." The testimony of these Scriptures to the character and coming of Christ is not seen by them, and in all their searchings they fail to discover the glad tidings of great joy which the birth of the Saviour brings to thousands and millions of believers. To them there is little promise of a real personal Redeemer in the declarations and types, and no such comfort as the Christian realizes in a crucified and risen Saviour. Their light has come, but they do not see it. The consummation and completion of revelation, as exhibited in the New Testament, are to them a blank. The life and immortality, which Christ has brought to light through the gospel, are to them still in the obscurity and twilight of their shadowy dispensation.

"Without Christ" makes all the difference between a religion of shadows, and that of surpassing glory and consolation. Without Christ God has never been manifested in the flesh, the great and all-sufficient atonement has not been made, and the love of God, as exhibited in the gift of His Son, is unknown. The service of the synagogue, and the spiritual condition of its worshipers, help us to a true appreciation of the blessings of the gospel. In the gospel we have the body and substance, we have a more perfect manifestation of God, and we have a doctrine of salvation that offers pardon to every sinner. And we have in Christ a great High Priest over the house of God, not one that "cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin."

The effect upon a Christian is strange, and, as we have said, very sad, to be in a house of worship, and to be among worshipers, where we hear sermons in which there can be no Christ, prayers in which the blessed name is never mentioned, and hymns in which the divine Advocate and Intercessor is wholly unknown. There is in it all a sense of bereavement, as if the Lord had been taken away, and as if the light of the tabernacle had gone out. There is a feeling of incompleteness, and the lack of nearly all that is most vital and inspiring. What a change if Christ were only put into the exposition of the law and the prophets, if His name were in the benediction, if His love and death were in the songs! How the clouds would lift, the shadows fly, before the ringing numbers of

All hail the power of Jesus' name!

or,

There is a fountain filled with blood

or,

Jesus, lover of my soul!

Here is a religion that lacks only Christ. It has everything it can have without Him, and all that inspired authority and divine revelation can give without Him. It has something more, because the Old Testament was preparatory, and the earlier stages of which the gospel is the complete unfolding. Its theism is pure and spiritual, its code of morals perfect, but it is without Christ. Long after its predictions of a coming Saviour are fulfilled, it sees and knows no personal Messiah. Long after the anti-type has appeared, the types are still adhered to. The body is rejected, and it clings to the shadows.

The time will doubtless come when Israel shall turn to the Lord, and when there shall be Christian worship in the temples and synagogues of the dispersed of Judah. There may be no literal restoration of this people to Palestine, but that, some time, they will generally receive Christ as their Saviour and the promised Messiah, there can be little doubt. They cling to the shadows now, but the day of transition is coming when the Sun of Righteousness shall arise upon them with healing in His wings. They are yet to be witnesses for Christ, and to fill an important place in the events which shall close up the history of redemption and of the world. Paul himself, who writes so assuredly of the conversion of his people, was perhaps a type of the great change that is to come upon them. Their conversion may be as sudden and wonderful as his, and they may be, as a race, a chosen vessel to overthrow the unbelief of the last ages. Their conversion may possibly inaugurate a grand Pauline era, and be the means of bringing about the latter-day glory of which their inspired bards have sung. Their conversion is to be for the world, as well as for themselves, "life from the dead." Then shall be brought to pass the declaration of Isaiah: "And He will destroy in this mountain the face of the covering cast over all people, and the vell that is spread over all nations." The conversion of the Jews is too much lost sight of in our prayers. Their condition ought to incite compassion, and inspire the church of Christ with an ardent longing for their salvation. They are groping in darkness, and clinging to the shadows. They are without Christ.

Sunday-School Conferences.

The communication from the Sunday-School Editor on this subject will doubtless be carefully, and, we hope, favorably considered. We suppose the idea is, that the Methodists within the bounds of each Annual Conference organize and hold a Sunday-School Conference once a year. The details are not given, but the Conference might be composed of delegates from the pastoral charges, and the annual meeting held at some central or convenient point. The business of these Conferences would be to review the state and working of the schools in its own field, to discuss measures and methods, and to awaken additional interest in the cause.

One sentence in Dr. Cunnyngham's communication gives a sufficient reason for the movement: "Our Sunday school interests are as distinctively and emphatically denominational as any other part of our work." These are golden words, and their import ought to be deeply impressed upon the church. If Methodism is taught anywhere, it should be in the Sunday school. Whatever is distinctive in our doctrines and polity should form a part of the teaching there. It is important not only that we may keep our children in our own fold, but also that they may become intelligent, stable and exemplary members. The books, periodicals, catechisms and songs should be, as far as possible, from our own press, and by our own authors. If the Uniform Lessons are used, we should, by all means, furnish our schools with the notes and expositions of our own Sunday-School Editor, or of Methodist Commentaries. Other churches are vigilant and careful in regard to the literature of their schools, and so should we be.

Union Sunday-School Conventions may have their mission in promoting Christian fraternity, and in giving the results of the largest observation and experience, but they do not, and cannot, fully reach the needs of any particular church; least of all can they meet all the needs of our church. The Sunday-school interest in Methodism must be shaped and developed in accord with the genius of Methodism, and in no other way can we bring the Sunday-school among us up to its highest capacity of usefulness.

These Conferences, if organized, should have as little machinery about them as possible, and as little of chalk and blackboard as the spirit of the times will permit. How to compass the instruction and conversion of the children, and holding them to the church, are the main objects. We trust that the suggestion of Dr. Cunnyngham will be responded to, and that the plan may be tried. It is a measure that promises much good.

False Expectations.

There are thousands of people who imagine that all the ills they labor under, so far as relates to trade and business, are directly due to the government. If there is small demand for labor, low wages, scant commerce and low prices, the government is made the scapegoat. As if the government could control the elements, prevent drouth or flood, or cause the earth to bring forth the great staples. In order to prosperity, there must be industry, economy and thrift among the people. Without these the best of rulers can do comparatively little for the general welfare.

As long ago as we can remember anything about political campaigns, a popular argument for the election of Gen. Harrison to the presidency was inscribed upon the party banners in these words: "Two dollars a day and roast beef." This was considered good wages and good fare in those days. It was thought by many deluded people that the deliverance from the carpet bag rule would give immediate prosperity to the Southern States. This was about as utopian an idea as the cherished hope of the freedman, that emancipation would secure to each of them forty acres of land and a mule. The latter soon learned that the only road to a livelihood, and to the possession of property, was hard work. And by this time our people ought to have found out that the government and legislation cannot do everything for them. Bad government may help to make times hard, and good government may help to make them good, but neither the hard times nor the good is wholly owing to the government.

The political issues now pending in several States are, no doubt, important, but their bearing upon the individual welfare is not half so great as many think. If all the people would go to work, live soberly and honestly, develop the resources of commerce and agriculture, educate the children, and enforce the laws against crime, they could put a new face upon affairs in a short time. Well directed private enterprise and industry are of far more moment than the success of a party or a faction. We must not underestimate the value of good government, and become indifferent and inactive in our political duties, but let us beware of false and extravagant expectations. A new constitution, a change of governor or president, will not alone make prosperous times. This must be largely the result of virtue, intelligence and energy in the people themselves. That people should sit still and wait for better times to come from the elections, while their hands are folded in idleness, is truly marvelous. Useful and productive industry is the true creed of political economy.

Norman Items—Prayer Answered.

Alderney Isle, four miles long by one broad, belongs to the cluster known as the Channel Islands. Situated on the northwest coast of fair Normandy, and laved by the warm waters of the gulf stream, this rock-bound islet enjoys a climate which, for salubrity, equals that of more Southern latitudes. On it dwell a hardy race, descended, so the story runs, from ancient buccaneers. The legend states that in halcyon days of privateering, when good Queen Bess sat on England's throne, these rovers of the sea made for the hitherto inaccessible rock, and constituted it their sole domain and hiding-place. Toward this ocean refuge hied themselves the outlaws and blacklegs of adjoining France, as also the scum of the high seas till the little band became a thriving Norman-speaking colony.

Time flew apace, with little changes. After many, many years, an unusual event disturbed the public peace. The report went over the island that a youthful stranger, of sedate mien, had landed from a vessel weather-bound. The people flocked to the strand. Then the youth, calling for attention, in their own Norman vernacular, spoke of a God, of man's sinfulness, of judgment, and exhorted them to flee from the wrath to come, by accepting a crucified Saviour. Strange tidings, these! The oldest inhabitant had never heard such sayings! What, if they were true! Then ensued a marvelous scene. No stone throwing, no mud-pelting, no curses invoked on bold Adam Clarke, the preacher. The self-righteous of adjacent and more enlightened Jersey, or Guernsey, might do that, but not these convicted, sinful children of wicked pirates. No, but from that sandy beach, above the noise of roaring billow and surging wave, rose, on the wintry air, the sinner's cry: "What must I do to be saved?" Peace entered the island that day, and the result now is two Methodist Churches, one English, the other French, into which congregate, every Sabbath, many of the Island.

Among the members of the French Wesleyan Chapel of Alderney is a married couple, grandchildren of those who heard Adam Clarke that winter's day. They trained the children in the way they should go. At the Sabbath-school, in the public congregation, around the family altar, even in the old-fashioned but glorious camp meeting, were divine truths inculcated in their minds. Three were converted while young, two of whom have become ministers of the gospel. One resisted all appeals, and, desirous of viewing the world, would go to sea. In vain did loving mother plead and Christian father strive. So he was placed at a navigation school; then, on an East Indiaman, as midshipman, he set sail for the Indies. A year elapsed ere the lad came home. All noticed a change for the worst. Reckless, wicked and profane, he, to all appearances, cared neither for man nor devil. Sailing orders came. This time, however, the mother's glance, the sister's example, and the Sabbath-like quiet of the home circle, were not lost on his heart. The contrast between these, and the unholy association of sea-life, was glaring. And return he must. The thought sickened him. He might have staid had not pride been in the way. The ship weighed anchor, with our middy on board, an altered youth. The arrow of conviction, sped from the bow of family instruction, lodged deep in his soul. It rankled and brought up all the past. No longer, with such a wound, could he be the gay, thoughtless, scapegrace of last voyage. For three weary weeks he struggled on. He assayed to reform. Gloomy and morose, crushed and heavy laden, he became the shadow of his former self. Past iniquity, present despair, and fear of future retribution, cast their pall upon him. As the days dragged on the horror deepened. Although cruising under sunny skies, in the peaceful waters off Madeira Isle, yet to him it seemed as if the darkest tempest of blackest night raged on the face of the deep. Awful season, never to be forgotten! Then the climax came. Losing all confidence in himself, one Friday night, August 10, casting himself on bended knee, in anguish of soul, he cried: "Lord, save. I believe. Help mine unbelief." The Lord had mercy, the load fell, light arose, and such an inward experience of relief was given that, with David of old, he exclaimed: "Thou wast angry, but Thou forgavest mine iniquity."

Arrived at Calcutta, he received a letter from his mother, in which was this surprising announcement: "We are expecting the news of your conversion." He wrote back from an overflowing heart the glad tidings. Six months later, at Demerara, S. A., the mystery was solved. The mother writing again, said: "When you left home our hearts bled at the thought of your non-conversion. Day after day we besieged Heaven on your behalf. At length one Friday in August, day I shall never forget, I was taken seriously ill, and expected to die. I thought of you, and prayed God that if I could not meet you on earth at least to see you in heaven. In the agony of my soul, as I turned on my couch, my oppressed feelings could find no other utterance than: 'O, Lord, convert my Willie.' In a moment peace came. I *felt* I need no longer pray: I *knew* you were converted." Wonderful coincidence! The sick mother agonizes for her prodigal, and at once, thousands of miles away on the broad Atlantic, the answer falls from God in blessings on the wayward child.

And where is the son? Called by the Holy Ghost to preach, he left his advantageous position, and is now to be seen far away from mother and home, telling the glad tidings of salvation to perishing sinners. His mother still lives, and by her letters and prayers encourages him onward in his glorious work. Christian mothers, take courage, have faith in God, and "mightier things" than these "will ye see." The promise stands firm, and is sure. Prayer, agonizing prayer, and much faith, will secure their object, and with Monica, of days of old, you also will rejoice in the conversion of your children.

WILLIAM J. PICOT.

Isle aux Cannes, La., Sept. 27, 1879.

Letter from Brazil.

Piracicaba, Prov. de Sao Paulo, Brazil, September 1, 1879.

Mr. Editor: We now receive your paper with a tolerable degree of regularity, and I write this to request you to change my paper from St. Barbara to Piracicaba, Provincia de Sao Paulo.

I find you still have the wrong figures about the expenses of a missionary to be located in this town. In my last letter you print $1,600. I wrote, or intended to write, one *thousand* dollars to cover expenses for one year.

The bridge across the Piracicaba is 225 yards long, and an intelligent American says the river at the falls here is as large as James river at Richmond, Va., and that its facilities for manufacturing purposes are equal, if not superior, to those of James river. They are certainly very great.

I was in the city of Rio de Janeiro from the sixth to the tenth of July. Bro. Ransom's mission work was getting on well, especially his Sunday-school work among the English-speaking children. The school only numbers about thirty pupils, but the training, in all respects, is excellent. I was never so much pleased with the singing of children. From one or two little three-year-old children, up to sixteen years of age, the singing was well-nigh perfect. There are few men who would undertake to gather together children so much scattered as those children are, and there are fewer still who would have the energy and tact to keep up a Sabbath school under all the circumstances surrounding this work in Rio de Janeiro.

While in the city of Rio I had the pleasure of meeting our American minister, Hon. Mr. Hilliard. I am informed that he is much esteemed at this court. I found him the same courteous and accomplished gentleman that he was thirty years ago, when I knew him in Alabama. I also made the acquaintance of our American Consul General for Brazil, Hon. Mr. Adamson. He made many inquiries about the Americans in Sao Paulo, and seemed much gratified to know that, though we were "Confederates," and had been sojourning in Brazil from ten to twelve years, we were still Americans in heart and soul, and should live and die such.

The Brazilian government seems to desire very much to encourage immigration to the country. But the government has no fixed policy on the subject. About once in two or three years the authorities seem to wake up to the necessity of the case, and for several months they do all they can to encourage emigration, and then they relapse into their former state of apathy. Some three years ago about forty thousand Italians were brought into the country free of expense, and most of them came to this province; and it is hardly an exaggeration to say there was not forty men to the thousand who were not a serious disadvantage to this country. When you meet an Italian here you may be sure he is either a peddler or a tinker. Four-fifths are, or would be, peddlers if they could. Many of them begin their career as peddlers by carrying round on their heads images of the Romish saints for sale. They are usually such images as constitute an important part of the productions of Italy. Other countries export corn, wheat, cotton, tobacco, sugar, etc., to keep up the balance of trade. Italy exports an endless variety of saints in wood and plaster to the rest of the world, in exchange for their productions from the soil or manufactories. And to keep fully even with other countries she annually sends off thousands of her sons as peddlers, who return in from five to ten years well supplied with the precious metals.

In the States our people think the Yankees can beat the world in sharp trading, but the Portuguese can beat the Yankees to death, and the Italians are so far ahead of the Portuguese that they cannot live in competition with them. A man may sometimes think he has seen a full-grown shylock in America, but he must see and know those traveling peddlers from Italy before he can know what a modern shylock is when fully matured.

In the above paragraphs I have made one important omission. Italy does not only send forth annually an army of peddlers, but she likewise sends forth a considerable army of young priests. This annual migration to this country is so numerous that I suppose fully one-half of the priests belonging to the Roman Church in this country are Italians. Generally, this is not very agreeable to Brazilians. They know too well that the Italian priests help the Italian peddlers to drain Brazil of her wealth. Neither party add to the wealth of the country, but are always taking it away.

I will just add that such is the policy of this government that well-nigh all foreigners coming to Brazil remain foreigners, and it is very seldom one becomes naturalized. They are fully protected in their business affairs, and their religious privileges are undisturbed, but they have few inducements to become citizens.

Fraternally yours,

J. E. NEWMAN.

From Dr. Tudor.

Mr. Editor: The St. Louis Conference, just closed, was one of great peace and effectiveness. Nearly all the preachers were present, and the average proportion of lay delegates elect. Bishop Pierce was with us, bright, cheerful, hopeful, notwithstanding on the second day of the session he was scarcely able to speak audibly from the chair, but the disability passed away with the day, and his voice remained firm and competent for all the purposes of the chair to the close of the session. He, however, found it prudent to decline preaching on Sunday, which we all deeply regretted. The whole church has been exercised recently with regard to Bishop Pierce's health; our fears here existed at one time that he would not be able to preside over us; his violent cough at times, and his enfeebled and difficult utterance, perplexed and saddened us all, but all were more sad and perplexed than he was. It was truly delightful and charming not to discover, by the closest observation, the least trace in him of depression of spirits, or dejection, or impatience, or restiveness under his disability, so in contrast with his former vigor and power for all the work of an Annual Conference. Whatever may be said of the doubtful propriety of lauding the sermons of Bishops, or others, the fact above stated ought to be mentioned, in my judgment, as exemplary and admirable, and more to the praise of God's grace and Spirit, than even a fine sermon might be. Moreover, the indications in the Bishop's case do not appear to be desperate, and there are certainly many encouragements to our prayer and hope that, by the diligent use of the means, his life and effective labors may yet long be continued to the church.

The business of the Conference was promptly and yet soberly dispatched. There were no cases of discipline, and no deaths to mourn over. The religious exercises were marked by deep spiritual fervor and enjoyment. Two or three incidents of special interest signalized the session. A debt upon the Board of Missions, in its domestic department, accrued upon drafts of three years' standing, that remained unpaid, and amounting to over $1,000, was provided for and virtually paid. Two liberal laymen of St. Louis proposed to pay one half of the debt, if the Conference might manage the other half, which was done upon the spot by the preachers and by laymen present, citizens of Fredericktown, the seat of the Conference, delegates and visitors. The old debt will not be heard of more, and the raw place upon our backs, under its saddle, is healed. There is nothing like paying a debt to get rid of it.

Dr. D. R. McAnally, by invitation of the Conference, in this the fiftieth year of his ministry, delivered a semi-centennial sermon to a crowded house. The discourse was full of interesting facts and sober views concerning the present condition and needs of the church suggested by the subject as stated: "Now and Then."

We were exceedingly pleased to have the Missionary Secretary, Dr. A. W. Wilson, come in upon us, though at a late moment, on this his first visit to our Conference. We had despaired of his coming through reports of his illness, but he arrived in time to address the Conference and the missionary meeting on Saturday night, to our great entertainment and edification. Surely none can hear Dr. Wilson on his theme and work to which he has given the closest thought and attention, without gaining enlarged and exalted views of "foreign" missions, "among all nations," as a duty and enterprize second in importance to none imposed upon the church.

Dr. R. A. Young was with us, as a man of multitudinous and multifarious interests to look after, and right well did he represent them all, and right well did he do where he was not only abundant in speech and counsel when called off, but also in material aid, or liberal contributions, whenever the inevitable hat was passed round in behalf of objects in which the Conference was concerned.

W. V. TUDOR.

St. Louis, Oct. 3, 1879.

What One Little Society is Doing.

The following communication recently appeared in the Southern Missionary Herald. The writer is mistaken as to the number of members in the St. Charles Avenue Church. It is not about one hundred, but something over two hundred.

New Orleans, August 3, 1879.

Rev. A. R. Rucker.

Dear Sir:—* * It may interest you to hear a little of a missionary effort connected with the St. Charles Avenue Church; a neat and beautiful edifice lately erected in this city, and of which most of the above list of subscribers are members. Shortly after its completion the ladies formed a society; and among its first resolutions it was determined "to take hold of the Mexican Mission," in which the Rev. W. M. Patterson had just been assigned, and with which we had such direct communication through our own resident Bishop. In connection with a sister church we have supported a female teacher and furnished an organ for one of the congregations there.

In answer to an appeal from Mr. Patterson (*published in your June number.*) "we have just forwarded a considerable sum to aid in printing Mexican books and tracts" from that same "wooden press, built by his own hands," and which has been sending forth monthly the Evangelista Mexicano, to a people hungering after religious knowledge. I have given you these few items, as our little band was formed before the organization of the Woman's Mission society, and as we were pledged to it is particular field we have deemed it advisable to continue the work independently, more so, as our special correspondence with the superintendent has endeared the work to us very much. I would add, that we have not confined ourselves to this one mission, but have sent occasional offerings to China, etc.

The St. Charles Avenue Church now numbers about one hundred members, and it is not quite three years since it was finished, and yet our little Society has forwarded $530, and this independently of the church and Sunday-school collections.

Perhaps this statement may encourage young churches to begin the same work.

Yours in the best of bonds,

C. G. S.

We call that a most admirable report. We thank Sister S. for subscribers sent, and for her kind words of appreciation and promise of more help in the way of subscribers to our Herald. We rejoice that our paper is stirring up our people to good works. Sorry to learn that some of our large list of subscribers in New Orleans have been failing to get our paper. It has been regularly sent.—Editor Missionary Herald.)

The Philadelphia correspondent of the Standard, Chicago, gives the following account of a wise and practical benevolence:

A wealthy member of one of our churches, who will not permit his name to be mentioned, has added another grand deed to an already goodly list, by giving $6,000 to relieve the Fiftieth Church of debt. The same noble brother gave a while since $8,000 to the Grace Church to enable them to finish their meeting-house. A few months later he cancelled the debt of the Centennial Church by the payment of $6,000. And now he adds $6,000 to cancel the indebtedness of the Fiftieth Church, making within the year $20,000, all for the benefit of poor and struggling young churches. His agent in these transactions is Rev. William Parker, of the First Church. Mr. Parker's method is to seek to add to these large benefactions by smaller subscriptions, whatever may be necessary to remove the debts of the churches for which help is offered. The entire encumbrance of the Fiftieth Church was $7,600. This was all secured by Mr. Parker's efforts and the church is therefore entirely free from financial obligations. The practical value of such work as this cannot be estimated. Mr. Parker and his nameless friend form a church extension society worth a half dozen of the ordinary sort. The best of it is, everything is done so quietly and modestly that nobody knows what is going on until the good results are announced. If this is not genuine, practical Christianity, I do not know what is meant by that term. Such men are a blessing to the world. May God multiply them until church debts shall be unknown, and every mission interest be set squarely on its feet.

Transferring to Texas.

A correspondent of the Texas Christian Advocate writes at length on the above topic. We quote some paragraphs:

As a rule, no reputation is worth much in Texas, except what is won on Texas soil. A group of Texans will hear you with the utmost indifference, tell you [illegible] such stations in ——conference. What you call to *have* is what they would like to *know*. If you come, do not expect any one to recognize in you any greatness until you show it on this field. Make up your mind to a second probation. It will be long or short, severe or mild, according as you possess aptitudes to "take on" what is characteristically Texan.

Are Texas preachers friendly to transfers? In the abstract they are. But is, they are loyal to the connectional feature of our economy as much so as preachers anywhere. But their feelings to transfers are in the concrete, subject to modification. I will explain. In this commodity, as well as in all others, the law of supply and demand asserts itself. One of our largest conferences considers itself fully supplied, and has given expression to its opinion in the form of a resolution, requesting that bishops presiding in other districts will make no more transfers to their body without consulting their bishop and cabinet. One pushing himself into a body already full to overflowing ought to be moderate in his demands for expressions of welcome.

The writer goes on to say that, old men, preachers with large families, those who have proven themselves failures, or think themselves not appreciated at their full value at home are not wanted. Of the kind of men needed he says:

What kind of men, if any, do you need? Well, just the kind the church needs there—men just as rich in all the elements of ministerial power. Indeed, to conquer this land, to which the vices of every part of the globe are being imported, to become at once aggressive, needs a higher order of ministerial ability, a richer baptism of the spirit that nailed the Crucified to the cross, than is really needed to hold the land conquered to Christ by the fathers of your great conference. Whoever is not so full of love for Christ and his purchased as to be willing to do all and suffer all that is needful to redeem this fair land from the vices incident to the incoming of a heterogeneous population, is one he the transfer or to the manor born—such a preacher as Texas needs. Let no illiterate come, primarily to occupy our rich lands; and secondarily, to attempt the duties of his holy calling. If such are the purposes, let him locate before he comes. Otherwise, he will do us more harm than good.

You now understand the kind of men we need—young men of fair education; if married, men of small families; men willing to do full pastoral and pulpit work on meredeing salaries; men full of zeal and of the Holy Ghost; ambitious to win results that shall be to their praise throughout eternity. If, as your consciousness testifies, you answer to this outline, we have room for you and your sort—*come*. There is no grander field for ministerial enterprise than this. But if you are to come with the *quid pro quo* idea underlying all you undertake for the church; if with an eye to bettering your temporal condition, rather than to your greatest possible efficiency as a preacher and pastor, come, if at all, as a local preacher.

E. J. Stanley, writing to the St. Louis Christian Advocate, from Whitehall, Montana, September 15, says:

"Our Conference adjourned last night. We had a pleasant session, a large attendance of our people, several accessions to the church, and a general time of refreshing. At the missionary meeting on Saturday night, Bishop Keener raised a collection of $162 for missions. I consider it a grand success. How many country neighborhoods will do as well. We are not dead yet, Mr. Editor, thanks be to our God, and those who have been waiting to preach our funeral will wait in vain. Both preachers and people were greatly refreshed and encouraged, and go to their homes and fields of labor with a stronger faith and brighter hope of ultimate success. There is a work for us to do here which others cannot do. Bishop Keener leaves in today's coach. He has greatly refreshed us with his presence and counsel."

Calvary congregation, Rev. Dr. Cox, pastor, has bought, says the Richmond Christian Advocate, the Methodist Protestant Church property, on the corner of Lombard and Green streets, Baltimore. There are a band of devoted Southern Methodists, and have held with an unflinching devotion to their principles through many vicissitudes. We hope they are comfortable at home now.

—In a recent article by Bro. Werlein, on "California as a Home," there was a very considerable mistake. The types said: "Skepticism is almost universal, as much free-thinking, or more than in any city *or State of Virginia*." It should read: "Any city or State in *America*." A correspondent sends us a vindication of old Virginia from a slander that was not in the manuscript. That venerable commonwealth is, no doubt, as free from skepticism and free-thinking as any State in the Union.

—A sister, writing from Washington, La., October 2, says:

"The Lord is blessing us spiritually here on Bayou Fordoche. I wish you could attend our weekly prayer and class meetings sometimes. Our new church is now in progress. Pray that it may be speedily completed. We lack sufficient funds to build it without debt, yet we expect to finish it by Christmas, no providential hindrance occurring. There is a great deal of sickness around now, fatal in many cases."

—Rev. E. R. Strickland has left on our desk a specimen of the marl which is found in large quantities at Byram, Miss. This marl is represented as something wonderful as a fertilizer—the cheapest and the best to restore impoverished and worn out lands. Its general use by our farmers and planters would greatly increase the productiveness of the soil and be a benefit to the country.

—Rev. C. R. Lynch, writing October 4, says: God has added seventy-two souls to the three churches in the Trinity circuit, North Alabama Conference.

Books and Periodicals.

MISSIONS AND MISSIONARY SOCIETY OF THE METHODIST EPISCOPAL CHURCH. By Rev. J. M. Reid, D. D. In two volumes. With maps and illustrations. New York: Phillips & Hunt; Cincinnati: Hitchcock & Walden, 1879.

The mission work of the Methodist Episcopal Church, especially its foreign mission work, does honor to that branch of the church of Christ. Its missions are in every part of the world, and the results as detailed in these volumes are something wonderful. Besides their domestic missions, the Methodist Episcopal Church has missions in Sweden, Norway, Germany, Bulgaria, Italy, India, China, Japan, Africa, South America and Mexico. The origin, progress and present condition of all the missions are given, the money expended, an account of the missionaries engaged, and much interesting matter connected with the countries occupied, and the history of the planting and development of the work. The maps and illustrations give additional interest and value to the volumes. The frontispiece of Volume I is a portrait of Dr. Nathan Bangs. The work is a valuable contribution to the missionary literature of the day, and will be of interest and service to the missionary cause in all the churches. The volumes are handsome duodecimos, 462-471 pages.

THE ATONEMENT IN CHRIST. By John Miley, D. D. New York: Phillips & Hunt; Cincinnati: Hitchcock & Walden, 1879.

Dr. Miley is the able Professor of Systematic Theology in Drew Theological Seminary. His views of the atonement are those held by Wesleyan Arminians, and are presented in a very compact and orderly way. His plan and method comprehend the subject thoroughly, and bring opposing systems of doctrine within the scope of discussion. He treats in separate chapters: Reality of atonement; necessity for atonement; schemes without atonement; theories of atonement; theory of moral influence; theory of satisfaction; governmental theory; sufficiency of the atonement; a lesson for all intelligencies; objections to the atonement; universality of the atonement. These points are all discussed with great clearness and power. We commend the work to our brethren of the ministry as worthy of careful study, and to those who are seeking for light and truth. Our own examination of the volume has not been sufficiently thorough to justify us in an unqualified approval, but, so far as we have gone, we are most favorably impressed with it. The volume is a large and well-bound 12mo of 342 pages.

LIFE OF MARTIN LUTHER. By Chevalier Bunsen. With an estimate of Luther's character and genius, by Thomas Carlyle; and an appendix, by Sir William Hamilton. New York: American Book Exchange, 1879.

A little book 16mo, 219 pages, and filled with the estimate of Luther by two very remarkable and gifted men. The reverse side of the picture, by Sir William Hamilton, contains some hard things about the great champion and hero of the Reformation, and things that may be true in part or in whole.

—"California Sketches" is the title of a delightful little volume by O. P. Fitzgerald, D. D., published by the Southern Methodist Publishing House, Nashville, Tenn. The sketches are from real life, and give us very graphic pictures of the romantic and adventurous period of California life and society. In them we have glimpses of scenes and characters which could hardly be found outside of California, and only there during the earlier times of its settlement by the miners, and fortune-hunters, who flocked thither from all parts of the world. These sketches are crisp and picturesque in style, moistened with humor, and occasionally toned with pathos and serious practical lessons. A very pleasant and entertaining book, helpful to digestion, and an enemy to the "blues." For sale by the Publishing House at Nashville, and also by Lathrop & Wilkins, New Orleans.

—Foreign Gleanings, No. I, American Book Exchange, New York, gives: The Evangelical Movement, Its Parentage, Progress and Issue, by W. E. Gladstone; The History of the Evangelical Movement, by W. E. H. Lecky; The Religious Condition of Germany, by Friedrich Von Schulte.

DEAR OLD STORIES. By Faith Latimer, issued by the American Tract Society, in six numbers, quarto form, and beautifully illustrated. Contain in all forty stories from the Bible, and make a delightful series for the religious entertainment and instruction of the young people. Each little volume is sold for fifteen cents. Bound in one volume, cloth, $1 25.

A CROWN OF GLORY. By Catharine M. Trowbridge. American Tract Society. The story is well told, and calculated to lead the youthful reader to right views and practice in the endeavor to live religiously. The volume is an elegant 12mo, 209 pages. Price, ninety cents.

—Observations on Yellow Fever, is the title of a pamphlet by Dr. Alcee Chastant, of New Orleans. Dr. Chastant is an old practitioner in the yellow fever region, and has had large experience in its treatment, and the best of opportunities to observe its character. The pamphlet is an interesting one, and contains much curious and useful information about a most mysterious disease.

—The Nineteenth Century for September has: 1. Recreation, by George J. Romanes. 2. A Dialogue on Human Happiness, by W. H. Mallock. 3. Clerical Education in France, by Edmond About. 4. Charles Tennyson Turner, by James Spedding. 5. The God of Israel—a history—by Joseph Jacobs. 6. The Political Novels of Lord Beaconsfield, by B. T. E. Kobbe. 7. Notes by the Way in India: The Land and the People, 3, by James Caird. 8. A Cagliostro of the Second Century, by James Anthony Froude. 9. The Public Interest in Agricultural Reform, concluded, by William E. Bear. Also Splendid Misery, by Miss M. E. Braddon—chapters xii xi. George Munro, publisher, New York. Price, $2 25 per annum.

—The Fortnightly Review for September has: 1. The Coming Land Question, by J. Boyd Kinnear. 2. The New Psychology, by W. L. Courtney. 3. German Politics, by H. Tuttle. 4. Maxims of Wisdom, by G. A. Sinclair. 5. The Present State of China, by Herbert Giles. 6. Two Men of Letters, by George Saintsbury. 7. The Wages Fund Theory, by Henry Sidgwick. 8. Macedonia, by J. Kinnaird Rose. 9. Home and Foreign Affairs. Also Young Mrs. Jardine, by Miss Mulock—chapters 1-x. From Good Words. Published by George Munro, New York. Price, $2 25 per annum.

—The Arkansas Methodist is the title of a new paper published at Dardanelle, Ark., Rev. Jerome Harrolson editor. It is a comely, four page sheet, of a good size, and fair typography.

The first number gives promise of excellence. It is to be published in the interest of the Methodist Episcopal Church, South.

—The Sanitarian for October has: Disinfection by Heat; The Chemistry of Dirt; Yellow Fever in New Orleans, and other articles.

—The Art Amateur for October contains many handsome illustrations, and a large amount of art literature. Montague Marks editor and publisher, New York. Price, $3 a year.

MARRIED.

BROWN—MICARS.—September 18, 1879, in Clinton county, Ala.; at the residence of the bride's father, Mr. H. A. Micars, of the Alabama Conference, by Rev. L. C. Calhoun, Mr. William H. Brown to Miss Eva Micars.

BRAUGHON—BALDRIDGE.—At the residence of the bride's brother, Dr. J. W. Baldridge, August 24, 1879, by Rev. T. S. Randle, Mr. Isaac B. Braughon to Miss Lucie A. Baldridge, all of Franklin parish, La.

POPE—COOK.—At the residence of the bride's mother, in Yazoo county, Miss., by Rev. W. E. Ballard, September 3, 1879, Mr. W. S. Pope and Miss Lucy Cook, all of Yazoo county, Miss.

COURTS—RAMEY.—At the Methodist Church in Yazoo City, September 16, 1879, by Rev. W. E. Ballard, Mr. A. H. Courts and Miss Mary H. Ramey.

DEHARDELEBEN—McRAE.—At the residence of the bride's brother, in Union Springs, Ala., September 25, 1879, by Rev. A. J. Lamar, Mr. John A. DeHardeleben to Miss Christialla McRae.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR TWENTY-FIVE CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next on receipt of twenty-five cents in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that with but slight effort on the part of our patrons, thousands of persons could be induced to take advantage of this trial offer, many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $1 the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & Co.—Fruit jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15-$18. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and homelike comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those about to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

KEWANEE WINDMILL.—For particulars respecting this popular windmill see the ad on the sixth page. It is considered to be the best one in use, and those requiring a reliable and of the same class an economical windmill should buy one from the Kewanee Manufacturing Company, 6 Broadway, New York. They invariably take the premium wherever exhibited. Agents wanted.

THE house of Philip Werlein is so well and favorably known all over the South that we need not attempt to recommend it to those of our readers who may need pianos, organs or other musical instruments. Call on him, and you will be satisfied with quality, price and terms.

PIANOS AND ORGANS.—Our old friend, Horace Waters' advertisement will be seen on this page. He has reduced the prices on all the instruments, and our friends will find him an honorable gentleman to do business with. Remember his place, and send for catalogue.

IT IS with a perfect reliance upon its efficacy that we recommend our readers to use Lapham's Indian Tonic. Pectoral Balm when troubled with coughs, colds or any other affections of the respiratory organs. Thousands of people all over the State who have tried it have found that it is superior to anything they have ever tried. It is a home remedy, and is put up by Mr. B. Lapham, Nos. 23 and 25 Elysian Fields street, New Orleans.

MR. E. H. ADAMS, of the popular drygoods house of E. H. Adams & Bro., has just returned from the North, where he purchased a large line of fresh goods. Mr. Adams is a cheap buyer, and he has a way of knowing just what his lady customers will like, therefore attention is called to their advertisement, and you are invited to call on, if living out of the city, to send to them, with the assurance of being pleased as to quality of goods, at the lowest prices.

COD LIVER OIL JELLY is a product which comparatively recent date, and said to be much more efficacious in many cases than the oil itself, and much pleasanter to take. The popular brand is called Queen's Cod Liver Oil Jelly, and is approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula and general debility. Read the card of Mr. E. H. Travis, in another column, who is the manufacturer of it, and if your druggist does not keep it in stock be can order it for you. Give it a trial.

THE best preserves put up, and, we believe, the only reliable canned shrimp, fresh okra, pickled veal, etc., are put up by Messrs. Dunbar's Sons, are entitled to full credit for the success of their efforts. We again call the attention of our readers to this fact, and request a careful perusal of their advertisement on the seventh page, that they may be certain to ask for Dunbar's preparations, if they desire something strictly first class. These gentlemen make only goods that are warranted, and all first class grocers feel the necessity of carrying a good stock and assortment of them to insure a retention of their customers. If your grocer does not keep them ask him to order some at once, and you will do him a service.

FACTS ABOUT FURNITURE.—A recent visit paid the mammoth furniture emporium of R. M. & H. J. Montgomery (our opposite neighbors) in the beautiful Mayesville Building, both surprised and pleased us immensely. Having visited their large show rooms frequently in the past, and wondered at the facility with which they turned out the vast amount of furniture seen constantly going from their building to the different dwellings in our city, as well as to the boats and railroad depots for shipment to the country, it was still a matter of surprise to visit the source of supply, and note the immense stock they carry. Mr. Montgomery kindly acted as pilot on the occasion, and, after inspecting on the first floor the magnificent desks, for office use, in a hundred different styles, the elaborate easels, card receivers and French plate mirrors, in massive gilt frames; for parlor decoration, the varied styles of easy chairs for comfort, combined with beauty, with other novelties unnumbered, we indulged in a brief inspection of the second floor. Here we found handsome bed-room sets, in vast array, from the cheapest, at marvelously low prices to the finest one could desire. Parlor suits in silk, satin, tapestry reps, and hair cloth; marble top tables, side boards, hat-racks, and every conceivable article in the furniture line, conveniently arranged for inspection, and making a handsome display. Next we visited the third story, which not only covers its extensive ware-rooms below, but extends over the large store adjoining, and is literally packed from floor to ceiling with all kinds of furniture as displayed below. In addition, there is a fourth story, or loft, not observable from the exterior of the building, used for keeping feathers used in pillows and bolsters, which are made on the premises. The factory for mattresses is in another part of the city, under the management of one of the firm. In fact, this is undoubtedly the most complete furniture house in the South, if not in the United States, and is said to contain more furniture than any other establishment in the country under one roof. Having purchased from them, we confidently recommend them to our friends as reliable and trustworthy, and know they advertise only what they have and can supply on short notice. Try them.

MISCELLANEOUS.

SPECIAL OFFER!

Twenty-five Cents will pay for the

CHRISTIAN ADVOCATE

To January 1st, 1880.

Regular Yearly Subscription, $2; Clubs of 5 or more, $1.75 each; 10 or more, $1.50 each; 20 or more, $1.25 each; from date. Subscriptions taken from date to January 1, 1881, for $2.

No commission can be allowed agents from this special offer.

ADDRESS: G. T. LATHROP, Publisher.

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CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25

6 Shirts for $9 | Collars $1.50 per Doz.

Liberal reduction to Clergymen.

Rules for self-measurement sent on application, and orders carefully filled. Plantation clothing for country stores at very low prices to our

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OPENING.

FRESH FALL FABRICS

FOR

LADIES AND CHILDREN.

E. H. ADAMS & BROTHER,

594 Magazine Street, Fourth Store above St. Andrew.

Pure Cod Liver Oil made from fresh selected livers in the season, by Caswell, Hazard & Co., New York. It is absolutely *pure and sweet*. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister, or leave black spots in the pores. Mothers can apply it to infants with confidence of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St. Louis (Lindell Hotel.)

LADY BEAUTIFIERS.

Ladies, you cannot imbue fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is the best proof. See another column.

A Testimonial from a Well-Known Actor—Kit, the Arkansas Traveler.

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—MAKING PICKLES.—I give the method commonly used by farmers around Boston for pickling cucumbers, beans, onions, cauliflower, etc. Provide good tight casks or barrels. Empty beef or pork barrels are excellent; molasses hogsheads will answer, though more apt to be leaky. Take off one head from each cask, and mount them on the other head upon blocking high enough to admit of drawing off the brine from the hole near the bottom. A light cellar is the best place to mount the casks. Provide also for each cask a loosely fitting head about half an inch smaller than the chime of the cask. When the vegetables are brought in from the field they are assorted, if it is desired to market them separately, or else picked together if to be put up as "mixed pickles." They are then well washed in cold water, and placed in the casks, and immediately covered with a pickle made strong enough to float a potato. The loose head is placed over them and loaded with stones, to keep the pickles under the brine. After a few days a fermentation takes place; the scum which rises to the surface should be removed every day or two, and at the same intervals the brine should be drawn off and the bottom of each cask and pressed over the pickles again. This process will equalize the strength of the brine, and prevent it becoming too fresh at the surface. When the fermentation subsides, the keg will need no further care until opened for use, except to keep them constantly covered with brine. A few days before marketing take them from the brine with a clean net, and place them in fresh cold water, which should be changed three or four times a day, till the pickles are quite fresh. They are then taken out of the water and placed in strong vinegar, spiced to suit the taste (whole pepper, allspice and cloves and alum sparingly) overnight are ready for sale. The old-fashioned style of scalding the vinegar is unnecessary, and the practice of "greening" pickles in a copper kettle is very deservedly growing unpopular. The green color of old pickles is due to the small amount of copper absorbed from the copper kettle, and has nothing whatever to do with their goodness. Pickles prepared as above described are of a mild yellowish-brown color and are sometimes made a little brighter yellow by the harmless addition of turmeric.—Country Gentleman.

TWO WAYS FOR POTATOES.—The English fashion of cooking this vegetable is to put water on the fire with considerable salt in it. At the first boil, drop a quart of washed potatoes in and, boil till done; then take them off, peel, and put them whole in a saucepan, with butter, salt and pepper, and roll the dinner. Set on a roller, sow fire, stirring gently now and then, till they have absorbed all the butter. Serve warm. It takes considerable butter to cook them in this way.

Another way is to put two ounces of butter in a stewpan, and set it on the fire to get hot, add a teaspoonful of parsley chopped fine; and a little salt; fry two minutes after put in a quart of potatoes, prepared, cooked, peeled, and mashed, as directed; then pour on the whole, little by little, stirring continually with a wooden spoon, a pint of good milk; and when the whole is well mixed, and becoming rather thick, take from the fire, place on the dish, then set in a brisk oven for five minutes and serve.

IRON-CLAD ROOFS.—The latest structures of iron is the invention of Lyon shingles. Wooden shingles have begun growing somewhat scarce and expensive, and have often to be renewed. Now it seems that a kind of tile, or plate, nine inches the same size and shape, will rapidly rise their place. The iron tiles are much lighter and more durable than the wooden covering, for a single layer of the iron tiles will last as long as the beams and rafters of the roof beneath. Again, the iron does not expand and contract with every rain storm and dry day, and so much leaking is avoided. A special advantage is that they make the roof practically fire-proof. No ordinary sparks and cinder from an adjacent burning buildings can set an iron shingle on fire and bore a hole large enough to burn through and char the beam beneath can do no damage. These shingles are said to be as cheap and more easily put on than the wooden ones.—Christian Union.

JAPANESE PEARS.—The Bulletin d'Arboriculture for March contains a colored figure of some Pears which were grown in Von Siebold's garden at Leyden, and which are remarkable for their oblong obtuse form, russet-brown skin speckled with yellowish spots, the stalk also is long and thick, the eye shallow. The fruits, for there are two, are said to have a peculiar flavor. The twin varieties figured are named respectively Madame Von Siebold and Siebold's. Our contemporary commends the Pears for Hybridizing purposes. Our attention was drawn to the fruit from the great resemblance between them and the fruit of the Sand Pear, Pyrus sinesis, figured by us on October 9, 1875, p. 457. Can they be forms of the same species?—Gardeners Chronicle.

—Make a strong solution of lime-water, pour it over the cabbage in the evening; if the lime-water be made strong there will be no live worms left in the water. Last fall I had a nice patch of cabbage infested with the worms. After trying all other remedies I could think of, I resorted to the lime-water, and to tell the truth, expected to find my cabbage cooked next morning, but was agreeably disappointed to find the cabbage green and bright, and the worms lying all over the patch killed as a door-nail." A thin mixture of kerosene and sprinkled about cucumber, melon and squash vines are said to drive away the insects enemies that flies. Hemp.—Iowa Farmer.

TO BAKE A HAM.—Time, four hours. Take a medium-sized ham, and place it to soak for ten or twelve hours. Then cut away the rusty part from underneath, wipe it dry, and cover it entirely with a paste of flour and water. Put it into an earthen dish, and set it into a moderately-heated oven for four hours. When done, take off the crust carefully and peel off the skin. Put a frill of cut paper round the knuckle, and raspings grated over the fat of the ham, or serve it glazed, and garnished with cut vegetables. Some persons decidedly prefer a baked ham to a boiled one; but we think it better boiled or steamed.

KEEPING THE HEAD CLEAN.—Many persons find speedy relief for nervous headache by washing the body thoroughly in weak soda water. I have known severe cases almost wholly cured in ten minutes by this simple remedy. A friend finds it the greatest relief in case of fever and inflammation of the brain. Cut off the hair close to the head, wash the head thoroughly in soda water, and apply a cloth wet with the same. Change frequently. Use the soda water freely in bathing the body. Many cases of fever have been entirely broken up by this treatment.

A NICE PUDDING.—Yolks of three eggs and teacup of sugar, one quart of sweet milk; one pint of bread crumbs; butter the size of an egg; one-half cup of raisins (in the summer season, cherries, strawberries, etc., are just as good); bake one-half hour. Take the whites of the eggs and beat to a stiff froth; add one-half cup of sugar, and the juice of one lemon for lemon essence; return to the oven and bake slightly. To be eaten cold."

—The beet-sugar enterprise in Maine seems in a promising way, but the farmers can receive little coming season, I expect, from the attempt. The company intends to encourage the growing of beets by the uniform price of $5.75 a ton for the beet, when delivered at any depot in the State, and this price makes the growing of beets the most profitable of farm crops, provided the culture be understood, and attention be given to the conditions for success.

BLACK CAKE.—Twelve eggs; one pound of butter; one pound of sugar; three pounds of currants, two pounds of raisins; one tablespoonful of cloves and flour to make quite stiff. Put the fruit in last.

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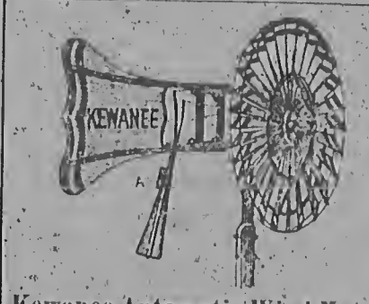

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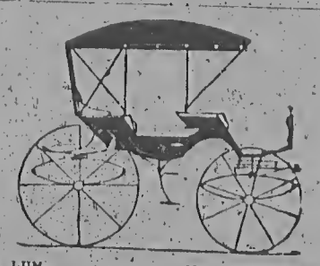

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Scientific.

JUPITER'S SPOT.—There is trouble in the great planet Jupiter, which is shining so brilliantly these cool August nights. A great spot, estimated to be 18,000 miles in diameter, is conspicuous on the planet's disc. It has been visible for two years, says M. Trouvelot, of Cambridge, Mass., although its appearance has not been generally known until recently. It is probable that on the first discovery of the spot the color was not strongly pronounced, or it would have been more generally observed. Dr. Swift, of Rochester, saw the spot for the first time only a few weeks ago. The only explanation thus far given is that there is a rent in the cloud covering of Jupiter, revealing the reddish body of the planet. This explanation hardly explains, although it is now generally conceded that Jupiter is a glowing mass, and shines partly by his own light. Many remarkable changes have recently taken place in the appearance of Jupiter. Those who search for the red spot cannot fail to notice the white, cloud-like spots between the great copper-colored equatorial belts. The great central belt seems to be broken up into white cloud masses lying at intervals along the Jovian equator. The copper color of the outer belt extends in some places across the equatorial regions, usually occupied by a bright belt of creamy white. North and south of the great equatorial belts, and about half way to the poles, are narrow, irregular, salmon-colored belts, that present a very beautiful appearance. The blue coloring about the poles seems less pronounced than usual. It is more than probable that in the mighty changes going on in Jupiter, we are witnessing the phenomena of world growth, and that the giant planet is slowly undergoing, under our very eyes, those modifications necessary to fit it for habitation.

FLAX SILK.—According to a German paper, a discovery has just been made at Lyons whereby a silken appearance may be given to flax fibres. After chemical treatment of flax yarn it is dipped into a liquid prepared from silk waste, which leaves a silken coating upon it, and in regard to fineness, elasticity, and gloss, the material is said to be perfect as a substitute for silk. The new textile material no longer resembles flax, but has a bright, highly glossy silken thread. It is less than a short time ago a Lyons gentleman went to Lyons, and for the sum of 2,000 francs offered to communicate to the silk manufacturers a process by which a texture could be produced from flax yarn at the rate of 9 francs per kilogramme, which would be equal, if not superior, to the silk produced at thirty-five francs per kilogramme. As the manufacturers hesitated to accept the offer, the prepared samples on the spot, which were so successful that within many hours fourteen meters were given, on receiving payment the specimens ceased. A limited company, with a capital of 6,000,000 francs, high license for 3,000,000 francs, is now to be formed to work the process. Should the process prove a success, it will cause a revolution not only in the silk industry, but in all the textile branches, and especially in the flax culture.

—Mr. Shirley Hibberd, an associate of the London Linnæan Society, has recently published a paper, showing the remarkable way in which plants which rarely or never bear seed find their way to all parts of the world. He likes the illustration of the "Lord Columbine" (*Aquilegia Vulgaris*). It is a pretty perennial, but it hardly ever ripens its seed in England. Mr. Hibberd says he has yet failed to find the first bud in which the seed-vessels are not imperfect. The rose has been cited as one of the cases of floral structure and mystery that has been worked out, but Mr. Hibberd thinks much remains to be done. Arguments in support of the theory of the development of species by natural selection are not wanting, but Mr. Hibberd wants to know what is the use of millions of flowers annually produced, but the seeds of which never come to maturity? In the case of this Ranunculus, Mr. Hibberd shows how remarkably it makes its way through the world, though producing no seed. He illustrates his point by the fact of the opening of a "fine" lake in Essex Park, in England. He does not say how large an incision leaves an impression on the water, but it is several acres, and in five years the original lake was "one sheet of yellow flowers" from this plant. Similar facts are well known to botanists, though the same inferences may not be drawn from them. The Tiger Lily, the Horse Radish, the Yellow Flag, and many others flower, seed, and rarely seed; but they are forever travelers, notwithstanding.

A copper coin, dated 1787, and inscribed "Auctoritate Congressus—Independency and Liberty," and upon the reverse, "Republic of Connecticut," (Connecticut,) was unearthed upon the bank of the Merrimack River, near the Lawrence corporation, some days since. It was in a good state of preservation. Sergt. Kelly of the Boat Force, unearthed a penny of the reign of George III, and dated 1797, in his garden on Hamilton street, one day last week. It had become quite rusty, and had evidently been part of quite a number of years.

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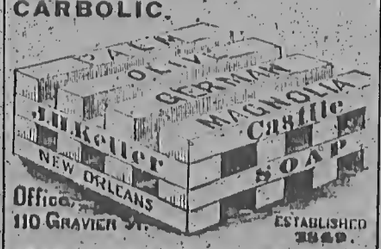

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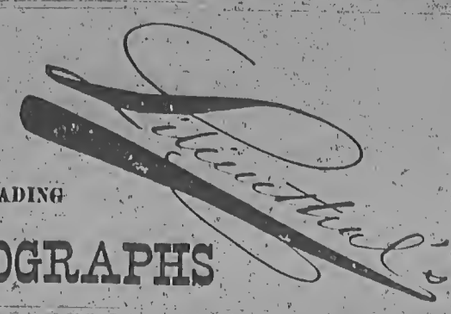
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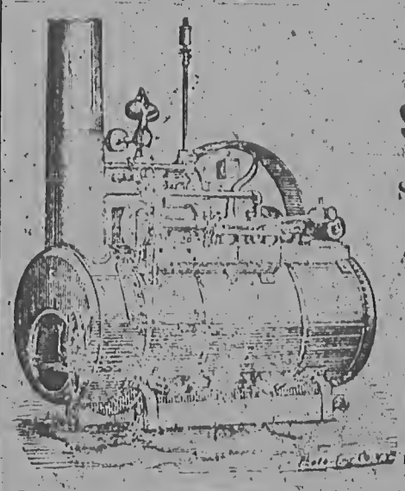
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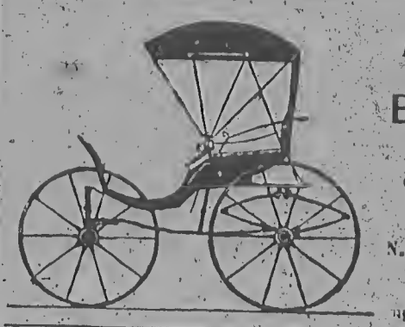
2 TO 10 HORSE-POWER.
Strong, Simple and Durable.
BEST PLANTATION ENGINE MADE.
Send for Special Price List of Grist and other Mills, Engines, Boilers, etc.
B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
NEW ORLEANS.
Dealer in Hardware, Agricultural Implements, Saw Mills, Gins, etc.


ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phaetons,
CARRIAGES AND VEHICLES
OF EVERY DESCRIPTION,
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATI.
Sixth Street (Green) Cars pass the door.

CATARRH

Is a Terrible Disease. Its fearful effects are enough to make one shudder to think of. Weak eyes, blindness, loss of sense of smell, disgusting nasal deformities, and finally consumption. These are but a few of the horrors it entails. Hoffman's treatments are worse than useless. Hundreds of cases pronounced incurable by the most eminent physicians have been cured by this remedy. While a cure is possible it may rapidly develop into quick consumption. The most thorough, successful and pleasant treatment is
Dr. M. W. CASE'S CARBOLATE of TAR INHALANT
FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.
It does not require days or weeks to demonstrate the value of Carbolate of Tar, the most powerful agent known to science. Diseases and Catarrh of the most loathsome and revolting character succumb with the first inhaling and soothing influence accompanied with Pure Fresh Tar, that the mere breathing relieves the most distressing symptoms. This is effected taken right to the diseased part. No Drug, no Nauseating Stomach Medicine, simply inhaling of the healing, balmy air of Pure Fresh Tar. It is recommended by physicians everywhere, and highly commended by the wealthy, who have used it with perfect satisfaction. FULL TREATMENT—Circulars, etc., Sent Free—Until Satisfaction Always Guaranteed. Address DR. M. W. CASE, 833 Arch St., Philadelphia Pa.

WINTELER & RICKS,
DEALERS IN
Leather and Shoe FINDINGS,
TOOLS, ETC., ETC.,
MANUFACTURERS OF
Boot, Gaiter and Shoe Uppers.
168 POYDRAS STREET,
NEW ORLEANS.

Established in St. Louis in 1858.
R. L. ROSEBROUGH SONS,
Marble Works,
No. 1631 BROADWAY,
Between O'Fallon and Cass Avenues,
ST. LOUIS, MO.

MISCELLANEOUS.

Rosedale Cooking Stove,
MANUFACTURED BY
STEWART, PETERSON & CO.,
PHILADELPHIA, PENN.,
Is the cheapest and most popular cooking stove ever put on the market. They manufacture four sizes of them, and they are for sale exclusively by
G. W. W. GOODWYN,
92 Camp Street,
New Orleans, La.

The Stewart Stove
WITH LATEST IMPROVEMENT,
Is now the
LEADING STOVE OF THE AGE.
There can be no failure in its perfect operation. Will consume less fuel than any other stove made.
Can be used for coke, coal or wood.
Hot water attachments for bathing, etc., can be attached with four dollars extra cost.
Pieces to repair old Stewart Stoves constantly on hand.
J. D. CAMPMAN,
133 Poydras Street.

BRACKETS. GLOBES.
M. H. APPLEGATE,
PLUMBER,
Gas and Steam Fitter
GAS FIXTURES,
St. George and Defiance Ranges,
Plumbers' Material,
No. 110 POYDRAS STREET,
NEW ORLEANS.

E. HEATH,
SUCCESSOR TO
HEATH, PIPPEY & LARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.
Frames made to order—a specialty.
No. 95 Camp Street, New Orleans.

J. D. CRASSONS,
BOOT AND SHOE STORE,
NO. 26 FRENCHMEN ST., between Victory and Morgan, Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

ICE! ICE! ICE!
WHOLESALE AND RETAIL.
FAMILIES SUPPLIED AT LIBERAL RATES.
ORDERS PROMPTLY ATTENDED TO.
WILLIAM MYERS,
NINTH STREET, between Magazine and Constance Sts. Opposite the Market.

DR. S. C. KRAM,
MANUFACTURER OF THE
SURE CURE TRUSS,
N. W. cor Fifth & Vine sts. Cincinnati, O.
THE BEST TRUSS IN THE WORLD!
Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses, will find in the SURE CURE TRUSS all that its name implies—a sure cure for all the disagreement upon rupture, a little rest for the muscles, no springs, strong elastic in body, very easy rubber pads that never blister, never slip. Can be worn at night.
Testimonials of cures can be seen at the office.
NO. 1 is best Truss in the world, manufactured, warranted, $3 00 for single, $4 for double. Examination free.
Truss sent free by mail on receipt of order and money. Send stamp for circular.

POOLE & HUNT, BALTIMORE.
MANUFACTURERS OF
THE POOLE & HUNT "LEFFEL TURBINE
WATER WHEELS,
MACHINE MOULDED
MILL GEARING,
SHAFTING, PULLEYS AND HANGERS,
STEAM ENGINES AND BOILERS.
MIXERS FOR FERTILIZERS AND CHEMICALS.

ELLISS SPAVIN CURE.

(Trade Mark.)
SPAVIN, SPLINT,
CURB, RINGBONE,
ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for testimonials of greatest cures on record.
SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.
For Sale by all Druggists.

DRY IN ROGERS' POWDER
CITRATE OF MAGNESIA
This preparation is recommended by the Medical Profession for all complaints such as Dyspepsia, Sick Headache, etc. It is one of the best known aperients and cathartics. Invigorates and regulates the stomach. Always a reliable remedy for children. Always ready to dissolve in water. Agreeable to the taste.
S. ROGERS' SONS, Chemists,
New York.
For Sale by all New Orleans Druggists.

NEW RICH BLOOD!
PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill each night from one to twelve weeks may be restored to sound health, if such a thing is possible. Mailed everywhere for sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Bangor, Me.

PRICES CURRENT

OF

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	30	32
New York, choice	18	20
Coffee, ₩ lb.:		
Rio, fair	15½	16½
Rio, good	16½	16½
Rio, prime	16¾	17
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 50	— —
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	12½	13½
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 62½	5 87½
Choice XXX	6 25	— —
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	3	— —
Dried peaches, ₩ lb	2¾	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 50	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingernuts	9	12½
Oil:		
Coal, in cases, best	17	20
Coal, in barrels, best	16	16
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels:		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Roquet syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	3¾
Ordinary	6	6½
Fair	6¼	6¾
Prime to choice	6¾	7¼
Soap, ₩ box:		
XX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.:		
	3	3½
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar:		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	8¼	— —
Off whites	9¼	— —
Crushed	9¾	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	75	1 10
Green Imperial	90	90
Tobacco:		
Low logs	3	4
Medium	4	4½
Good to fine	5	7
Low leaf	5	6
Medium	6	7
Good	7	8½
Fine	8	9½
Selections	9	10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	60	— —
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	35	40
Bran, choice, ₩ 100 lbs	80	— —
Hay, ₩ ton:		
Prime	21 00	— —
Ordinary	17 00	18 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfasts	8½	8¾
Shoulders	4¾	— —
Sides, clear rib	— —	— —
Sides, clear	— —	— —
Hams, sugar-cured	9	9¾
Mess Pork, ₩ bbl.	10 75	11 00
Dry Salted Meats:		
Shoulders	4¼	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7¼	— —
Choice, in tierces and barrels	6¾	7

ESCULENTS.

Potatoes, ₩ bbl	2 10	2 25
Onions, ₩ bbl	3 50	3 75
Apples, ₩ bbl	3 00	3 25
Cabbages, ₩ box	3 00	3 25

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	5 00
Young	3 00	3 00
Ducks	2 00	3 00
Geese	5 00	6 00
Turkeys	6 00	12 00
Eggs, ₩ dozen:		
Western	14	16
Louisiana	17	20

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 80 lbs and buckles	— —	2 50
Twine, hemp	17	— —

WE BELIEVE

That if everyone would use Hop Bitters freely, there would be much less sickness and misery in the world; and people are fast finding this out; whole families keeping well at a trifling cost by its use. We advise all to try it.—U. & A., Rochester, N. Y.—Adv.

BISCUIT.—To a quart flour and two teaspoonfuls Kellogg's Baking Powder, sifted together dry; a teaspoonful salt; half a cup of shortening; and, milk or water to make soft dough. Bake very quick.

A young woman who had never learned the art of cookery, being desirous of impressing her husband with her knowledge and diligence, manages to have the kitchen door ajar on the day after their return from the bridal trip, and, just as her lord comes in from the table, exclaims, loudly: "Hurry up, Eliza, do! Haven't you washed the lettuce yet? Here, give it to me. Where's the soap?"

VASELINE.

You may hunt the world over and still will find
A need of the household which brings to the mind
The idea of value, pure, pliable to seven
That is the cum jelly, the famed Vaseline.

If a cut or a sprain, or a wound or a burn
From peace to confusion, the household shall turn,
On the shelf should be found the foe of all pain
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun
And the touch of his lips is too rough to be borne,
Kind Vaseline comes as an ally he ween,
And the cheek takes on velvet it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Oct. 6, 1879.

COTTON.

The market opened with more stringent pretensions on the part of factors, most of whom were unwilling to sell at less than ⅛c. advance, which has checked the movement, and, although there is a good demand, the reported sales thus far do not exceed 1,000 bales. There is some demand for middling at 9⅞c., which is held steadily at 9⅞.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	9¾	9¾
Low middling	9¾	9¾
Middling	9⅞	9⅞
Good middling	10⅛	10⅛
Middling fair	10¾	10¾

Sales to-day, 6 500 bales. Market firm.

Receipts at United States ports, week ending Monday, October 6, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	2,435	4,720	12,272
New Orleans	6,578	10,517	12,191
Mobile	3,542	5,407	3,855
Savannah	4,821	6,719	39,411
Charleston	3,092	4,810	32,808
Wilmington	739	183	5,247
Norfolk	3 113	3,277	18,885
Baltimore	.....	.....	214
New York	58	595	4 211
Boston	1,178	983	1,113
Philadelphia	209	46	764
Various	.....	.....	5,577
Total	25,784	37,355	146,224

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 18	10 —
February	10 29@10 31	10 30@10 15
March	10 45@10 45	10 28@10 30
April	10 58@10 61	10 42@10 45
May	10 72@10 75	10 55@10 59
June	.....	10 68@10 72
July	.....	.....
August	.....	.....
September	.....	.....
October	10 16	10 01@10 05
November	10 04@10 05	9 88@9 89
December	9 97@9 98	9 80@9 82

Sales, 84 000 bales. Market firm.

PREVENT YELLOW FEVER.

It has been well proved that prevention is better than cure. A very simple and effectual preventive for Yellow Fever and other fevers has been found in BENSON'S CAPSINE POROUS PLASTERS. They were used during the last season in New Orleans very successfully, the common method of using them was to apply the two over the stomach, changing them every week. They are one OF THE MOST ACTIVE ANTISEPTICS, and seem to destroy the germ from which Fevers of special virulence that they assimilate the disease and thus enable the system to overcome the influence of the material germ. They are cheap and almost as generally prevalent. Ask your physicians about them. Benson's Capsine Plaster are a sure preventive and cure for chills and fever, if worn as above. Price 25 cents.

—A gentleman was one day relating to a Quakeress a tale of deep distress, and concluded very pathetically by saying, "I could not but feel for him." "Verily, friend," replied the Quaker, "thou didst do right in that thou didst feel for thy neighbor; but didst thou feel in the right place—didst thou feel in thy pocket?"

—In these days, when the temperance question absorbs so much of public attention, it may not be out of place to quote the saying of an eccentric English gentleman, a candidate for Parliament, at a recent meeting of his constituents. A man in the crowd called out: "What ah u' the Liquor bill?" "Well," said the candidate, "mine was uncommonly high last year. How was yours?"

MISCELLANEOUS.

TUTT'S PILLS

SYMPTOMS OF A
TORPID LIVER.

LOSS of Appetite, Bowels costive, Pain in the Head, with a dull sensation in the back part, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the eyes, Yellow Skin, Headache, generally over the right eye, Restlessness with disturbed dreams, Highly colored Urine. IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED. TUTT'S PILLS are a specific adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer.

CONSTIPATION.

Only with regularity of the bowels can perfect health be enjoyed. If the constipation of recent date, a single dose of TUTT'S PILLS will suffice, but if it has become habitual, one pill should be taken every night, gradually lessening the frequency of the dose until a regular daily movement is established, which will soon follow.

Dr. I. Guy Lewis, Fulton, Ark., says: "After a practice of 24 years, I pronounce TUTT'S PILLS the best anti-bilious medicine ever made."

Rev. P. R. Osgood, New York, says: "I have had Dyspepsia, Weak Stomach and Nervousness. I never had any medicine to do me so much good as TUTT'S PILLS. They are as good as represented."

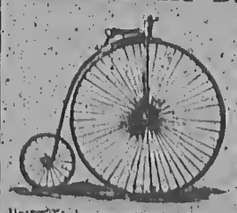
Office 35 Murray Street, New York.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts Instantaneously, and is as Harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office 35 Murray St., New York.

COLUMBIA BICYCLE.



A practical machine for all except the old and timid. Better than a horse as it eats no oats, because on it you can ride more miles in a day over common roads than a horse can go. Send 3c. stamp for price list and twenty-four page catalogue with testimonials and full information.

THE POPE MANUF'G CO., 79 Summer St., Boston, Mass.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss.	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Religious Notices.

CAMP MEETINGS.

THE camp meeting for Wayne circuit, Mississippi Conference, will begin on Friday night before the third Sunday in October next, at Union Camp Ground, near Prince's Springs. Preachers coming by railroad will be met with conveyance at Shubuta, on Friday morning, September 12, 1879.

28 D. G. W. ELLIS, C. C.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Chickasawha Colonial Mound	Rights	Sept. 27, 28
Enterprise station, at Enterprise		Oct. 4, 5
Beckwith circuit, at New Hope Camp Ground		11, 12
Wayne circuit, at Camp Ground		18, 19
Waynesboro circuit, at Waynesboro		25, 26
Shady Grove mission, Spring Hill		Nov. 1, 2
Enterprise circuit, at Concord		8, 9
Paulding circuit, at Pleasant Hill		15, 16
Shubuta circuit at Shubuta		22, 23
Philadelphia circuit, at Hester's Chapel		29, 30
Meridian station, at Meridian		Dec. 4
Spring Hill circuit, at Union		6, 7
Marion circuit, at Coker's Chapel		13, 14

40 R. J. JONES.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Mobile, at St. Paul's	October 5
Whistler	12
Toulminville, at Four Mile Post	26
Eastern Shore, at Daphne	Nov. 2
St. Stephen's, at New Hope	8, 9
Bladen Springs at Bladen Springs	15, 16
Okatuppa, at Jones' Chapel	22, 23
Citronelle, at Mount Hebron	28
Mobile, at Franklin Street	30
Grove Hill, at Mobile Zion	Dec. 1
Suggsville at Suggsville	6, 7
Mobile, at St. Paul's Street	13
Grand Bay, at Grand Bay	15

The members of the Quarterly Conference are requested to come prepared to close the business of the Conference year in good order.

10 T. H. WADSWORTH, P. E.

MONTGOMERY DIS.—FOURTH ROUND.

Tallassee and Tallitha at Tallassee	Sept. 27, 28
Upelika station	Oct. 4, 5
Auburn station	11, 12
Salem circuit, at Salem	18, 19
Hurtsville circuit, at Hurtsville	25, 26
Crawford circuit, at Mount Zion	Nov. 1, 2
Elim circuit, at Pleasant Grove	8, 9
Sougahatchee, at Newton	15, 16
Tuskegee circuit, at Varner's Store	22, 23
Montgomery station	29, 30
Loachapoka circuit, at Spring Creek	Dec. 6, 7
Tuskegee station	13, 14

41 T. F. MANGUM, P. E.

EUFAULA DIST.—FOURTH ROUND.

Bethlehem, at Spring Hill	Oct. 28
Eufaula at Midway, at Midway	29, 30
Clayton and Louisville, at Clayton	25, 26
Pea River, at Liberty Chapel	28
Ozark, at Mount Zion	29
Newton, at Mount Carmel	Nov. 1, 2
Columbia, at Sullivan's	8
Vienna, at Matthew's Chapel	9
Glenville	15, 16
Pyone, at Pine Grove	22, 23
White Pond, at White Oak	29, 30
Henry	27, 30
Eufaula	Dec. 6, 7

41 G. H. RAWCOB, P. E.

PENSACOLA DIST.—FOURTH ROUND.

Warrington station	Oct. 11, 12
Pensacola station	18, 19
Mill on station	25, 26
Powell on circuit	Nov. 1, 2
Perdido mission	8, 9
Stockton circuit	15, 16
Pollard circuit	22, 23
Evergreen circuit	29, 30
Monroeville circuit	27, 30
Georgiana, in ut	Dec. 6, 7
Yellow Pine Shop	13, 14
Sepulga circuit	20, 21
Monterey circuit	27, 28

The new church at Brewton, Pollard circuit, will be dedicated the first Sunday in October, and the one at Mount Pellier the fourth Sunday in November. (39) J. M. BOLAND, P. E.

A HINT TO SUBSCRIBERS!

HOW TO INTRODUCE

The Advocate to your Friends!

Send the following note with twenty-five cents enclosed to the Publisher:

"A friend of the ADVOCATE would like to have the person named below receive The ADVOCATE from date to January next on trial, and encloses herein twenty-five cents to pay for the same according to your recent offer for new subscribers."

Regular Opelousas Mail Packet.

LEAVES EVERY TUESDAY, AT 5 P. M.

For Washington, Opelousas Port Barre, Simmsport, Churchville, all landings on the Coast, Atchafalaya River and Bayou Courtableau—The new and light-draft Steamer

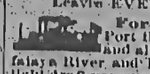
FANCHON.

H. R. BROAD, Master, THEO. JOHNS, Clerk, will leave as above. For freight or passage apply on board, or to

R. W. ADAMS, 21 Commercial Place.
J. E. CARLIN, 17 Tchoupitoulas St.

REGULAR OPELOUSAS PACKET.

Leaves EVERY TUESDAY at 5 P. M.



For Washington Opelousas, Port Barre Simmsport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO.

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to

LORD & McCLEAKE, Agents, 46 Camp St.
GEO. O. HITE, Agent, 4 Tchoupitoulas St.

P. S.—Connects closely with Boats for Bayou Des Glaise and Barges for Bayou Boeuf.

DR. F. WILHOFT'S

ANTI-PERIODIC

OR

FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

MUSICAL INSTRUMENTS.

P. WERLEIN,

135 Canal Street,

The Leading Southern

PIANO, ORGAN

AND

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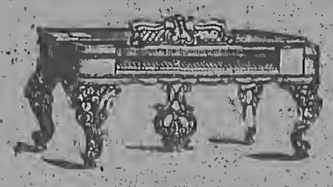

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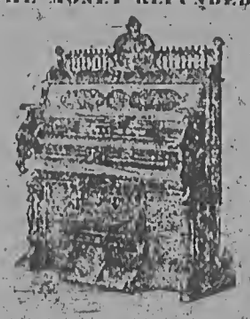

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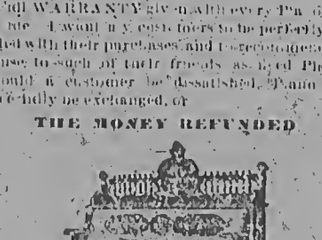

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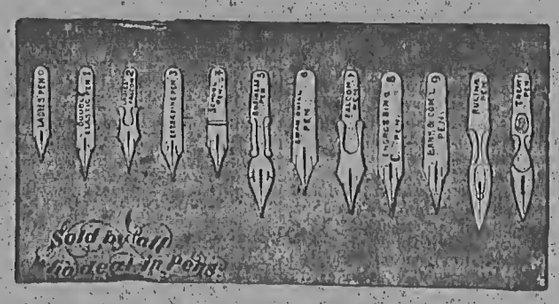

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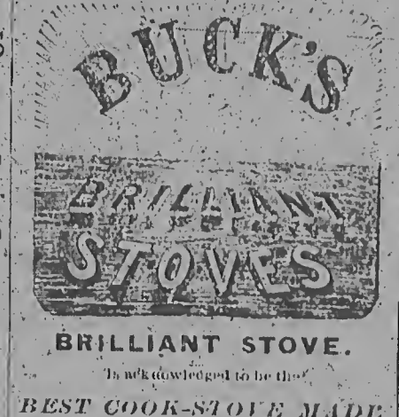

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From Mrs. General Sherman

WASHINGTON, D. C., Nov. 21, 1870.

MESSRS. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect and is admired by all who have seen and heard it, for its fine tone, delicacy of touch, and beauty of finish. Many good instruments and distinguished persons have called since it has been in my parlor, and all pronounce it a fine instrument. We are always accustomed with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN B. E. SHERMAN,
245 I Street.

St. James, December 27, 1873.

MESSRS. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had, and saw. I think the tone and brilliancy of tone required to perform the great pieces of modern and classic masters are equal to any Piano made in this country. Hoping that your Pianos will all stand our climate as well as my old manufactured at the North I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WIMMER,
Professor of Music, St. Mary Jefferson College St. James, La., (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1873.

MESSRS. LYNCH & GOMIEN:

Gentlemen—After giving your Pianos a fair trial I am happy to congratulate you upon the achievements you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly, CAMILA URSO.

Extract of Letter from H. H. Abbott, Esq., Austin, Tex.

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VOL. 25. NEW ORLEANS, THURSDAY, OCTOBER 16, 1879. NO. 42.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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For the New Orleans Christian Advocate.

SEPTEMBER.

BY INVALID.

How calm is this September day!
The air is like the breath of May:
And from the peaceful vale below,
A silvery cadence seems to flow,
From tinkling bells of gentle herds,
And woodlands echo songs of birds.

The golden sunlight floods the plain,
Made verdant by "the latter rain;"
The forest leaves like censers burn—
From emeralds to rubies turn—
The bright eyed "children of the wood,"
Seem softly whispering "God is good!"

All Nature's voice seems raised to Him,
In one sweet universal hymn;
I feel the influence of this hour,
I, too, own my Creator's power,
The language of this heart of mine,
Is that "all praise and power be Thine!"

Lift my eyes from scenes below,
From wild nos these cheerful voices flow;
Up where the birds on light wings soar,
Their glad songs reach another shore;
The clouds like ships at anchor lie,
In yonder sea of sapphire sky.

Out with these ships in dreams I soar
Toward a fair, eternal shore!
Bright argosies these cloud-ships seem,
Their snowy sails in sunlight gleam:
Freighted with hopes and earnest prayer,
And other jewels bright and rare.

Faith spreads the sails—oh! how they glide!
O'er the bright waves and foaming tide,
Hope's star these ships will safely guide,
Until they reach the other side,
No tempest can my ships o'erwhelm,
For Love is sitting at the helm.

NEWS OF THE WEEK.

DOMESTIC.

SAN FRANCISCO, Oct. 8.—Advices from Hong Kong say there is a rumor among the Chinese that some great calamity has happened within the walls of the Imperial Palace at Pekin. Some say the Emperor and others one of the Empresses is dead.

By a great fire in the French concession of Shanghai 600 houses were burned. No lives were lost.

SAN FRANCISCO, Oct. 8.—Lieut. Farrow telegraphs from Notre Idaho that the band of hostiles who committed the murders at Raine's ranch, and have been depredating in that section of country, have surrendered unconditionally. They number thirty, while he is bringing them in.

KANSAS CITY, Mo., Oct. 8.—The Chicago and Alton train, which left this city last night, was robbed of $8 express money at Glendale, 15 miles east of this city. The train was stopped by about twenty masked men, who kept up a continual firing, while the messenger's safe was robbed. The messenger was knocked down but not seriously hurt. Fifty thousand dollars is the estimated loss. The agent at Glendale is missing.

MEMPHIS, Oct. 10.—Two more cases of fever have developed at Oak Grove, Marshall county, Miss. The sick persons being brothers, named Cantrell.

DETROIT, Oct. 10.—The Pacific Express, which left on the Michigan Central Railroad, forty minutes late, collided with a switch engine on the main track, at Jackson, at 1 o'clock this morning, telescoping the baggage and express cars, and piling eleven coaches on top of each other. The first coach was filled with emigrants, most of whom were killed or severely injured. Many occupants of the other coaches were either killed or injured. It is supposed twenty-five were killed, and thirty wounded, the majority being emigrants. Physicians and others are doing everything they can to alleviate the sufferings of the wounded.

MEMPHIS, Oct. 11.—Twelve cases were reported to the Board of Health to-day, four of whom were colored. Total cases reported for the week 74; whites, 40; colored, 34. Total cases to-date 1412. Total deaths from yellow fever for the week 22; total to date 425. The Howards have received $51 to-day. They have 107 nurses on duty, attending 58 white and 24 colored families. Tennessee has given notice that, commencing Monday, quarantine will be rigidly enforced against Memphis. The running of trains carrying mails will not be interfered with.

GREENVILLE, Oct. 11.—Two new cases at Concordia—both colored—and two deaths—Sheriff Wilson and Mrs. Mayson, the former dying a few hours after his physician had announced that with prudence he would recover. Among the sick at Carson is J. W. Perry, a clergyman; Alonzo Atkins, very low. At Concordia, forty eight cases and sixteen deaths to date.

MEMPHIS, Oct. 13.—Twelve cases in all—seven white and five colored—were reported to-day. The following whites were reported this afternoon: Con Rawlins (returned refugee.) G. W. McCormick, Mrs. Mary Maloney, Jas. A. Moss and Ed. Schnabel. Three more deaths have occurred—J. M. Shaw, Mrs. Mary Maleney and A. Raines, the last named colored. Of the sick, Rev. J. J. Peres is in a critical condition.

RAWLINS, Oct. 13.—Lieuts. Bourke and Schuyler arrived here to-day, and an authentic report is had of the doings of Gen. Merritt and command since the march to the front. On the afternoon of the day on which he reached Capt. Payne's camp he had a fight with the Indians, and had to move his camp about a mile from Payne's old position that night on account of the stench created by dead animals. Merritt moved upon the agency and reached there on Saturday. The Indians are retreating southward, and it is expected that in small bands they will drop into the various agencies, and, this covering up themselves, it will never be known who are the warriors who opened battle on Major Thornburgh. The dismounted companies and the wounded will be here in seven days.

FOREIGN.

SIMLA, Oct. 8.—Chancellor Turner confirms the sale of the Selma and Gulf Road to D. T. Sullivan, and orders the property delivered to the purchaser.

LONDON, Oct. 8.—Sir Frederick Roberts telegraphs from Charasiab on the 6th inst. at 8 o'clock, P. M. that the Afghans advanced from Cabul in force and there was heavy fighting all day. The Afghan position was carried and twelve guns captured. The British loss was about eighty killed and wounded. Gen. Roberts hoped to be able to march close to Cabul to-day. Tuesday.

LONDON, Oct. 9.—A dispatch to Reuter's, dated Valparaiso, 8th, says the Chilian fleet has captured the Peruvian ram Huascar, off Mejillones.

Two hundred and sixty-seven farmers and their wives leave Liverpool for Texas to-day.

LONDON, Oct. 11.—A dispatch to the Daily News from the British camp before Cabul, dated Oct. 8, says: Baker's brigade is engaging the enemy on the hills to the southwest of the city and an obstinate stand is expected on the 9th. The enemy expects a reinforcement of three regiments from Ghuznui.

SIMLA, Oct. 12.—Gen. Roberts telegraphs on the 10th inst., from Serah Singh, thirteen hundred yards from the citadel of Bala Hissar, that during the night of Wednesday the enemy, confronting General Baker, fled abandoning twelve guns.

The British cavalry pursued for several miles, but the enemy dispersed in so many directions that only small parties were overtaken. Gen. Roberts intended to make a public entry into Cabul and take possession of Bala Hissar on the 11th or 12th inst.

HAVANA, Oct. 13.—The reweremen fourteen deaths from yellow fever last week.

A severe storm prevails throughout the whole island, and telegraphic communication is interrupted. A hurrican is feared at this point.

SIMLA, Oct. 13.—Gen. Roberts's public entry to Cabul took place at noon yesterday. He was accompanied by the Ameer and his suite. British troops of all arms lined the road, and the artillery fired a salute while the British standard was hoisted at the entrance of the city. The 67th Regiment and the 5th Gurkhas subsequently occupied the Bala Hissar.

LONDON, Oct. 13.—Sir Frederick Roberts telegraphs that the Afghan troops have been completely routed, and that the tribes that were assembled to fight have retreated home. The heavy artillery which is coming up with the Khyber column, he says, may go back to India as the heavy guns and howitzers originally presented by the British Government to the Ameer are now in our possession complete. Gen. Roberts visited Bala Hissar on the 11th inst., and was to make public entrance into Cabul on the 13th inst. Most of the influential men of the city have paid their respects to Gen. Roberts.

FIELD NOTES.

ALABAMA.

CLIFTON CIRCUIT, ALA., Oct. 1.—We have just closed a meeting of great interest at Arlington. A number of conversions—not definitely known. Eight accessions; of that number six young men of intelligence and promise. The church was greatly blessed. This is a new church in the midst of a most excellent community. I am indebted to Rev. George Fontaine and H. M. Jones for valuable assistance. Church collections good. Crops good.

O. F. ELLIS.

TRIANA, ALA., Oct. 4.—We have just closed a series of meetings at Lebanon. There were seven accessions to the church, and about the same number of conversions. The congregations were unusually large, the interest profound and general. Cotton is turning out moderately well and corn very well. The health of the country is generally very good for this season of the year. We are needing rain badly, both for stock and people.

WM. MCQUEEN, P. C.

GROVE HILL CIRCUIT, ALA., Oct. 8.—We have had several revivals on our circuit, which have resulted in several conversions and additions to the church. Our camp meeting at Union Church camp ground commenced September 26, and closed on the thirtieth. There were seventeen sermons preached, thirteen conversions that were made known unto us, and seven accessions to the church. Everything passed off very well, considering our surroundings. We trust lasting good has been accomplished.

JOHN A. GREEN.

FRANKFORT, ALA., Oct. 9.—We are having some fine rains. Crops are good. Health good. The Baptist brethren have had some fine meetings in this part of the vineyard. One of these lasted ten days; powerful revival. Our people are doing very well. All of our meetings have been profitable to the church. Eighteen accessions up to date. The collections are about half up.

C. C. ONEAL, P. C.

BREWTON, ALA., Oct. 9.—The dedication of the new church here last Sunday was an occasion of interest. Bro. J. C. Johnson, P. C., deserves great credit for the way in which he has carried this enterprise forward to completion. The new church here starts off with an organized society of twenty-two members. A promising meeting was broken up by continued rain. I have cheering news from nearly every part of the Pensacola district. The revival fire continues to burn.

J. M. BOLAND, P. E.

CHEPULTEPEC, ALA., Oct. 10.—Murphreesvalley circuit has been greatly refreshed of late. Thirty souls were converted and added to the church. Eighteen infants and eighteen adults were baptized. Finances are looking up. Ebenezer Church is being celled and refitted, and there is to be a new and comfortable house at Bethlehem. Crops are generally good, but some are damaged by drought. Our people are healthful and hopeful.

B. F. LEA, P. C.

TALLASSEE, ALA., Oct. 10.—Our Quarterly Conferences have all been held for this year. The condition of the church is good. We have received into the church this year, at Tallassee and Tabitha Chapel, 114 members. As we have two churches, so we have two prayer meetings and two Sunday-schools. Prayer meetings are well attended, and the Sunday-schools are in a moderately good condition. Class meetings occasionally. Finances tolerably good. Had a good deal of sickness recently; some deaths. Church edifices are in good condition. Tabitha Chapel is comparatively new. We have spent about $350 on the church at Tallassee in repairing, remodeling and repainting.

JOHN R. PEAVY.

MISSISSIPPI.

GRENADA DISTRICT, MISS., Oct. 7.—Just completed the third round. The district is in a prosperous condition. As far as heard from continually over five hundred conversions. I have never known so many old people converted. In many cases whole families have been brought in. This seems to be the case throughout our Conference. We have good health, and a fine season for saving the crop, and the people are making good use of the time. Cotton is going to market much earlier than usual.

THOS. Y. RAMSEY.

SARDIS, MISS., Oct. 8.—The second Sunday of September, 1879, was made somewhat remarkable to us in Sardis. On that day Mr Anthony Neal, a man eighty three years old, walked alone up the aisle of the church, was baptized and received into our number on profession of faith in the blessed Redeemer. Few come at so late an hour. He gives evidence of genuine conversion. No frost yet. Weather rather warm. Cotton short, but good. The people are, in general, cheerful.

W. T. J. SULLIVAN.

BROOKHAVEN, MISS., Oct. 11.—We had our new church in Wesson dedicated last Sunday. Rev. W. E. M. Linfield, D. D., preached the dedicatory sermon. Rev. J. T. Heard, the former pastor, was present, and took part in the dedicatory service. Rev. H. F. Johnson, D. D., of Whitworth College, was also present, and lifted a fine collection to put blinds on the house. The services were protracted several nights with encouraging results. The congregation was very large every night, and attentive and serious, and the altar crowded with penitents.

W. H. LEWIS.

LOUISIANA.

PLANTERSVILLE, LA., Oct. 7.—We held a meeting at Bartholemew Church, Lloyd Grove circuit, which lasted ten days, resulting in twenty-two additions, thirty-three conversions, and the church graciously revived. Revs. McClendon, Cornell and Hunt rendered efficient aid. Crops as were unplanted some time since, are good. Farmers are making considerable progress in gathering. Health comparatively good, though some fatal sickness. Religious condition of my work encouraging.

J. M. MCKEE, P. C.

KEACHIE, LA., Oct. 8.—We had our new church dedicated September 28, by James A. Parker, of Homer. The house could not hold all the people. Our expectations were more than met. Everybody was satisfied, and enough was raised to meet all demands against the church. After the services, and the house turned over to the Lord, the ladies served one of the most sumptuous dinners I ever saw. The meeting has been going on ever since. Eighteen have joined to date, twelve at the Methodist and six the Presbyterian Church. Five children were baptized. Bro. Harrington, pastor of the Presbyterian Church, assisted several days. Bro. Borden, of Mansfield, and J. M. Johnson, of Caddo, aided good work.

G. M. LIVERMAN.

MISCELLANEOUS.

ALBANY, ORE., Oct. 1.—Conference is over. Delightful session. Nearly all the preachers were present. Bishop Keener was present and in good health, and his able presidency won all. Thoroughness, dispatch and fidelity to all the details of Conference business. He was a blessing to us. Quite an increase reported. You will get the appointments soon. It was refreshing to have the Bishop domiciled with us. How our hearts burned within us as we communed of dear friends and things! My work is heavy.

T. H. WHITE.

The Catholics and the Schools in Belgium.

This fall the new law enacted in Belgium, which removes the State schools from under the authority of the Roman Catholic Church, will be put in operation. The summer vacation has been occupied in the making of preparations for the changes involved, which are highly important. The schools open under such different circumstances and in the face of such obvious difficulties, that it will be a matter of world-wide interest to know how the government succeeds in administering the new system. It is yet to be seen how large a proportion of the children of school age will attend what the priests call "godless" schools, and whether a sufficient number of qualified teachers can be engaged. The uncompromising hostility of the Roman Catholic Episcopate to the new system creates the only difficulties the government has to meet. The Bishops have resolved to obstruct the administration of the new law in every possible way. They have instructed the priests to refuse absolution to all who patronize or countenance the State schools. The children, the parents of the children, and the teachers who disobey, are to be put under the ban, and the latter are to be required to resign, under pain of excommunication. It is intimated, however, that those teachers who would be entitled to pensions in three or four years will not be disciplined for continuing in the service of the State. If this be true, the Catholic conscience that compels a hostile attitude is a thing of elasticity that may be stretched when important ends are to be gained.

The government has had to provide a large number of temporary houses until permanent ones can be built. Many of those heretofore used belonged to the church, and were "adopted" by the government, and must now be restored. All the nuns and Christian brothers who acted as teachers will, of course, no longer serve, and some laymen were also expected to resign their positions. There are, therefore, many vacancies to fill. Many of the teachers who are merely laymen will, doubtless, brave the displeasure of the priests, and continue in their positions, because they afford a certain income, and confer a pension after so many years' service. Teachers in the State schools are also exempt from military service. The church schools are to be supported by voluntary contributions, which will never be adequate, and which will probably grow less and less year by year. There is a limit to what the poor peasants can contribute, and the demands upon them are already large. They give liberally toward "Peter's Pence," and it would seem that new objects of liberality must be supported, if at all, at the expense of those already established.

Though the schools are to be no longer religious, they will not be anti-religious. The main object of the law, writes the Belgian correspondent of the London Times, is to withdraw the direction of the schools from the hands of the clergy, and to place it exclusively in those of the State. Every inducement is held out to the clergy of all communions to give religious instruction to the children, before or after school hours, and in the school itself. If they refuse the teachers must fill their places as best they can. The teachers are not allowed to make any irreverent remarks, and the Catholic symbols, the crucifix and the image of the Virgin are not to be removed from the schoolrooms. The teachers, however, need not be religious. The priest will no longer have the right of censorship over the books used.

The cry of the Liberals is: "The clergy out of the schools," which is answered by the Roman Catholic party with the cry: "The State out of the schools." The issue is now fairly joined; the church has already many schools. The Bishops have been for many years working with unremitting energy, with this idea in view, and with what success is evidenced by the vast number of *communes*, especially in Flanders, in which either their own schools have been adopted and placed on the footing of government schools, or rival schools have been established to compete with those of the *commune*. "One must have lived," says the correspondent whom we have quoted, "in a country village to know how the power of the church has been employed to compel parents to send their children to the schools patronized by the clergy. The confessional; the first communion; the apprehensions of the sick and dying; the threat of loss of work; the fear of becoming a marked man, whom respectable persons ought to shun; the pious traditions handed down among the peasantry; the influence of wives, mothers and daughters; combined with the natural wish to lead a quiet life—every means is resorted to, and a man must have great faith in his own opinions to resist such a variety of arguments."

The regulations for admission to the schools are very liberal. According to the royal decree: "Are admitted to the benefit of gratuitous instruction: (1) the children of persons receiving assistance from the *Bureau de Bienfaisance*, or local poor boards; (2) the children of workingmen having no other income than the produce of their daily wages; (3) all the children inhabiting the *commune*, concerning whom it shall be acknowledged that the persons in whose charge they are are not in easy circumstances." Attendance at school is not obligatory; but the local committees have to ascertain that all children between the ages of six and fifteen frequent it regularly, and to employ every means of persuasion to induce the parents to send them. They also have to report the children unable from extreme poverty to go to school to the *Bureau de Bienfaisance* or the Communal Council, whose duty it is to provide means to enable them to do so. Anybody—Roman Catholic, Protestant or Jew—is at liberty to open a private school; but none such can receive any grants from government or the *commune*. Independent.

Bishop Pierce Among the Indians.

Bishop Pierce writes to the Wesleyan Christian Advocate concerning the Indian Mission Conference. We give an extract:

On Monday evening, in a nice one-horse carriage and a spring wagon, we moved on to New Hope Academy, in the Choctaw Nation. Found a hearty welcome from Rev. E. R. Shapard, the superintendent. This school is doing a great work for the rising generation. It is a school for girls only. The "Council" appropriates annually $5,000 for its support. The Board of Missions, by contract, is bound to board, clothe and teach eighty pupils, and to supplement the appropriation as may be necessary. It costs the church about $650 a year. The investment pays and will pay more, as the tribe sees and feels the elevation of their people. In social life the influence must be salutary. The girls are taught cleanliness of person, neatness in apparel, propriety of manners, learned to cut and sew and cook, and keep house in order. These are high qualifications in any "color," and will lift the low to the higher plane. Soap and self dependence, and educated taste and social ambition, are wonderful "elevators," especially among *the sex*. They help a man exceedingly, they redeem a woman, and make her a safe-guard against the deterioration to which humanity is prone.

It was vacation; the rooms of the establishment were empty and the cribs were full, and free "entertainment for man and beast" rallied a crowd of preachers, white and red, and we had a social time. Reading the Scriptures, prayer and songs, in *several tongues*, prefaced our retirement for the night. The Lord made us to rest in peace and safety.

"What sort of a place is Double Springs?" said I to a brother. "It is no place at all," said he; "no one lives there. You will have abundance of room on the ground, and for twenty miles around. You will find one old dilapidated church, and no more." On Tuesday our little caravan moved on to take charge of this "vacant place" for a Conference and a camp meeting. To avoid dust we traveled as far apart as possible. The horseback men, led by one who knew the *paths*, arrived in good time. Those of us who were on wheels missed the way and wandered for miles, passing in a few hundred yards of the place. Late in the afternoon we were hailed by the information that we must return five miles, to a certain "fork," and take the left hand road. We had taken the *right* by direction, too, but it was *wrong*. Before sundown we arrived, and found the brethren wondering what had become of us. Well, here we are, at Double Springs. The drought had dried up one spring and greatly enfeebled the other. The supply was scanty and muddy. Next day the people began to come in freely, and continued to come to the last day. On Sabbath the estimate was two thousand—a mixed multitude. This camp meeting was of the primitive type. An antiquarian would have considered it a relic of ages long gone. A geologist would have thought that "*evolution*" had gone back to the "*pithecanus*." We did not *feel* much. The people lodged in wagons and *under* them. Forks and poles and bed-quilts were common. Trees with good heavy tops were popular. There was one tall pen, two plank tents, and two cloth ones. There was the frame of a new church without doors or windows; in this we held service three times a day. Several of us lodged in the old house of worship. This was my bed-chamber. Conference room and office for cabinet meetings. Walter and I were honored with a mattress on the floor—the rest spread their blankets on the floor—and we all slept soundly, sweetly. We had a good time. The services were spiritual. We had several conversions. Twelve joined the church. The crowd behaved well. I saw no impropriety by day or night. I was able to supply the work better than ever before. Provided for some waste, unoccupied territory, and I look for great results the coming year. The Conference is advancing. The statistics show an increase of members, of Sunday-schools, and the missionary collection *more* than *doubled* the assessment. Let the white Conferences hand over the banner, or do likewise.

The labor and money of the church are not wasted on this Indian Territory. I see signs of improvement on every visit—material, intellectual and religious. Schools, churches, increasing contact with a higher civilization through railroads, trade, new towns and the stimulus they afford to productive industry, will prepare them for an inevitable destiny—an open country, territorial government, and in time a State in the American Union. The Indians resent this idea now—deprecate it and legislate against it. I hope the government will protect them in all their treaty rights, but in the meantime natural causes will work a revolution of ideas and interests that will change by consent the condition and policy of the past.

Louisville Conference.

The thirty-fourth annual session of the Louisville Conference, of the Methodist Episcopal Church, South, convened at the Cumberland Presbyterian Church in Madisonville, at nine o'clock on Wednesday morning, October 1, Bishop Doggett presiding. The following items are taken from the proceedings, as reported in the Southern Methodist:

The report of the Book Committee of the church was then received, and, on motion, referred to the Committee on Publishing Interest without being read.

The reply of Dr. A. H. Redford to the Book Committee was then offered and asked to be submitted. Bishop Doggett then arose and stated some important points of law in regard to this vexed question. He said that his relations with Dr. Redford were of the most friendly kind, and it was, therefore, without any prejudice that he made a few remarks, but he felt that it was due the Conference that he should do so. He went on to define the law as he understood it, and said that a Bishop of an Annual Conference is amenable to the General Conference, which reviews all his decisions and passes on his administration. No Annual Conference can do so. The acts of the Bishop are quadrennially reviewed. The General Conference is a supreme authority, and an Annual Conference an executive body—the features and spheres of the two bodies are distinct as to their prerogatives. He here read from the manual in reference to this distinction and the functions of a Bishop. The General Conference, at its last session, saw fit to pass an enactment, and to appoint a special committee for the purpose of settling certain matters with this agent and future agents. That committee is clothed with extraordinary power. That Conference ordered a certain committee to do certain things, and to report to all the Annual Conferences, so that it goes the rounds. The document that is before you comes as an official document, and it reports what the committee, together with the business manager, profess to have done. The form and manner of that report does not alter this position. It may in some respects appear objectionable to some, but it is an official document as a report made for information. This the committee has done according to its instruction. It is not competent for a presiding officer, or a Conference, to refuse the reception of a report. It may be optional as to its reference. When it comes before the body that function is ended. It does not follow from the reception that the Conference endorses it. The committee [illegible] to its source of creation, with [illegible] the power to revise its action. [illegible] Burkett went on to say that any [illegible] moral character could not [illegible] any standing committee; that [illegible] acter of a member could [illegible] ence at the proper time, and [illegible] ference refused to say that [illegible] guilty of wrong, who else [illegible] He said that he did not think [illegible] ford's reply could be legally [illegible] received in the way proposed, [illegible] his construction of the law, and [illegible] was ruled out of order.

Dr. Lee, presiding elder of the Louisville district, was reported as unable to attend Conference.

Deficiencies were reported by all the ministers in regard to collections for missions and Bible cause.

Committees on Memoirs reported the death of C. D. Donaldson, J. C. Norman and T. J. Richardson.

A. H. Redford stated that in consequence of severe headache, which was almost constant, he is not able to take pastoral work, and yet can preach as often as most of the preachers, but must be allowed to choose his own time to do so. He therefore requested a supernumerary relation, which was granted.

Dr. N. H. Lee was granted a superannuated relation.

D. J. Hartman, transferred to Indiana Conference; J. W. Price, transferred to Mississippi Conference.

Collected for foreign missions	$2,917 84
Collected for domestic missions	1,179 78
Conference collections, (for worn-out preachers, widows and orphans	1,517 55
Bishop's money	941 40

Appointments of Louisville district:

LOUISVILLE DISTRICT.—David Morton, P. E. Louisville: Walnut Street, B. M. Messick; Broadway, H. C. Morrison; Chestnut, J. C. Morris; G. W. Merritt, sup.; Shelby, G. M. Means; Jefferson, J. W. Lewis; Bethel and Asbury, L. Ames; W. Broadway, S. L. Lee; Portland, J. M. Lawson; Jeffersonville, G. E. Foskett; Louisville circuit, M. N. Insley; Mt. Holly, J. F. Pike; Middletown, G. W. Lyon; Jeffersontown, Silas Newton; Agent Widows' and Orphans' Home, G. W. Brush.

Kentucky Conference.

The fifty-ninth session of the Kentucky Conference began in Richmond, Ky., September 17, with Bishop Doggett in the chair.

We take the following items from the Central Methodist:

The attendance was so large that often standing room in the large hall was in demand. They came from far and near, and the deep interest in the proceedings was everywhere manifested.

From the report of the statistical secretary we make the following comparative statement of results: White members, 21,967—last year, 21,662; colored members, 90—last year, 81; added by baptism, 1,105—last year, 1,200; Indian baptisms, 213—last year, 282; local preachers, 282—last year, 96; Sunday-schools, 188—last year, 192; officers and teachers, 1,312—last year, 1,320; scholars, 9,118—last year, 9,811; churches, 245½—last year, 227½; value, $502,995—last year, $534,—100; parsonages, 39—last year, 41; value, $62,850—last year, $61,900.

At this writing we have not the report of the Board of Missions before us, but the contributions to foreign missions are more than double that of any former year. At this all were gratified.

An interesting and important feature was the annual meeting of the Woman's Missionary Society. This new enterprise, under the presidency of Mrs. S. C. Trueheart, has succeeded beyond the highest expectations of even its friends.

The names of two men, formerly members of the Louisiana Conference, appear on the roll of the Kentucky Conference—Richard Deering, who sustains a supernumerary relation this year, and S. W. Speer, appointed to Warsaw. Dr. H. A. M. Henderson is transferred to the Pacific Conference.

—The Pacific Methodist, Sept. 19, says: "Last Saturday the Rev. C. F. Reid and wife, and Miss Dora Rankin, left the shores of America for their work in heathen lands by the British steamer, Oceanica. The prayers and good wishes of hundreds of anxious friends follow them. Brother Reid preached at St. Paul's Church during his stay here, and after the sermon an impromtu but pleasant missionary meeting was held. Miss Dora Rankin is sister to our Brother Rankin (of the Pacific Conference,) and Miss Lochie, who is already in China. God bless these young women who have given the beautiful season of their lives to a work which exiles them from home and friends. May they have recompense both here and hereafter."

—A contemplative life has more the appearance of a life of piety than any other; but it is the divine plan to bring faith into activity and exercise.

The Christian Advocate.

THURSDAY, OCTOBER 16, 1879.

SHADOWED.

BY MARGARET E. SANGSTER.

The robins in the maple build
Their dwelling, as of old;
Again the breaking dawn is thrilled
With love in music told,
And sunny fields, by no man tilled,
Are brave in cloth of gold.

The summer wears her former grace,
Her sweet winds wander by;
We miss no beauty from her face,
No glory from her sky;
And yet—ah! yet—each pleasant place
In shadow seems to lie.

The rapture of the blue bird's note
Hath now its minor strain;
The very robin's tuneful throat
For us hath edge of pain;
The perfumed zephyrs o'er us float,
And sigh a sad refrain.

Last year—ah! some were with us then
To breathe soft summer air,
Now passed beyond our utmost ken—
Beyond our loftiest prayer;
Our hearts were well-nigh broken when
God took them to His care.

Lift us, O Father, ever kind!
To summits more divine;
Let us no more be deaf and blind
To look and voice of Thine;
In darkest ways still may we find
Thy beams of light to shine.

So shall we hear these summer days,
Nor deem our griefs they mock;
So shall our tears be changed to praise,
Our souls, 'mid sudden shock,
Or slowly-pressing troubles raise
Their psalms to Christ, the Rock.

A Living Dog or a Dead Lion:—Which?

"For a living dog is better than a dead lion."—Ecclesiastes ix, 4.

The only reason for this is: In one organization there is life; the other is without it. The lion is the bold, the majestic, the grand monarch of the forest, while he is invested with life; without it he sinks below the level of a dog. While possessed of life, his roar sent an indescribable and paralyzing terror through his brother animals; when dead, the most insignificant of them are his equals, if not his superiors. Natural life, with the merely animal creation, is the one element that constitutes its greatness, according to Solomon's estimate. The most perfect human organization, without life, is but little, if any, superior to so much unorganized clay.

Spiritual life, in works for religion, is the one great consideration that clothes those works with power and grandeur, and gives them success. A sermon formed by the latest and most approved rules of the art, by an intellect of the highest order, and delivered according to the most rigid demands of oratory, if delivered without the Spirit's influence, would fall powerless on the audience. Its form and structure as a sermon might be as perfect as the organization of the lion, and yet be only a dead lion. On the other hand, a sermon with but little, if anything to recommend it, as a literary production, and still less as an argumentative composition, yet, if studied and delivered under the inspiration of a deathless love for sinners, it will be productive of much more good than the perfect sermon without that. "A living dog is better, than a dead lion." There seems to be a tacit impression with some that the times and age through which we are passing demand studied and intellectual sermons, if they are not so very spiritual. An unspiritual age will not only accept, but commend in the most eulogistic terms sermons that have no tendency to convict or convert sinners; if otherwise they have a good deal of the lion in them. The great demand for big sermons is certainly a temptation for ministers to preach such—a temptation to intense study, even until a large per cent. of the life and power and usefulness are studied out of their sermons, and, as a result, they present to their congregations a dead lion rather than a living dog—an unpretending, spiritual, useful sermon.

It is said the masses desire a higher style of preaching than that of the past age. I do not suppose a sermon could have too much of the magnificent and grand in it to suit an ordinary congregation, if at the same time it was full of spiritual life, but if the Holy Ghost is swapped off for style and ornament, for finely-rounded periods and ponderous sentences, for startling ideas and theological novelties, the congregation would be sure to think the preacher had made a poor swap, and, in consequence, had given them a dead lion instead of a living dog.

There never was a time when direct, pointed, personal appeal to men's consciences was more needed than now. I am inclined to think there is a scarcity of that sort. It is not the kind to give a preacher a great reputation either with the world or a hackslidden church. The dead lion sort are better for that—big sermons without the Holy Ghost.

No man would deny that a large massive sermon, full of divine power, would be superior to a small specimen of a sermon if it should be accompanied by the same element. A living lion would be better than a living dog. I do not suppose there is any sort of necessity that a sermon filled with studied and intellectual excellencies should be destitute of spiritual life. The demand for great sermons is urgent and almost universal. Preachers understand this. The danger is, that in our solicitude to meet this demand we crowd so much of self into our sermons, there is no room left for Jesus, and our congregations soon discover in their delivery that what we thought a powerful sermon, from the amount of intellectual labor we bestowed upon it, is only a dead lion.

With all the lukewarmness there is in the church, there is quite a respectable number of the best men and women in this land that believe, with Solomon, that "a live dog is better than a dead lion"—or, in other words, a sermon without intellectual excellence or argumentative power, but filled with spiritual life, is better than the dead lion sermon—a powerful sermon in every respect, so far as man is concerned; but without the Holy Ghost—without divine power—a "sounding brass, a tinkling cymbal."

I am not opposed to form, or beauty, or system in sermonizing; but the difficulty in this department is that we become so enamored by style and strength, and ornamentation, we forget that God's blessing is an absolute necessity for effectiveness, and trust to the force of our own composition to give it success, and are surprised that it does not succeed. It is a dead lion. If the ministry always prepared and delivered sermons under the influence of the following scripture, there would be but few, if any, dead lion sermons. "Not by might, nor by power, but by My Spirit, saith the Lord of Hosts."—Zechariah iv, 6.

S.

Home Missions.

MR. EDITOR: My topic is home missions. One that receives but little attention. We seem to have almost lost sight of those fields of gross error and debasing superstition that mar our otherwise beautiful country. My friends, send all the light and gospel truth you can to China, Brazil, Mexico and India. Yes, even do more this year than you did last, for in so doing you will do your duty. But let us also see if we cannot do a little more in behalf of home; and we should begin this work at once, because, in the first place, it will pay us. There are a great many people in the church who imagine that it is almost impossible to lead Roman Catholics from their errors, therefore they have concentrated all their efforts in behalf of those fields that lie in the distance. This is a great mistake, for in the space of four months we have taken five who were once very bigoted in their belief into our church, and from Bro. Picot's report we see that since January twenty-seven have renounced the power of the Pope, and taken upon themselves the yoke of pure Christianity, and last month the Rev. Christian Keener licensed another converted Catholic to preach the truth as it is in Jesus. We are doing a great work in Louisiana, but how much greater a work might still be done if our people would only help? What a work might be done if we could induce 1 000 or even 500 to act like Mr. L. M. Dantzler, of Moss Point, Miss.? Five dollars from a thousand people, and their united prayers with it, would cause a sweeping revolution to take place in Louisiana. Brethren, think about it. Can we not organize a society of men and women who will undertake this great work of spiritual amelioration? Shall thousands be afraid to do what Luther did? All he required was the Bible and the grace of God. He had both. Now turn the eye, and behold! the fruits of this one man's work. If the present crops be so large, who can tell what the future harvest will be?

Again, look what wonders the small lump of Methodist leaven has performed for our free country. But, how can we reach them? In diverse ways. Enable the church, through a liberal contribution of your money, to send out men where they are needed. And let them be men full of the Holy Ghost, well adapted for their work, men not afraid of roughing it, men who will not run from trifles. Then let them be supplied with Bibles, tracts and religious books for gratuitous distribution. All this will take money, but the interest will be great. Pure light will cheer the homes that are now in darkness, and the holy truth of a pure Christianity will break asunder the chains that now bind the heart to the papal monstrosity.

P. GALVIN.

Read, Know and Do.

DEAR READER: On taking charge of the Silver Creek circuit, nearly two years ago, I was requested by the out-going presiding elder, Rev. W. B. Hines, to add to my list of appointments one in Washington county, about ten miles above here. I visited the neighborhood soon after my arrival on the circuit, but, finding that a Baptist preacher had commenced preaching there, I left the field to him. In July I was informed by one of the citizens that our Baptist brother had not visited them for five months, and did not intend to do so again. Whereupon I sent up an appointment, preached once, organized a Sunday-school, and appointed a three day's meeting for next month. Our meeting was begun on Friday before the fourth Sabbath in August, and closed on Sunday, resulting in the organization of a society with fourteen members. Since that time we have been steadily advancing, so that now we have a membership of nearly thirty, and the brethren conduct two Sabbath-schools and three prayer meetings. More earnest workers I never saw anywhere. We have no house of worship, services being held out of doors. The people would build a house, but are not able; they are poor, generally quite poor. They have, however, secured a lot, and are raising a subscription, determined to do what they can. It is evident that they will not succeed without help. They deserve a house, commodious and comfortable, and they shall have one before Conference, if you, dear reader, will do a very little thing: If you are a man, please inclose in an envelope, directed to myself, twenty-five cents, and if a woman or child, I ask only ten cents. This proposition being complied with, the work is done. A pious and willing people will be encouraged, and a poor, but which, I trust, will one day be a rich neighborhood, will be furnished with gospel privileges. Do not lay aside your paper, and forget this proposition, thinking that your mite will not be missed, but attend to it at once, before you read any further, for I assure you that on *your* giving or withholding *your* dime or quarter may depend the success of this enterprise. Yours truly,

W. C. ANDREWS.

PALMETTO HOME, MISS., Aug. 27, 1879.

Prohibition.

MR EDITOR: Experience and observation convince me that the only mode of arresting and putting down the vice of drunkenness is not to allow intoxicating liquors to be brought into the State. That the evil is so great as to demand the subordination of all political questions, I am satisfied; and, therefore, if I am spared until after the next November election in this State, I shall make the effort to organize a Prohibition Party, the object of which will be to consolidate all the anti-whisky sentiment in favor of prohibiting liquors being brought into, sold, or given away, in the State. To attain that, each member will take a solemn pledge to vote for no man for any office whatever unless he is in favor of such prohibitory law.

I have conversed with a great many men on the subject, and am pleased to hear the proposition will receive favor and support from many from whom such was not expected.

What say the Christian men of Mississippi to this movement? Let us organize in each and every county, if we have only a few to begin with. Let us make the effort, and stand by it, whatever may be said and done against us.

F. LAYMIN.

BRANDON, MISS., Oct. 4, 1879.

Labor Appreciated.

MR. EDITOR: Did you ever have the good fortune to be pounded? There is one sort of pounding that is not very pleasant, I suppose. But the pounding I received the other day afforded me very great pleasure. The good people of Fannin and community got up a handsome pound party, in which they contributed sundry articles—meal, corn, oats, rice, soap, starch, molasses, coffee, sugar and candies—and other articles too numerous to mention. It is certainly a very pleasant thing to preach to a congregation when we feel that our labors are appreciated. May the good people of Fannin live a thousand years, and their shadows never grow less.

J. B. HAYS.

BRANDON, MISS., Oct. 7, 1879.

From the Work.

CLINTON, LOUISIANA.

MR. EDITOR: Have just returned from a short visit to Woodville, where Bro. Drake, of the Methodist, and Bro. Sheperson, of the Presbyterian Church, are carrying on a joint meeting. Very little visible success during the first week. Congregations good, and prospects encouraging.

During my visit I met the venerable patriarch of our church in that section, Judge E. McGehee. He will celebrate his ninety-fourth birthday in a few weeks. Like King David, his *limbs are growing weary*, his strength is abating, his activity is gradually declining. Cannot walk much now; rides out occasionally. He is only "waiting by the river." While he looks upon the Israel here, by faith, like Moses of old he views the land of promise.

My own work is alive, at least. Good congregations on Sundays and at prayer meetings. Organized a class meeting a few weeks ago, with an average attendance of six to eight. Missionary circulars being returned with very good success. A continuance of such returns will bring up the assessments. A good deal of cotton is being brought to our town. Merchants busy. The ever-dreaded steward will soon begin his crusade. The year is rapidly drawing to a close, and all seem to feel the necessity of energetic action. Not quite half of the claims met to present.

Our Baptist brethren are waging a war against the wicked one. Rev. H. M. Golland, Evangelist, is trying to wake the people up. This is the thirteenth day. Congregations very good. No visible results yet.

Bro. Godfrey, our presiding elder, who is always "on the wing," passed through our town, stopping with us last night, on his way to finish up the business of the year. The last quarter is zealously attended to.

Fraternally,

T. B. HOLLOMAN.

OCTOBER 1, 1879.

COLUMBUS DISTRICT, NORTH MISSISSIPPI CONFERENCE.

MR. EDITOR: Although the locality from which your correspondent now writes is outside of the patronizing Conferences of the NEW ORLEANS CHRISTIAN ADVOCATE, it may not be uninteresting to you, and your numerous readers, to know what the Lord is doing in Columbus district, North Mississippi Conference. Your correspondent has been visiting several appointments in this district for the past three months; and in a conversation with Bro. Dye, the presiding elder, a few days ago, was informed by him that every appointment in the district had been greatly blessed. That over six hundred had been added to the church this year; and the prospect flattering for many more.

At Starkeville, the county seat of Oaktibbeha county, a small town of fifteen hundred inhabitants, there have been over seventy additions. The church under the pastoral care of Rev. J. W. Lowrance now has a membership of over one hundred and forty. In addition to the Methodist Episcopal Church, South, there is a Presbyterian and a Baptist Church, both in a flourishing condition. The place, though small, bids fair to become famous for churches and schools. Besides a select male school, there are two female schools—one by Mrs. Tate, a Methodist lady, the other by Rev. T. G. Selfer (Baptist,) each numbering over one hundred pupils. A few small boys, however, are received in these schools.

On the twenty second ultimo the corner-stone of the Agricultural and Mechanical College was laid, in accordance with the Masonic ritual, by the Grand Master, Frank Burkett, of Mississippi, assisted by other grand officers. Your correspondent had the pleasure of uniting in the impressive ceremony, and of listening to an elaborate address by Gen. George, on the importance of education. The college is situated one mile east of Starkeville, near the branch railroad. So you see Starkeville is in a fair way to become the Athens of East Mississippi.

W. STILLMAN.

OCTOBER 4, 1879.

BRANDON DISTRICT, MISSISSIPPI CONFERENCE.

MR. EDITOR: The District Conference for Brandon district was held at Brandon camp ground, September 18-20, Wm. H. Leith, P. E., presiding, W. M. Thornton and Rev. Irvin Miller, secretaries. The attendance was quite small. The reports of the spiritual condition of the church were encouraging. The financial reports were not so favorable as could be desired, though the preachers were hopeful that all would be paid after awhile. The Sunday-school work is going forward satisfactorily, and with increasing interest. The Conference was favored with the presence and counsels of Rev. H. F. Johnson, D. D., president of Whitworth Female College. W. M. Thornton, Rev. Irvin Miller, R. A. Tibbs and A. G. Mayers were elected delegates to the Annual Conference. Reserves: Iddo Lewis, Jared Watts and J. L. Fusten.

Brandon was selected as the place for holding the next session of this District Conference.

W. M. THORNTON, Sec.

FIELD NOTES.

MISSISSIPPI.

BRANDON, MISS., Oct. 3.—I have held on this circuit (Farmin) three protracted meetings, and have received into the church thirty-nine; number of conversions not known; but we are satisfied that there must have been at least fifty-five conversions. The church was abundantly blessed. Truly, we may say, the Lord was with us. The cotton crop was considerably damaged here by the heavy rains.

J. B. HAYS.

PHILADELPHIA, MISS., Oct. 4.—The Philadelphia circuit camp meeting, held at Pilgrim's Rest, commenced September 12, and closed on the seventeenth, resulting in thirty-seven conversions and sixteen accessions to the church. Several churches were blessed, and numbers reclaimed.

J. C. BROGAN.

DEKALB, MISS., Oct. 4.—We have just closed a good meeting at Spring Hill Church, DeKalb circuit. Twenty-nine conversions and ten accessions to the church. A very large percentage of our membership in this country have never been converted. The best thing we can do is to get our members religious. That we have been trying to do, and to some extent succeeded.

A. B. NICHOLSON.

HAZLEHURST, MISS., Oct. 6.—Some painting, papering and repairs on parsonage. A pound party of many pounds; comfortable, temporally. The preacher's salary will be paid, say the stewards. Disciplinary collections in full thinks the pastor. Good attendance and attention. Old members quit drinking, except in cases of necessity (one excepted.) Young members quit dancing. Three accessions last Sunday by profession. One received that had formally withdrawn. Two protracted meetings now in progress—Baptist and Presbyterian. I have received one or two members every Sunday, for a month.

T. S. WEST.

MACON, MISS., Oct. 6.—I closed my meeting September 21, having had two sermons a day for two weeks. Twenty-six were added to the church, and the membership much improved, spiritually. It rains to-day for the first time in five weeks. Health good. Come to the North Mississippi Conference.

THOS. J. NEWELL.

BATESVILLE, MISS., Oct. 7.—Just returned from Water Valley camp meeting. Twenty-seven professions and the church built up. Rev. T. Y. Ramsey, our presiding elder, had charge. The meeting opened on the twenty-sixth of September and closed October 1. Rev. J. M. Boone commenced a meeting at Wood's station, West Valley, with a fair prospect of success. Water Valley is an enterprising city, boasting a foundry, a variety shop, besides the railroad company shops. There has been some sickness in my charge, and it has proved very fatal. Several grown persons have died in my charge in the last three months. Hope it will become healthy, yet it is not to say sickly now, only the sickness has been fatal.

J. RITCHEY.

ALABAMA.

PAINT ROCK CIRCUIT, ALA., Sept. 29.—We have held six protracted meetings on this work, at the following appointments: Price's Chapel, a good revival and six professions; Gray's Chapel, a very cold meeting, without any professions; the church somewhat revived; Thomson's camp ground, a very interesting meeting; but nothing at present accomplished, there were some very able sermons by William Thomson; good seed sown; Clear Creek, a very interesting meeting; two professions and two additions; Beech Grove, a very good meeting; nothing visible accomplished; Bostick Hill Church, a very good meeting; the church generally revived. From visible tokens, there was some good accomplished. We are having dry, cool weather now. Times very dull here. Crops moderate.

D. N. PATTERSON, P. C.

SMITH STATION, ALA., Oct. 7.—Revivals at Dickinson, Mount Zion and Crawford, on Crawford circuit, Alabama Conference. Accessions, fifteen; conversions more. Members greatly blessed. Dr. R. H. Rivers was with us, as published, at Mount Zion. He was in unction of the Spirit. His address doubled the membership of the Woman's Missionary Society. This society was organized the past summer, and is thirty-Thirty-two members, all in the country. Dickinson house of worship thoroughly repaired and painted, without and within. Crawford and Wesley have money sufficient to buy the old brick court house of Russell county, at Crawford. Will soon buy and fit it up for a church, and consolidate in it. Bro. Hurt's monument is a perfect beauty.

JERE B. WILLIAMS.

LOUISIANA.

PLANTERSVILLE, LA., Oct. 1.—Our third quarterly meeting was held at Bunkie Church, Lind Grove circuit, on the second and third of August, and continued until the seventh, resulting in eighteen additions and ten conversions. Our congregations were attentive, orderly, and very much affected and impressed with the services of the sanctuary. The presiding elder was there in the Spirit of the Master, seemed to have the weight of souls upon him, and preached with power. He was well received, his quarterly claim being fully met. Our people were in great need of the services of a presiding elder. Crops better than last year, and being gathered. Some sickness; not alarming. Politics getting to be the order of the day.

J. M. MCKEE, P. C.

EAST FELICIANA, LA., Oct. 7.—Our fourth quarterly meeting embraced the fourth Sabbath in September. It was held at Olive Branch. James A. Godfrey, P. E., was there, as usual. He had the Spirit of the Divine Master. We continued through the following week, preaching every evening. Immediate results were: Twenty-five conversions, eight accessions, and six more family altars erected, also several new subscribers for the ADVOCATE. We are hopeful of being able to report all our collections, up to the assessments, by the meeting of our Conference.

IRA B. ROBERTSON, P. C.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names.

Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as 'mourn their loss," etc., are not edifying. Verses, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

☞ All obituaries received are published as soon as convenient. If, after a reasonable time, any such communication fail to appear, let a duplicate be sent instead of a complaint.

MRS. E. E. MINTER departed this life October 3, 1879, at the residence of her niece, in Osyka, Miss., in the seventy eighth year of her age. She had been a consistent Christian for more than thirty years; having united herself with the Methodist Church, rather late in life, but she gave evidence, by her godly walk and conversation and diligent use of the means of grace, that her repentance was sincere, and her acceptance with God beyond a doubt. She was sorely afflicted for many years of her life and often debarred from attendance at church, which was always a disappointment to her, and for several years, preceding her death, was almost entirely confined to her house. Yet she bore her sufferings with great patience and was never heard to complain or murmur at the dispensations of God to her. In June last she was carried from the home of her grand niece in Amite City, La., with whom she had resided for more than twenty years, to visit her niece in Osyka, Miss., expecting that change of scene and place might benefit her, but she continued to decline, and it soon became evident that she could never return to her home. Her grand niece visited her frequently, and was with her during her last days on earth, and comforted by the ministrations of loving relatives, and sympathizing friends, she died in great peace, and in glorious hope of a blessed immortality.

A. EVANS.

MARIA LOUISE WILSON, died, at Whistler, Ala., August 5, 1879. Although "Jeffie," (as she was better known) was thirteen years of age; yet, in her artlessness and simplicity, she was "a little child, free as a bird, joyous and bright.

Last April, during a protracted meeting, she was converted to God. I talked with her very freely, and found she had made up her mind to "be a good Christian."

Jeffie was true in her word. She loved the Sunday-school and was always at her post. She was among the first to join the Sunday-School Missionary Society, and worked for the money she contributed to it.

She was a missionary on her death-bed. The day before she died; when all else seemed to be forgotten she called for her *missionary money*, and gave it to her pastor, to be contributed at the next meeting.

She was the youngest of eight children—the light of the household, and a ray of sunshine wherever she went.

HER PASTOR.

MINNIE OLIVE SULLIVAN, only daughter of James and Martha Sullivan, Dayton, Ala., was born September 25, 1875, and died of congestion September 18, 1879. Olive had commenced to learn, and took great pleasure in setting her mother to teach her the catechism. She was a bright, lovely, beautiful child, of four summers, too pure for earth. He who said, "Suffer the little children and forbid them not to come unto Me," has taken her to Himself, to live with Him and the angels in heaven.

G. HAWKINS.

SISTER CORDENIA BOYKIN was born in Burke county, Ga., in 1803, and died in Smith county, Miss., August 19, 1879, aged seventy-six years. When she was three years old her father, William Bowling, removed to Alabama, where she was married to John Boykin, for surviving but much afflicted husband, October 8, 1823. She joined the Methodist Episcopal Church and was converted at the Nusapalo camp ground, in Simpson county, Ala., in 1830, and ever afterward lived a very consistent life. She was not very demonstrative, but lived in sight of the cross daily. Sister Boykin was conscious during her illness, and often spoke of going home to be with Christ. She bore her affliction with patience and resignation. The way-worn pilgrim rested found a hearty welcome in her hospitable home. The writer, her pastor, was absent, holding a protracted meeting at that one of her sickness and death, consequently was not allowed the much coveted privilege of visiting her at that time. Sister Boykin was beloved by all who knew her, especially those who knew her more intimately. May her in Israel rest in peace at home. We shall soon meet again on the eternal shore.

E. A. SIBLEY

ELIZABETH H. STEWART, daughter of J. W. and Jane Shines, was born February 3, 1856, in Oakystreak, Butler county, Ala.; was married to Robert W. Stewart, January 31, 1866, and died in south Butler, Ala., September 16, 1879. She joined the Methodist Episcopal Church, South, when a little girl, and was converted at a protracted meeting that I held at Oakystreak, in 1861. I never knew a more devoted and zealous Christian worker. She loved her pastor, and always tried to make him feel at home when in her house. In every department of life she was a model Christian woman. When death came she was ready, and during her last illness she testified to the truth of religion, saying: "I am now ready to depart and be with Christ." We miss her much. We weep and mourn, but hope and expect to meet her on the bright shores of eternal bliss, where parting is no more.

W. H. MORRIS.

SUSAN JANE CORDELIA ECHOLS, daughter of W. W. and Serena Palmer, was born in Chambers county, Ala., July 10 1847; was married to E. T. Echols, December 13, 1868, and died at her home in south Butler, September 3, 1879. She joined the Methodist Episcopal Church, South, when about nine years old, and was most happily converted during a protracted meeting that I held at Wesley Chapel, in 1863, from which time until the day of her death she lived a most devoted and faithful Christian, "always abounding in the work of the Lord." She left a husband and two little children, several brothers and sisters, with a large circle of devoted friends, to mourn her loss, and joined her sainted parent and loved ones in the sunbright clime.

W. H. MORRIS.

LITTLE CARRIE ALMA was born May 8, 1877, and died October 30, 1878, aged one year, five months and twenty five days.

Little MARY ALICE was born August 24, 1878, and died June 13, 1879, aged ten months and eleven days.

These two little angels were born to the spirit land from the household of Bro. George W. and Harriet A. Wilson, near Rocky Mount, Montgomery county, Ala. They were sweet and interesting little children, admired by all, especially in the endeared family circle, which now seems almost cheerless.

JAMES M. HOFF.

ARTHUR GREY, son of Frank and Elizabeth Carter, was born August 16, 1875, and died at his father's residence, on Bayou Bœuf, September 27, 1879, aged four years, one month and eleven days. Little Arthur was a bright, intelligent child, his father's idol, his mother's pride, but God has taken their darling boy from the evils of this life to dwell with Him in paradise, where sickness and death are no more.

EMMA DANIEL.

The Christian Advocate.

THURSDAY, OCTOBER 16, 1879.

OUR BABY.

BY PHOEBE CARY.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden-hearted;
Open'ng over ruins hoary
Every purple morning-glory,
And out-shaking from the bushes
Sing'ng larks and merry thrushes:
That's the time our little baby,
Strayed from Paradise, it may be,
Came with eyes like heaven above her,
Oh, we could not choose but love her!

Not enough of earth for sinning,
Always gentle, always winning,
Never needing our reproving,
Ever lively, ever loving;
Starry eyes, and sunset tresses,
White arms, made for white caresses,
Lips that knew no word of doubting,
Often kissing, never pouting;
Beauty even in completeness,
Overfull of childish sweetness;
That's the way our little baby,
Far too pure for earth, it may be,
Seemed to us, who, while about her,
Deemed we could not do without her.

When the morning, half in shadow,
Ran along the hill and meadow,
And with milk-white fingers parted
Crimson roses, golden-hearted;
Opening over ruins hoary
Every purple morning-glory,
And out-shaking from the bushes
Singing larks and merry thrushes;
That's the time our little baby,
Pining here for heaven, it may be,
Turning from our bitter weeping,
Closed her eyes as when in sleeping,
And her white hands on her bosom
Folded like a summer blossom.

Now the lifter she doth lie on,
Strewn with roses, bear to Zion;
Go, as past a pleasant meadow,
Through the valley of the shadow.
Take her softly, holy angels,
Past the ranks of God's evangels,
Past the saints and martyrs holy,
To the earth-born, meek and lowly.
We would have our precious blossom
Softly laid in Jesus' bosom.

"Some Questions."

A respected correspondent asks some questions, "not in the spirit of disputation, but with an earnest desire and hope for more light." Answers to questions, most of which have been long asked and often answered, cannot claim the merit of much originality. We shall make the best answers we can with our preoccupied time, and the brief space which can be spared will allow. The first question, which is immeasureably the most important, will claim most of our attention.

Ques. I. "Is the doctrine of the 'vicarious suffering and death of Jesus' clearly and unequivocally taught in the Bible? If so, where?" Now to "thus saith the Lord." There are three sets of phrases which to our mind, "clearly and unequivocally," teach the vicarious sufferings and death of Christ.

1. *Christ was made a curse for us.* "Christ hath redeemed us from the curse of the law, being made a curse for us."—Gal. iii. 13. "For He made Him to be a sin (or sin offering) for us who knew no sin, that we might be made the righteousness of God in Him."—II Cor. v. 21.

2. *He gave Himself as a sacrifice for our sins.* "For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures."—I Cor. xv. 3. "And walk in love, as Christ also hath loved us, and hath given Himself for us, an offering and a sacrifice to God for a sweet smelling savor."—Eph. iii. "Who gave Himself for our sins, that He might deliver us from this present evil world according to the will of God and our Father."—Gal. i. 4. "Who gave Himself a ransom for all to be testified in due time."—I Tim. ii. 6. "Who needeth not daily, as those high priests, to offer up sacrifice, first for His own sins, and for the sins of the people; for this He did once when He offered Himself."—Heb. vii. 27. "For every high priest, taken from among men, is ordained for men in things pertaining to God, that he may both offer gifts and sacrifices for sins."—Heb. v. 1. "But this man, after He had offered one sacrifice for sins, forever sat down on the right hand of God."—Heb. x. 12. "For when we were without strength in due time Christ died for the ungodly. For scarcely for a righteous man will one dare to die, yet peradventure for a good man would some even dare to die. But God commendeth His love toward us in that, while we were yet sinners Christ died for us."—Rom. v. 6-8. "Is Christ divided? was Paul crucified for you? or were ye baptized in the name of Paul?"—I Cor. i. 13. "For even Christ our passover is sacrificed for us."—I Cor. v. 7. "And when He had given thanks He brake it, and said take, eat; this is my body, which is broken for you."—I Cor. xi. 24. "For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God."—I Peter iii. 18. "For as much then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind."

3. *Christ gave His life for our life, or we live by His death.* "And the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."—Gal. ii. 20. "Destroy not Him with thy meat, for whom Christ died."—Rom. xiv. 15. "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them and rose again."—II Cor. v. 15.

These texts and their parallels have, for eighteen hundred years past, convinced the overwhelming majority of Bible readers that the death and suffering of Christ were vicarious, the just for the unjust. The idea of substitution is in all these passages, and the phrase, though not Scriptural, is a convenient summary of them all. It may be further stated that the sacrifices of the Old Testament were (at least many of them) expiatory, and the terms used by Christ and His apostles (as ransom, sacrifice, offering, etc.,) were necessarily understood by their hearers in the sense which they had for ages been taught to attach to them. Says Watson: "If this be so, then nothing could be more misleading, and even absurd, than to employ those terms which, both among Jews and Gentiles, were in use to express the various processes and means of atonement and placular propitiation, if the apostles and Christ Himself did not intend to represent His death strictly as an expiation for sin; misleading because such would be the natural and necessary inference from the terms themselves which had this as their established meaning; and absurd because if, as the Socinians say they used them in a metaphorical sense, there was not even an ideal resemblance between the figures and that which it was intended to illustrate. If Christ was a metaphorical priest, then His offering was metaphorical, and the redemption was metaphorical, or no redemption at all."

Ques. II. "When was this doctrine (the vicarious sufferings and death of Christ) first promulgated or taught as a part of the Christian theory or plan of salvation?"

As the question asks when was this doctrine first taught as a part of the "Christian theory," we shall begin with the New Testament, although the law and the prophets amply teach the same concerning this doctrine. Immediately upon the first public manifestation of Christ, John the Baptist cries out: "Behold the Lamb of God, who taketh away the sin of the world!" It is obvious that when John called Christ a "Lamb" he spoke of Him (and educated as he was, and speaking to the people as he did—he only could have so spoken of Him) under a sacrificial character, and of the effect of that sacrifice as an atonement for the sins of mankind. Christ Himself said He gave His life for the sheep—that His blood was shed for His disciples. St. Peter, in his first epistle, taught that we are redeemed with the precious blood of Christ as of a lamb without blemish. So Stephen in his sermon, Acts vii, chapter —. So Peter and Paul in their sermons and epistles, as we have sufficiently quoted to prove.

The earliest Christian writers, as Barnabus, Ignatius, Polycarp, Justin Martyr, Irenæus, Augustine and Gregory the Great, taught the vicarious death of Christ. Their statements are before us, but we have not room for the quotations. So in the scholastic period, centuries before the Reformation, and now in all creeds—Greek, Roman and Protestant. Ninety-nine hundredths of all Bible readers, learned and unlearned, have reached one conclusion—that is: Christ's sufferings were vicarious.

Ques. III. "Is not sin often used in the Bible as the equivalent of evil?"

In examining the Bible, and some of the ablest theological works which treat on this subject, we find no reason to think that sin is used as synonymous with evil. It is no doubt the greatest of evils, and the cause of evil, but it is not used interchangeably with evil.

Ques. IV. "Is not the word 'death' used in the Bible in three senses, physical, spiritual and eternal?"

Death means and may be briefly expressed by the term "separation." The death visited on man as a penalty for sin produces or operates these three results. The soul that sinneth shall die, in the day that it sins, but under the redemptive and probationary system the body is often spared a number of years before it dies by the soul being separated from it. Unless sin is repented of and pardoned, the death of the soul, by its separation from God, will continue forever; it is eternal death.

Ques. V. "Apart from David's poetical expression does the Bible anywhere teach that children are conceived in sin, and brought forth in iniquity?"

This is not a charge of blameworthiness against David's mother, but it is a statement and confession that he had derived a depraved nature from a depraved nature. We have a similar statement—Job xv. 14: "What is man that he should be born clean; and which is born of a woman that he should be righteous?" St. Paul—Eph. ii. 3—says: "We were by nature children of wrath, even as others." We understand this to teach that we inherit from depraved parents a depraved nature, as this depraved nature, called "the carnal mind," is enmity against God, it naturally inevitably leads to sin, and therefore makes us the subjects of "wrath." Children are not born sinners, because sin is a conscious voluntary transgression of the law; of this infants are incapable, but they inherit as all observation and intelligent experience proves, a morbid appetite for the wrong, and a morbid repulsion against the right, meaning, of course, by wrong and right, sin and holiness.

Ques. VI. "Was the death of Jesus essential to the salvation of those who die in infancy?"

We answer not only essential to their salvation, but to their existence as well. If the redemptive provision had not intervened immediately on transgression, the original offenders would have suffered immediately the threatened penalty. The human race would have been restricted to, and numbered by two. We should never have come into being at all. Children now come into being under a gracious constitution, but as we have seen inheriting a depraved nature. If spared to years of accountability they are required to avail themselves of the pardoning and sanctifying grace of God in Christ. If they die in infancy they are not required to be co-workers with God, but the Holy Spirit doubtless does for them, and in them all the blood of Christ has purchased for them, and all that their spiritual necessities demand to fit them for the purity of heaven.

Ques. VII. "Is there Scriptural authority for the use of the word 'Deicide?' If so, where?"

We should never use the word, because it seems liable to abuse, misinterpretation. It is Scripturally true that God was manifested in the flesh, that He took on Him our nature, and that the two natures constituted the one person, the God man, and it is true that the church was "purchased with the blood of God." It was the blood of God in a higher sense than the blood of any other creature. It was "the blood of Christ," of the whole and undivided Christ, who was both God and man. For though a Divine nature could not bleed and die, a Divine person could. We suppose some from these Scriptures have felt authorized to use the word "Deicide." We cannot approve of it, neither can we approve some of the expressions in some of the hymns—as "The mighty Maker died;" "God died Himself that ye might live."

W.

Religious Intelligence.

—The Rev. Mr. Ashton, Secretary of the Evangelical Continental Society has recently made a public statement of his observations of the Protestant Evangelistic work that is going on in France and Belgium. The Parisians, he thinks, take hold readily of what is new, but their levity and frivolity militate against their being the subjects of lastingly good effects. In the Provincial cities of Lyons and Marseilles, there are the crowds who look on and the smaller numbers who become regular hearers; but in both towns the weekly attendance is quite as large as the accommodation afforded, and new stations are already called for. At Lyons, one of the stations is in the aristocratic quarter and another among the workingmen. Both classes are reached, but the workingmen in the more marked manner. In Belgium, the ministers, notwithstanding the opposition the priests offer, succeed in getting parcels of ground, and find the magistrates ready to deal justly with them, while the farmers and their men take kindly to the meetings. Difficulty arises in Flanders, because the Belgian agents speaking French, are not applicable, while the Flemings will not listen to Dutch preachers for dislike's sake, though they have no difficulty in understanding them. A house is, however, to be got at Ostend, and acceptable teachers provided.—New York Methodist.

—A Presbyterian woman missionary from West Africa writes home this bit from real life, which tells more than whole sheets of speeches of one of the ways that woman's work may be made available: "The missionary ladies often accompany their husbands in their preaching tours, thereby increasing his comfort and usefulness, and also meeting a number of women who might otherwise never meet a follower of Jesus of their own sex. We are often asked: 'Do you really walk beside your husband, do you eat with him, dare you call him by his own name? Oh, would that we had been born in such a land!' That gives us an opportunity to tell them what makes us to differ, and that the same blessed gospel can bring them like blessings. They always come gladly to our meetings for prayer, and thus seed is often sown which God can water and bless. In this way also we often secure girls from the different tribes for education and training in our schools."—Methodist.

—The Rev. Dr. Joseph Mullens, foreign secretary of the London Missionary Society, died at Mpuapua, on his way to Tanganyika, Africa. No man's name is better known to the mission world. Dr. Mullens has spent his whole manly life in the missionary work, going out to India in 1843 when twenty-three years old, and staying there twenty-three years. When he returned to England he entered the foreign secretary's office of the London Society, became its chief in two years, and remained in the office till he died—in the harness. He had started for Africa in the interest of the new mission on Lake Tanganyika, in hopes, by his presence, to give it a more effective organization and a good new start.

—Bishop Tirrell, who lately died in Austinlia, left $1,200,000 to the Episcopal Church Missionary Society, under which he labored thirty years in that country. He had not returned to his native land during all that period. How he came by so large an amount of money is not told, but it is a well-known fact that many of the very wealthy in the Church of England are becoming more and more interested in the cause of missions. The gift meets the pressing needs of the Society, as it ran in debt last year $105,000, making its entire deficit the large sum of $134,000.

—The establishment of a mission in Central Africa has turned out to be no small undertaking. The long, wearisome and dangerous journey on foot from the coast to the great central lakes is no mean undertaking, as the London Missionary Society has learned. Dr. Mullens, the secretary of the society, recently died at Mpuapua, on his way to Lake Tanganyika, and the latest news from that region is the announcement of the death of Rev. Arthur Dodgshun, at the missionary station on the shores of the lake.

—There are in Great Britain eight societies laboring for the conversion of the Jews, and on the Continent of Europe a dozen more. These societies have incomes amounting altogether to about $500,000, and employ now, probably, about 250 agents, Christian and Christianized Jews. The oldest and most prominent British Society is the London Society for the Propagation of Christianity among the Jews, which occupies 34 stations, embracing the principal Jewish centers in Europe and all around the Mediterranean Sea and in Abyssinia employs 30 agents, and enjoys an income of $200,000.

—The spread of Christianity in Japan during the last seven years has been remarkable. There are now forty-three Protestant Churches in that country, with a membership of 1,500. There are fifty-four Sunday-schools, with 2,000 scholars; three theological schools, with 175 students; eighty-one missionaries, ninety-three native assistant preachers, ten native pastors, and 150 preaching places. In addition to the distinctively religious work a large number of secular schools are carried on by Christian teachers.

—A leading paper of Vienna has recently published a translation of an article which appeared in the London News, exposing and denouncing the religious intolerance of Austria. The Vienna editor adds: "From this narration it is very clear that the Austrian confession laws need thorough revision. In certain respects we are behind all other cultivated states of Europe." No doubt as to the latter statement, though it may be a question whether it is not Austrian practice rather than Austrian law which requires change.

—On the eighth of June a Chinese Church was organized in Honolulu, the American and Hawaiian pastors being upon the council. The Hawaiian Evangelical Board has undertaken labors in behalf of the rapidly increasing numbers of Chinese who are settling in the Islands. The Friend of Honolulu says: "The California watchword may be, 'The Chinese must go,' but that of Hawaii is, 'The Chinese must come, to work our cane and rice fields.'"

—The Methodist Recorder reports progress in the Wesleyan Methodist Thanksgiving Fund, which was to have amounted to $1,200,000 by saying that of this amount more than £170,000 or $850,000, have already been promised; and twelve out of thirty-three districts of the connection, including Manchester and Bolton, Sheffield and Newcastle, have yet to be visited."

—A recent letter from Indore says that the coolness formerly existing between a section of the Brahmos and the Christian missionaries is giving place to very friendly feeling. The antagonism was rather a tradition than a sentiment developed by existing facts. It has yielded to the liberalism of the young men among the Brahmos, who are the most earnest of the Hindus.

—The German minister, Von Putt Kammer, replying to a petition of the Catholic clergy of Munster and Paderborn for the removal of hinderances to religious instruction in schools, says he can do nothing to effect an essential change until the Catholic Church formally acknowledges the inalienable right of the State to make its own laws.

—Since Rome became the capital of united Italy, twelve Protestant Churches have been built in that city, of which three are Episcopal and two are Methodist. The Baptists and Presbyterians have one each. Bibles are now openly sold in the streets of the principal cities of Italy.

—The late Canon Benson, who died recently in England 102 years old, kept up his shooting till he was 94, and his fishing till he was 88; was a moderate drinker and fond of sweet things, and had his first serious illness when he was 97. Two of his nephews died last year, aged 85 and 88, and one is living aged 86.

—The late Gen. Jackson, a wealthy Episcopalian of Vermont, left his property "to be turned into money, to be used at the discretion of the Bishop, for the benefit of the poor of God's heritage." The general intimated a preference that the money should go to the widows and orphans of deceased clergymen.

—Ten missionaries, six of them being women, were sent to the East, in September, by the American Board of Foreign Missions. Four were sent to Central Turkey, two to Constantinople, two to Western Turkey, and two to North China.

—The Chilian Reformed Congregation in Valparaiso has purchased the "Old Church" of the Union Society, which was erected in 1855, and was the first church edifice for Protestant worship on the western coast of South America, from Panama to Cape Horn.

—There are 38 churches and chapels in the (Episcopal) diocese of Kentucky, with 12,595 sittings. The estimated value of church property is $197,166, with an indebtedness of $21,124. The communicants number 4,142, a slight gain upon the previous year.

—The first known of the hymns of Sankey, Hills and others have been translated into the vernacular by the Rev. Isaac Fieldbrave, native pastor of the Hindoostani Church at Lucknow, India. The boys and girls in the mission schools already sing about fifty of them.

—The death is announced of Mr. Joseph Gurney, Treasurer of the London Religious Tract Society. The excellent "Annotated Paragraph Bible," published by the Society was prepared under his auspices.

—Of the 515,786 members of the Church of Scotland, a large majority, or 207,375, are women. As women have equal voting power with men, the balance of power in the church lies with the women, who could easily outvote their fathers, husbands, brothers and sons.

—Within the last five years the Established Church of Scotland gained 50,000 communicants in a population of 3,360,000—an increase of twenty per cent. against a growth of four per cent. in population.

—In Illinois there are 240 Congregational Churches with a membership of 21,900, of whom 2,994 are "absent." The benevolent contributions are $55,072 against $54,040 the previous year.

—Bishop Steere of Zanzibar finds that the Swahili version of the Bible made by him is intelligible to some of the tribes along the great central lakes. Mtesa, the King of Uganda, understands the language and has received copies of the translation.

—The Wesleyan Methodist Mission in Jamaica raised on that island, last year no less than $81,410, which is an average offering of $4 50 for each church member, and which shows great generosity and self-sacrifice among native Christians.

Our Young People.

LITTLE BARBARA.

BY WILL WALLACE HARNEY.

Pretty Barbara, ripe and red,
With sweet small mouth, like the bees shed,
And full of nectar and honey-dew;
So pretty a thing I dare not swear
To the art of the ribbon that ties her hair,
Or the buckle that binds her shoe;
So like her each trinket she has to wear,
It seems just as if it grew,
Like a rose in its petals and pollen dust,
That wears its beauty because it must,
And something like Barbara, too.

As she dips her small tin bucket in
The little fountain of woven glass,
Like webs that the spiders weave and spin
To hang on the shining blades of grass,
A face as bright and happy hers,
In the nets of the silken gossamers,
Looks out of the water's smooth eclipse,
As if it was happy to hold within it
The soft vermilion red of her lips,
And kiss and caress her head for a minute,
In the arms of the dimples, smooth and still,
Ere it goes and soberly turns the mill.

For life to her is the honey-dew,
Is nothing yet but the wayside spring,
Between the upper and nether blue,
That makes a fiction of everything,
As perfectly like as it ever grew;
And she is too happy to see within it
The shape of her small sweet self a minute,
From the bow to the hair to the tie of her shoe,
To know that the marvelous shadows mean
The simple inner beauty that shows
But now in the color of a rose,
And now like the water's smooth eclipse,
In hearts that hold her picture still,
As we go and soberly turn the mill.

The Old Mirror's Story.

Ah me—how many tales I could tell, if I chose. I've swung on this old bureau so long, and seen so many people come and go before my face, that I seem to know the secrets of many of them. I've kept the secrets well, too—no fear of my telling them now; only while I am in the mood for talking, let me give you the history of one half day, and you can judge for yourself if I do not sometimes reflect character as well as faces, and learn quiet secrets at the same time. First, after the family dinner hour of quiet talk came Miss Mary, the young lady of the household. She might have gone to my larger and handsomer neighbor in the parlor, but she has a kind heart and will not slight her old-time friend for the bright face stranger of recent acquaintance. And sure I am that if light and truthfulness were desired, she could find no truer face than mine.

"Good morning, old friend," was her greeting. "I've come to have your polished self tell me if my new spring suit is becoming and rightly made." So she tipped my face up and she tipped it down, turning herself around all the while, that she might see just how each fold hung, and if the fit were perfect. Satisfied at last, she restored me to my wonted angle, saying as she did so: "There, old friend, if you've told the truth, I'm more than satisfied with myself and you." And so the dear girl tripped away with the joyousness of youth, leaving all thoughts of self-consciousness behind, and going out to enjoy her walk, her face radiant with happy smiles that told of a contented spirit within.

Next came the mamma, with her tired, heated face, fresh from the kitchen, and bringing with her odors of pickles and spices; so I easily guessed what had been her work of the morning. Looking into my face with her kindly eyes, and smoothing down her hair, she said softly: "Ah, old mirror, you show me new wrinkles every year; but you are a truthful old friend, and I will not blame you, though I might sigh quietly over your story."

Presently in rushed the little whirlwind of the family—six-year old Carrie. "I don't believe a word of it!" she cried, "and I'm just going to see if it is true." So she pushed a chair up in front of me, and climbing up, looked carefully into my face at her own rather wrathful one reflected there. The frowns gathered over her pretty brow as she looked, and jump down, she stamped her little foot, and, doubling up her tiny fist, cried out: "Oh, you ugly, naughty old mirror! I'll never like you again, and I've a great mind to just break you, I have." Oh, ho, my little girl, I thought, what is the matter now, that you abuse your old friend so and threaten such dire punishment on her reflective old face? Is it because we confirmed mamma's words that thoughtless disobedience in leaving your hat lying on the lawn, instead of on your head, as you were told, has indeed brought out a very dark line of freckles across the little nose and face of which you were becoming quite too vain? Don't blame us, little Carrie, but stop and think one moment if little thoughtless self is not the one at fault, and remember hereafter that disobedience, whether thoughtless or willful, always brings its own punishment.—New York Observer.

Little Bob.

He was only a poor cabin boy. It was his fortune to sail in a ship that had a rough and cruel captain whom all the sailors hated. They took every way to thwart and torment him, if they did not actually disobey his orders. Little Bob came in for his share of hard treatment with the rest; but he had been trained in a Christian home, and being a God-fearing boy, he did not harbor wicked resentments. The time came when he proved himself the only friend that his rough master had on board. The captain had as he was, had feelings, like other men, and the constant ill-will, and possible mutiny, of the sailors, made him so irritable and suspicious that he lost his sleep, and finally fell sick. He lay in his bed in the cabin alone; for he could trust nobody, and nobody cared for him. So he thought; but this was not entirely true. Little Bob cared enough about him to inquire after him. Not seeing him on deck for a day or two, he at length ventured softly to his door and knocked.

"Who's there?" was the fierce question from inside.

"It's Bob, sir. Can I do anything for you?"

"Go to work, you little rascal, and let me alone."

Bob went away, but the next day finding that the captain did not get about, he took courage from his pity for him, and tried again.

"Who's there?" the sick man's voice answered his knock as before.

"Can I do anything for you to-day, captain?"

"No, no, go away."

Bob noticed the less angry tone and words, and determined to persevere. Early on the following day he repeated his visit, and this time the captain bade him come in. He had thought to himself, "This boy is the only one in the ship that has paid any attention to me. He is different from the rest." The unhappy man was really very ill. He allowed Bob to make up his bed and bring him some hot coffee and toast. Spying a small volume peeping from one of the pockets of the boy's jacket, he asked, "What book is that?"

"It's a book mother gave me," said Bob. "Nicest book you ever saw."

"Can you read it?"

"Yes, sir; would you like to have me read a little to you?"

"Aye, aye," said the captain.

And Bob sat down and turned to one of the gospels, and began to read the story of Jesus. He read on and on, and still the sick captain did not seem to get tired. It was so the next day, and the next, and then several times a day. At last, one evening the captain asked him to leave the book with him so that he could read it himself. So Bob put his pocket Testament in his hands, and went out, after making him as comfortable as possible for the night. Next morning, when he knocked at the cabin door, there was no answer. He knocked again, waited awhile, and then opened the door. The captain was out of bed, kneeling on the floor, and there was the Testament lying open before him on a chair where his head was resting upon his hands. He was dead.—T. B., in the "Watchman."

JESUS IN THE HEART.—I was telling a dear little baby child, only three years old, of the kind Saviour Jesus, who loved him so much and had a place in heaven for everyone who came to Him and was willing to go there.

The little one listened to me with wondering brown eyes for a time in silence. Suddenly he sat upon my knee, and opening his arms wide towards heaven, said earnestly, "I wants my Jesus *here*!" pressing the tiny hands upon his heart.

My heart went up to the Saviour that He would take my child-listener at his word and come as an everlasting guest to the little heart that opened to Him that day. You, dear children, who are reading this little story, have the same "want" as that little one needed. You need Jesus, but do you feel your need? Have you ever felt you must have Him "here"—in your very heart—that you cannot be content until He comes and dwells there forever?

Little Herbert spoke out the need of every human soul; an indwelling, loving Saviour. No far-off Jesus was enough for him; he wanted a presence, and a possession. That is what you and I, and every child of man, have need of—Jesus, Jesus only. Will He refuse to supply our need? Nay; "my God shall supply all your need."

"Behold I stand at the door and knock. If any man hear My voice and openeth the door, I will come in unto him." Only let your heart cry to the Lord Jesus, "Lord Jesus, come quickly!"—Eva Travers, in the Christian.

INITIALS ON FRUIT.—Did ever you see a name printed on a growing apple, pear or peach? No? Well, if you wish to have that pleasure, this is the way to obtain it: While the fruit yet hangs green upon the tree, make up your mind which is the very biggest and most promising specimen of all. Next, cut out from thin tough paper the initials of the name of your little brother or sister or chief crony, with round specks for the dots after the letters, and the letters themselves plain and thick. Then paste these letters and dots on that side of the apple which is most turned to the sun, taking care not to loosen the fruit's hold upon its stem.

As soon as the apple is ripe, take off the paper cuttings, which, having shut out the reddening rays of the sun, have kept the fruit green just beneath them, so that the name or initials now show plainly. After that, bring the owner of the initials to play near the tree, and say presently: "Why, what are those queer marks on that apple up there?"

You will find this quite a pleasant way to surprise the very little ones, and, of course, you can print a short pet name as easily as initials.—St. Nicholas.

EVERY DAY A LITTLE.—Every day a little knowledge. One fact in a day. How small is one fact! Only one! Ten years pass by. Three thousand, six hundred and fifty facts are not a small thing.

Every day a little self-denial. The thing that is difficult to do to-day will be an easy thing to do three hundred and sixty days hence, if each day it shall have been repeated. What power of self-mastery shall he enjoy who, looking to God for grace, seeks every day to practice the grace he prays for!

Every day a little helpfulness. We live for the good of others, if our living be in any sense true living. It is not in the great deeds of philanthropy that the only blessing is found. In "little deeds of kindness," repeated every day, we find true happiness. At home, at school, in the street, in the neighbor's house, in the playground, we shall find opportunity every day for usefulness.

Every day a little look into the Bible. One chapter a day! What a treasure of Bible knowledge one may acquire in ten years! Every day a verse committed to memory. What a volume at the end of twenty-five years!

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, OCTOBER 16, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Passed By.

This has been a year remarkable for the revival influence which has prevailed in the church. The number of conversions will probably be greater than for any year within the past ten. Some sections, however, have not shared, apparently, in this influence. Many churches, altogether, have remained cold and lifeless during this gracious outpouring of the Spirit. Others have been somewhat active in certain kinds of church work, congregations and Sunday-schools have been kept up, churches have been built and repaired, and the gospel has been preached, but there has been no special refreshing in the church, and few, if any, sinners have been converted. Where this is the case, there should be great searchings of heart. Why has this church been passed by in this time of power and general awakening? A year in any pastorate, with few or no conversions, is always occasion for serious thought; but, when this is an exceptional state of things, it calls for even deeper self-examination.

It may not be the fault of the pastor. The church itself may have to bear the blame largely. There has been no union of effort. Divisions have existed among the members, mischievous gossip has sown the seeds of envy and jealousy, and a mania for worldly amusements and fashionable pleasures has obtained. Under such circumstances there has been little accord in prayer, and no agonizing together for the salvation of souls. The members are probably at ease in Zion. They have concluded that the preaching must do the whole work, and that they have only to sit and wait for the result; or, as is sometimes the case, they feel that with fair congregations, regular and entertaining services, and general peace and quiet, things are doing well enough. The community is full of unconverted people, and the church about as full of lifeless professors, but this is regarded as the normal and inevitable condition.

To be satisfied with spiritual stagnation is the sure way of keeping it up. Revivals, as a rule, must be developed from within the church itself. Both pastor and people must be stirred in the depths of their hearts, and be seized with a thirst for holiness, and with an irrepressible longing for the conversion of souls. Where this deep feeling of dissatisfaction with things as they are obtains, and where, as with one heart, the church cries out for the living God, the blessing cannot be long delayed. The burden of souls may rest upon the preacher, and upon a very few of the members, but it must be generally felt before we have the conditions of a deep and powerful awakening. If any individual soul is seemingly passed by in the dispensation of the Spirit, it is because that soul has grieved and resisted the Spirit. The same is true of churches that do not partake of the rich blessings which God is ever dispensing to those who are ready to receive them. If passed by, there is a cause not to be explained by any mere sovereignty in God, nor by difficulties that seem to be insuperable in the world without. The only thing too hard for God is to save a soul that will not repent, or to revive a church that is not seeking to be revived. As Christ stood at the door of the Laodicean Church and knocked, so does He stand at the door of every church. The church that has not felt the ordinary ministrations of the Holy Spirit, or to whom this extraordinary wave of revival influence has not reached, has been passed by, only because the waiting Saviour has not been admitted. He stands and knocks, but His voice is not heard, and the door is not opened.

A church unbelieving, unspiritual, without conversions, is so from some cause in itself. The pastor sometimes appoints a protracted meeting, gets help for the pulpit, and every means is invoked, but not much is done. The people are there, the gospel is proclaimed, appeals are made, earnest and persistent, and yet the stony hearts are not broken, and there is no movement. There is hinderance of some sort. God is true to His promises, Christ is ready and able to save, the quick and powerful word is preached, the Holy Spirit is there to awaken and sanctify, and yet there are no cries of contrition, no gush of love, no overflowing joy. What is it that bars the door to the entrance of mercy? What is it that keeps back the streams of grace? It might be in the preachers, or it might be in the members of the church. The wedge of Achan is buried somewhere. In whose tent the gold and the Babylonian garments are we may not be able to tell. There may be no special sin, but there is lack of consecration, there is unbelief, there is no deep soul-thirst with the people of God. The burden of souls, felt by some, is not generally distributed, and the most have come not to pray and work, but rather to see whether anything will be done.

The lack of spiritual prosperity should be an occasion of deep sorrow to every Christian, and to the live Christian it will be. He will mourn over the church as if it were his own family, and he will pray unceasingly for the baptism of the Spirit to come upon the fainting heritage. The natural showers are often partial, and one is watered, and another is left dry and withered. But it need not be so in the province of grace. *The passed by* do well to consider why the beneficent clouds of salvation have dropped no fattening and refreshing rain upon them.

About Christ.

There is a great deal of cant uttered in regard to Christ, and in opposition to doctrinal statements. Creeds are considered of no moment, and the easy changes are rung upon a mere name, as if there were something talismanic and saving in the sound. No doubt the essential thing in religion is the hearty acceptance of Christ, and the possession of the likeness of Christ in the character and life. But there are at least three things which are required of those who follow Christ.

They must believe in Him. This demand is absolute, and emphasized in the Scriptures. It is by faith that men come to Christ, and through faith in Him that they are saved. He that believeth not is condemned already, and the wrath of God abideth on him. No one can believe on Christ without believing something that is particular and definite concerning Him. What a man thinks of Christ is embodied in his belief, as whether He was only human, or both divine and human; as whether His death was in any proper sense an atonement for sin, or merely incidental to a benevolent, prophetic mission. Was it a matter of no consequence with the jailer whether he believed in one thing or another concerning Christ, so he believed on Him? Could he believe on Him without believing something definite? What we are to believe is not necessarily clear when we simply cry to the multitude: Believe in Jesus.

Love to Christ is as imperative as faith. "If any man love not the Lord Jesus Christ, let him be Anathema Maran-atha." It is the love of a person, love of such a peculiar and supreme nature, that nothing but the very highest and truest conceptions of Christ can justify it. It is much more than any love we are capable of cherishing for Paul or John, or for any mere creature. It is based not only upon the moral excellence of Christ as a man, but also upon His divine perfections. As a love of gratitude, it is incited by the sufferings of Christ for us, "in that while we were yet sinners Christ died for us." Who is it that we love, and what is it in Christ that we love? His love to us was exhibited in His death, and that love draws believing and penitent hearts. "And I, if I be lifted up from the earth, will draw all men unto me." In order to love Christ we must have definite views of His nature and redeeming work, especially of His death as vicarious, as endured for our salvation. Faith, as the right apprehension of Christ, is necessarily before love, and our love is determined by what we perceive and believe Christ to be. Would it be like if we loved Him only as a good and holy, and a most benevolent and self-sacrificing man? Was this the measure and kind of Peter's love, or that of Paul?

Christ must be obeyed. It is obedience due to Him. He teaches and commands not as the scribes, but as One having authority. He says: If ye love Me, keep my commandments. He exacts such service and obedience as is due to the divine Law-Giver. This obedience springs from love, as love is born of faith, and it is not genuine obedience unless it be obedience to Him. An outwardly moral life there might be, and a recognition of moral obligation as based in the will of God, but in it there might be no distinctive acknowledgment of Christ's authority. Not only outward conduct, but the inward life, the very thoughts, must be subdued to Christ. "Casting down imaginations, and every high thing that exalted itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." Consecrated obedience and service are constrained in us by Christ's love to us, by His death for all. "And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again." Can there be obedience to Christ without a clear perception of His character, authority, and of His suffering?

We confess that we are wearied with this pretended preaching of Christ as opposed to the need of doctrinal statements and well-defined views of religious truth. Much that is in the creeds may be unknown to the soul saved through faith in Christ. But the vital doctrine is about Christ, and it does make a difference as to what men believe. The truth as it is in Jesus must be presented, and faith, love and obedience all demand that which is definite and true in our apprehensions of the person and work of Christ.

Another Instance.

MR. EDITOR: I am not done advocating the great importance of circulating, as a regular item of pastoral duty, our denominational religious literature. The more I call up the facts strown along my itinerant career, the more I feel the importance of this department of our work. In December, 1827, I was appointed to Warren circuit, with Vicksburg, as it then was, as one of my preaching places. As was my usual custom, I soon became acquainted with almost every white person in Vicksburg, and, among others, with William H. Benton, an educated and courtly gentleman, possessed of fine poetical talents, who was acting as magistrate and post master. As he had no family, he spent most of his time in his office, and seemed very fond of reading. He was supposed to be deistical, and, though I soon became socially intimate with him, such was the superiority of his literary education I was afraid to enter into any argument with him in regard to the authenticity of the Scriptures. The first volume of Watson's Institutes had lately reached our country, and I had read with great pleasure and profit. I took it to Esq. Benton's office one day, and told him that I did not feel competent to argue with him on the inspiration of the Bible, but there was a book that said all on that subject that I would wish to say if I could do it, and asked him if he would read it. He very pleasantly answered that he would read it carefully, for he was disposed to give that subject his honest attention. As I was often in his office, I could see, from the slow removal of his bookmark, that he was very deliberately plodding through the Institutes. Finally he told me he had finished the volume, and added that Watson's arguments for the inspiration of the Holy Scriptures were overwhelming to any candid mind. He dwelt particularly on the argument derived from the miracles of the Bible, and added: "If he could prevail on God to work one more miracle, then he would be a good Christian." I did not apprehend his meaning, and asked him if God had not wrought miracles enough to remove the doubts of the most skeptical already. "You do not understand me, Mr. Jones," said he, "it will take such a miracle of grace, as only God can work, to renovate and change this polluted and wicked heart of mine, and that is the miracle I earnestly desire to have wrought."

But years rolled on before that miracle was wrought. But he had become a firm believer in the Bible, and continued the struggle against sin and unbelief, until he was able to confess himself a sinner saved by a miracle of grace. He took a prominent stand in our church at Vicksburg, consecrated his superior talents to religious purposes, became a very acceptable local preacher, had the esteem and love of the church, and the confidence of almost everybody, and finally died in the faith. Now my brother, who reads this, do try and sell some of your reading people a few copies of Watson's Institutes. Or, if you can't do that, take that old dusty copy out of your library, that you will never read again, and send it round to those who may not be able to buy it, but would read it to profit. I loaned the first volume to William H. Benton in 1828, and though, perhaps, very few ever knew what had turned his attention to the Bible, it seemed to give him an impulse in that direction, which resulted in much good to himself and others.

J. O. JONES.

The Cost of Rum.

The arithmetic has been exhausted to compute the destructive cost and countless ills of intoxicating liquor. Liquors, by most skillful, careful statisticians, appall credulity. They reveal an enormity almost beyond the reach of most darling imagination. When considered calmly, the wonder is not that prosperity is retarded, socialism is spreading with alarming rapidity, factories are hushing their spindles, and labor strikes and riots occur, but that we have a national, social existence. How this exhaustive drain upon the industrial, economical resources of a people can be suffered, and yet live as a nation, is the miracle of political history. But, startling as is the truth, without color or exaggeration, it fails to arouse fear or quicken energy. The spirit of reformation, in all our Southwestern country, seems to be dead beyond hope or power of speedy resurrection. We have yielded to the inevitable, and given consent to be dominated by the devil and his minions. In all our towns and cities the rum-power holds undisputed sway. They elect our officers and administer our laws. They shape the moral sentiment of communities, and dictate the course of priest and people. They inspire our patriotism and control our legislation. Courageous, conscientious manhood has surrendered its royal colors. Against this galling tyranny over truth, good morals and social life, a voice is rarely lifted, a word scarcely spoken. If, perchance, here and there, some one who loves truth rather than error, Christ more than a besotted, besmirched Cæsar, ventures to utter a feeble protest or prayer for relief, the whole rum-power turns loose the dogs of war, and fear him to atoms for the delectation of their bloated dupes and disciples. In Louisiana they have said to constitution and law-makers: "We are the party in power; before our scepter you must bow." In Mississippi they have said: "Yes, you have laws in your interest on the statute-books, but they are a dead letter; their administration is in our hands. We make and unmake politicians. No man holds office but by our consent, and to subserve our ends." So, upon us, have been riveted the chains of a debasing servitude. Figures no longer alarm us. Murders by liquor, only annoy, because of their monotonous frequency. Asylums and hospitals crowded with the wretched victims of rum, and maintained at large expense, only give opportunity to indulge our benevolence. The millions thus squandered, enough to expel forever from our shores the cry of "hard times," so that its feeblest echoes will never be heard again, is now simply estimated as a part of our necessary annual expenses.

When we consider all this, and then the apathy of the church and Christian conscience, we ask, vainly: Where is the spirit of reform? Where is the faith and heroism of John Knox, and Martin Luther, and John Wesley? With every suggestion of special effort at emancipation from this worse than Egyptian bondage, we are told "there is no hope; effort is utterly useless; we had as well submit and quietly endure what we cannot cure." Thus we are slumbering on arms that ought to be gleaming in the fore-front of battle, and winning conquests over the powers of darkness. May Heaven arouse the church, and make every pulpit a throne of thunder, and every Christian a plumed and armored foe of intemperance and the rum power. The above is by way of preface to the following suggestive figures taken from an interesting article in the Christian at Work, which we republish with hope, but "little faith:"

RUM VS. EDUCATION IN THE UNITED STATES.

Education.	
Schools in the United States	141,000
Teachers	221,012
Pupils	7,250,938
Annual expense for education	$63,142,751
Rum.	
Retail liquor-sellers in the United States	100,000
Cost of liquor in States and Territories in 1878	$715,575,000
Recapitulation.	
Rum	$715,575,000
Education	63,142,751
Rum over education	$652,432,249

RUM VS. RELIGION IN THE UNITED STATES.

Religion.	
Clergy in the United States	83,037
Teachers	853,109
Sunday-school scholars	6,904,034
Total contributed for the support of religion	$47,630,405
Rum.	
Retail liquor-sellers in the United States	130,000
Men and women in the United States who drink liquors	18,000,000
Number per annum killed by rum	65,000
Rum retailed in 1878 in the United States	$715,575,000
Total contributed for the support of religion	47,630,405
Rum over religion	$ 67,945,595
Recapitulation.	
Religion—annual cost each person	$1 41
Education—annual expense each person	2 62
Rum—annual expense each person	17 00

RUM VS. NECESSARIES OF LIFE.

Total invested in the manufacture and sale of alcoholic liquors in the United States	$2,000,000,000
Total crop wheat, rye, oats, corn, barley, buckwheat and potatoes in the United States in 1877	1,611,820,575
Rum over all	$388,179,425

C. H. C.

The Old and the New.

BY DOUBLE U.

The article of Chancellor Haven on ministerial support among the British Wesleyans recalls the like spirit, if not a like liberality, that pervaded the system of ministerial or Conference finances on my first acquaintance with the itinerancy, in Alabama, near thirty years back. It was a quarterage and expense system. The last of it I recollect was: Single preacher, $150, and boarding expenses. Preacher's wife, $150, and table expenses for the pair. Children over seven years of age, $45; under, $25—nothing allowed for children over fourteen years. A table imprinted on the memory from secretaryship to the Conference Board of Stewards. The deficiencies in payments were united with the claimants upon the Conference or fifth collections fund, and received a dividend. This system was smiled down under the plea that it was trivial. Salary would sound better, and secure a larger benevolence toward the support of the ministry. This has been true in respect to the few strongest out of many weak appointments, but it has worked downward, and promoted indifference almost to the peril of the entire work. It is now bare of any provision for supporter education of children—of any recourse against a deficit in salary, is left to estimates by men, in many, very many instances, totally incompetent, as the provision for their own family attest. Take as guide a favorable instance: A station on a railroad, 150 members, salary $500, preacher, wife and four children. Old quarterage system would be $400, table expenses $300, with recourse against deficit. Better that than the one we work by.

The Alliance at Basle.

We have already given some items in regard to the recent General Conference of the Evangelical Alliance at Basle, Switzerland. From a communication in the Independent by Dr. Philip Schaff, we give the following interesting extract:

Dr. Christlieb prepared for this Conference a long paper on heathen missions. It was the result of profound and extensive study and gave a bird's-eye view of the Protestant mission work all over the globe, with a bright prospect of the approaching harvest.

At the same time, this paper led to an important action of the Conference—a solemn protest against the infamous British opium-trade in China, which was forced upon that vast empire against its will, at the point of the bayonet, and is one of the chief obstacles to the progress of Christianity in the East. A heathen nation protests against the poison, and a Christian nation forces it upon them. It seems incredible that the people of England can tolerate any longer that traffic which is carried on as a government monopoly, to the disgrace of the Christian name and the ruin of millions of human beings. Alas! that heathen China, with its loud protest, should shame Christian England, which sells her conscience for filthy lucre! When will a new Wilberforce arise to arouse Parliament to a sense of its duty? The protest of the Alliance is to be brought to the notice of the English Secretary of State for India. May it have the desired effect. Dr. Christlieb prepared a special pamphlet on the opium trade, which was translated into French and English and sold during the Conference. It contains a great deal of appalling information on this satanic chapter in the history of Great Britain. Unfortunately, the liquor traffic is equally ruinous and disgraceful to our civilization.

Another important act of this General Conference is its interference in behalf of religious liberty. The Alliance has always been the advocate of the oppressed. It released Matamoras and his fellow-prisoners in Spain; the Madiai family in Italy, who were thrown into a dungeon for no other crime but reading the Bible. It interceded for the Baptists and Methodists in Scandinavia, for the Lutherans in the Baltic provinces of Russia, and for all Christian sects in Turkey. At this time it cry for help came from Austria, and especially from Bohemia and Moravia, where Scotch and American missionaries have been laboring with some success among the Roman Catholic population. Under the influence of the recent Jesuitical reaction, the devotional meetings of the converts in their own houses in Prague and neighboring villages have been broken up by the police, at the point of the bayonet, and the work of the missionaries been totally prohibited. Several of the offenders have been fined and imprisoned. Under the same influence, the labors of the Moravians, the Baptists, the Methodists, the Swedenborgians, the Irvingites, and the British and Foreign Bible Society, which were tolerated since 1857, have been stopped in Austria during the present year. It is declared unlawful and criminal to invite friends and neighbors to family worship in one's own castle! It seems incredible that this should be possible in a civilized country, in this nineteenth century; but we must remember that the spirit of the Jesuitical counter-reformation, which utterly crushed Protestantism in Bohemia and reduced its population of three or four millions to seven hundred thousand, during the Thirty Years' War, is not dead. The Austrian Constitution, adopted after the Koniggratz disaster, in 1867, grants, in Article 14, "full liberty of faith and conscience to everybody." But in Article 15 the liberty of *public* worship is confined to the churches recognized by law. And in Article 16 the right of *private* devotion (*hausliche Religionsubung*) is granted to members of unrecognized confessions only on condition that it be "neither unlawful nor detrimental to morals." Here is room for a considerable latitude of construction to police authorities, according to the prevailing sentiment of the community. It is said that Cardinal Schwarzenberg, of Prague, is at the bottom of the severe measures; and he is aided by some rationalistic Protestant pastors, who hate vital religion. I have recently visited Bohemia and Austria, and, from communications of native ministers and laymen, as well as American missionaries (the Rev. Schauffler and the Rev. Adams,) and the Rev. A. Moody, the Free Church missionary of Pesth, formerly of Prague, I have fully convinced myself of the facts of persecution. Dr. Joseph P. Thompson, of Berlin, in behalf of the American Board, investigated the matter, and sent a carefully-worded memorial to the Alliance Conference, which, in his absence, on account of sickness, was read by Dr. Brown, of Hamilton College.

This memorial, together with the petitions of the persecuted brethren and the verbal statements of several Bohemian pastors present, were considered in several private conferences, and the result brought before the open meeting. It was unanimously resolved by the Alliance to advocate the cause of the persecuted brethren and to send an international deputation to His Majesty the Emperor of Austria, with the request to grant the petitioners the full right of private and public worship.

More Ministers Needed.

A writer in the Churchman says:

It should be borne in mind that no "supporting salary" was promised in Scripture to God's ambassadors, except in the general promise, "Seek ye first the kingdom of God and His righteousness, and all these things shall be added unto you." Everywhere in its pages the idea is held out that "the disciple is not above his Lord, or the servant above his Master," who "became poor for our sakes" that He might make many rich.

And examining the principles that actuated the early church, as when St. Paul went into Macedonia, or the deacons down to Samaria, we find that the settled principle of early times was *that they who had already received the gospel should support those who preached it and that while they were carrying it to those who were still without it.* In other words, the early Christians recognized a difference, and a radical one, between the law of "demand and supply" in the case of the ministry and in the case of other trades and professions; that while in these latter the supply must be regulated to the demand, in the case of the church it is her mission not only to supply a ministry to meet the demands of her actual membership, but also *to furnish a force to create a demand.*

It will be a sad day for the church when she gives out as a recognized principle of action that the gospel is like wheat, potatoes, or corn, only sent where there is a good and profitable market for it; *where people want it and will pay well for it.* God forbid that that hour shall ever come! It will show that the church has lost the true idea of her mission to the world.

And as far as support goes, I think this is unquestionably true, that, as a whole, the clergy do get through life "having food and raiment." If some fail or are unemployed, so they do in all professions and business. No good reason can be given why an ill-furnished, incompetent, or unwise man should do better in the work of the ministry than in any other business, except that God sometimes "gives more grace." But I do believe that a greater per cent. of men in the ministry of the church make a success of their lives, to a greater or less extent, than in any other business or trade.

Rev. Dr. Foss, in his address at the funeral of Daniel Drew, said:

When I first knew him as his pastor he was a regular attendant of the meetings of the church, especially the love feasts. Many a time I have seen him in the lecture room of St. Paul's Church in those years that were not so bright with holy hope as the years that have gone by, and yet were years of serious penitence, and, at least, of frequent humiliation of himself before the Lord, and of earnest prayer. How many times all those years I have heard him speak when there was scarcely a dry eye in all the assembly, and when I feel sure that those old class-leaders and other discerners of religious character, whose judgment could be trusted, saw in him at least a human soul struggling with the problem of destiny, yearning to be better; and, surely, that is no small part of virtue. And I trust those who knew and loved him best will pardon his lifelong friend—one who from boyhood has been his friend—if I now say that, doubtless, amid the terrible competitions of the years that then came which led to his financial wreck, there were many months in which there hung a dark gloom over his mind, and he saw no ray of the stars, but was driven on a stormy sea, hardly knowing how he should ever make the happy coast; but, then, as I believe, and I think my information is sufficient to justify the statement over his coffin to-day, that by his temporal wreck, by the blasting of his most cherished financial hopes, and especially by that keenest pang which went through his soul when he was unable to meet his promise to the Christian institutions which will hold him in everlasting and grateful remembrance for what he did, and also for what he intended, that by that great sorrow he was brought again into smooth seas and under peaceful skies, and during the last few years of his life he was much on his knees an humble penitent at the foot of the cross, and much before his Bible; and that from his lips, in those latest months, from time to time there dropped, in the feebleness of advancing age, words of restfulness and peace which befitted the drawing near of the setting sun.

The Standard, Chicago, has this to say about the pulpit use of slang:

While some defense may be found

for the employment of unwonted methods of preaching, such as familiar and colloquial and anecdotal forms of utterance—partaking of the nature, if not, indeed, formed upon the model of the sensational; we insist upon it that there can be no excuse offered—or none admitted if offered—for the use of slang and slovenly expressions in the house and service of God. These we hear but too frequently, and while they are occasionally the outcome of defective education and taste, they are more frequently—the more's the pity—the affectation of young preachers who ought not to be allowed to plead ignorance in their defense. They probably would not do so, but would claim that the active force of slang phrases reaches the mind of the hearer quicker and more effectively than expression of a more sober and dignified tone. We grant that this may be true, but they reach the ear of all cultured persons to offend it, and of the majority of devout hearers to produce the impression of a levity at utter variance with the solemnity of religious worship.

We have heard preachers only recently and in pulpits not out of telegraphic reach of Chicago—use such slang phrases as "taking stock," "getting a square meal," "going the whole animal," "keeping his head level," "putting his foot in it," "getting a corner on brimstone," "and then he Peter'd," and many others, equally coarse and unfit for the pulpit—unless, indeed, the theory which some would set up, is to be admitted, that the pulpit is no more sacred than the platform. If some young preachers we wot of—and preachers who are not very young no less!—would be a great deal more careful in their utterance—the dignity of the pulpit would not be so often lowered and possibly they might be more respected in it, and out of it, alike.

Letter from Bishop Paine.

DEAR BROTHER MCFERRIN:—Let me congratulate you, your able and noble Book Committee, as well as all other members and friends, who have contributed to sustain the honor of our Southern Methodism. It thrilled my heart to learn that the big debt of $300,000 had been provided for. Hear it! The Methodists, South, do not repudiate an honest debt. They, like all other honest men, frankly confess it, and pay it as soon as they can. Poor we may be, and how poor we are down here those North cannot conceive; yet our Methodism is a debt paying religion. In this respect, at least, we are true Wesleyans, and no man shall take this honor from us. And now let us *pay promptly* our subscriptions, and go forward to meet our obligations to God and man by sending the gospel to the whole world.

My health has not improved much. I am feeble, and sometimes suffer intensely. Then I can do nothing but endure. At other times I am comparatively easy. How I may do my work at my Annual Conferences I cannot tell; but it is my purpose to attend them, *D. V.*, and do the best I can. They lie among my old friends, and I want to see the members again. They will sustain me and bear with me as they have heretofore done. I know this. Bishop Pierce has, in two notes, kindly tendered me his assistance at Murfreesboro; and while unwilling to impose any additional labor upon one who I fear has already taken too much upon himself, yet, as he assures me that neither his convenience nor his present state of health forbids, I have invited him to come. My strength may fail, and, anyhow, I am sure we will be greatly delighted to have him with us. Above all, may God be with us always! Your old friend and brother,

R. PAINE.

ABERDEEN, Miss., September 30, 1879.

Nashville Tristian Advocate.

—We have received a card announcing the death of Mr. Daniel C. Lowber, in New York City, October 2. Mr. Lowber was for many years a citizen of New Orleans; but for the past ten or twelve years he spent most of his time in England. He was a man of wonderful energy, and of indomitable perseverance, in business pursuits. A kind, considerate and generous friend, we knew him long, and sadly do we chronicle his death. His saluted wife, Mrs. Mary Lowber, a woman of precious memory, died in England several years ago. Mr. Lowber was given to charitable deeds, and always heartily seconded his noble wife in her many works of usefulness. They were without children, but their home was rarely without some orphan, who received from them parental care.

—We are informed that the impression prevails, in some sections, that Seashore camp ground has been so injured by storm, and by the yellow fever flurry of last summer, that there will be no attempt to hold camp meetings there in the future. This is a great mistake. The injury done by the storm was not great, and is being repaired. The camp meeting will be held hereafter at an earlier date, so as to avoid all apprehensions about the fever. Mr. James P. Hamilton is the keeper at the camp ground, and to him communications should be addressed, and not to Mr. James Tharp, who is now residing in Mobile.

—The Democratic State Convention of Louisiana met at Baton Rouge, October 6-8. The following were the nominations: For Governor, Louis A. Wiltz; for Lieutenant Governor, Samuel D. McEnery; for Attorney General, J. C. Egan; for Secretary of State, W. A. Strong; for Superintendent of Public Education, E. H. Fay.

—Marriage notices, field notes, obituaries, and other communications, still come to us occasionally without the names of the writers. In all such cases the communications cannot be published. We must have names and address.

—Rev. Dr. W. H. Watkins was in the city last week. His health is still rather feeble, but improving. His trip to the mountains seems to have been of considerable service to him. When the cool weather comes we trust he will be fully restored.

—Rev. R. S. Trippett returned from England by way of New York, on Saturday, October 11. He left New Orleans for Monroe, La., the same day.

We are glad to learn, says the New York Methodist, that the old and well-equipped Methodist college—the Wesleyan University at Middletown—has opened the new year under exceedingly favorable auspices. It has admitted more than forty new students. Its buildings have been thoroughly renovated and repaired, its recitation rooms furnished with elegantly new seats, its apparatus increased, and its annual deficit of $10,000 in current expenses fully and promptly met. Best of all, Mr. Geo. I. Seney, one of its noble Board of Trustees, the President of the Metropolitan Bank in this city, has recently paid into the hands of the Treasurer of the University, 50,000 in first mortgage six per cent. gold-bearing railroad bonds, as the endowment of a professorship. Who wants to do likewise?

We regret to learn that Rev. B. D. Dashiell, presiding elder of Galveston district, Texas Conference, has been a great sufferer of late. The Texas Christian Advocate says:

We have been permitted to see a letter from Sister Dashiell, to a friend in Galveston, written September 25, from Philadelphia. It states that on the twentieth his leg was amputated at the hip joint. Since then he has been doing as well as can be; could in the same condition, Sister D. says: "He is very low and much prostrated, but the doctors are hopeful." Again: "He has been perfectly happy, and expects to be able to do more good, by the help of God, on one leg than he has done in the past."

Last Sabbath, says the Baltimore Episcopal Methodist of December 5, was a day of jubilee to the congregation of City Mission Episcopal Church, South, in this city. It was the day of their entrance into their new and permanent church home—an occasion that might well call for congratulation and rejoicing. None but those familiar with the history of this true and tried people, the circumstances of extraordinary discouragement through which they have been called to pass, can appreciate the happy transition that has just occurred in their experience.

Books and Periodicals.

TRAVELLER'S OFFICIAL GUIDE OF THE RAILWAYS AND STEAM NAVIGATION LINES IN THE UNITED STATES AND CANADA for December, 1879. Philadelphia: The National Railway Publication Company, publishers and proprietors.

This is a large octavo of 360 pages, and contains everything that needs to be known concerning railway time-tables, connections and distances, ocean and inland steam navigation routes. Maps of the principle lines are given, and an immense amount of miscellaneous information. It is compiled and edited by W. F. Allen, editor and business manager, under the auspices of the General Ticket and Passenger Agent's Association. Price, $1 per annum.

THE SABBATH MONTH. Devotional thought for young mothers. By Louise Seymour Houghton. Philadelphia: Presbyterian Board of Publication.

The volume contains a Scripture text, and meditations thereon, for each day in the month—thirty-one in all.

THE MODEL CHRISTIAN WORKER. John Potter. By Rev. William P. Breed, D. D. Philadelphia: Presbyterian Board of Publication.

John Potter was for many years a colporteur in the West for the American Tract Society, and later a colporteur of the Presbyterian Board of Publication, and City Missionary of the West Spruce Street Presbyterian Church, Philadelphia. This book gives a very interesting and edifying account of his conversion, labors, character and death. The Church of Christ in modern times has furnished few brighter illustrations of Christian devotedness and usefulness.

—The Quarterly Review of the Methodist Episcopal Church, South, October, 1879, contains the following articles: 1. Prelatical Succession. By T. O. Summers, D. D., LL. D. The claims of the successionists are met by the learned reviewer in the usual way, and by such authorities and arguments as have been adduced along this line of polemics for a long time. The article would make a timely and useful tract to guard our people against those who use this figment of prelatical succession as a means of proselyting the ignorant. 2. The Impeccability of Jesus Christ. By J. E. Evans, D. D. The writer contends as against the views of Dr. Summers, and Ullman and others, that Christ was not liable to sin—that it was impossible for Him to sin. This, also, is an old bone of contention, on which there is nothing new to be said, and something to be said on both sides. Dr. Evans leaves the matter still in this condition. 3. The Theory of Sound. By Rev. J. M. Lawson. A review of Wilford's Problem of Human Life, embracing the evolution of sound, and evolution evolved. Wilford attacks the old and generally accepted wave theory of sound, and affirms that sound is a finely attenuated substance, which is radiated from the sound-producing body by an unknown law of diffusion, just as the radiant atoms of light, heat, magnetism, electricity, and even odor, are sent off from their respective sources." Mr. Lawson seems to be with Wilford in these views. 4. Anglo-Catholicism. Some radical questions concerning Episcopalianism in England and America. By Rev. J. J. Tigert, A. M. The article is taken up with a comparison of the articles of religion of the Reformed Episcopal Church with those of the Protestant Episcopal Church, and with a glance at the true position occupied by the Reformed Episcopal Church. The conclusions of the author are: that there is no occasion for any such church, and that the real home of the Reformers is in the Methodist Episcopal Churches. 5. The Sin of the Angels. By J. B. West, D. D. The essence of their sin, as the author believes, was in their rejection of Christ. A thoughtful and well-written article, but dealing with a rather speculative and very obscure subject. 6. Ignorance of Origin a Factor in Language. By Prof. E. A. Allen. "Words have grown far away from their original meaning, and their etymology is often so entirely forgotten or obscure that the philologist who looks at the facts of language must admit that, for all practical purposes of speech, knowledge of etymology, so far from being indispensable, is even quite unnecessary." We quote this opening of the article as the thesis of the writer. The treatment runs through ten pages of the Review, and is a readable essay on the change in the meaning of words and as contrasted with their derivation. 7. The Book of Job. By Rev. G. H. Zimmerman, A. M. "In Job we have the philosophy of faith apprehending the grace of God, when as yet the process of that grace was but mutely revealed." This is the meaning of the book, and the reason for its being written. So Mr. Zimmerman believes. His texts are Horne's Introduction and Cowle's Notes on the Book of Job. 8. Von Holst's Constitutional History. By the editor, Rev. J. W. Hinton, D. D. Von Holst is a German professor, has written two large volumes, and there are more to follow. He is a thorough Nationalist, and holds that "the Union made the States, and not the States the Union." Dr. Hinton takes up the cudgel in defence of a true Federalism and States rights, and in the discussion reviews the questions and principles involved in the late war.

This number closes the first year of the Review. It is to be continued. We suppose it has paid expenses, and that the prospects are fair for the future. Its quality, on the whole, has been as good as could be reasonably expected. This quality has not been first rate, a very few articles excepted. Many of the articles have been common-place and of small value. In time, however, there will, we hope, be improvement. The Southern Church may not have a great deal of the kind of talent that makes a good review writer, but it has some, and this will be called out more and more. It is only as a beginning, and as the promise of better things, that we express satisfaction in the first volume. Doubtless the committee and editor feel much this way about it. We were not convinced of the expediency of starting a quarterly without means to pay contributors and editorial service, but we heartily desire a Review. It is a need of the Southern Methodist Church, and, as the enterprise is under way, let us work together to have it. We learn that on the seventh of this month a majority of the Committee of Publication met at Nashville and elected Thomas O. Summers, D. D., LL. D., editor of the Review. Drs. Hinton, Lupton and Miller were elected to co-operate with Dr. Summers, exactly in what capacity we do not know, but we suppose as an advisory committee in the editorial management. It is probable that Dr. Hinton's distance from the place of publication made it impracticable for him to continue as editor. The subscription price is $3 a year. Remittances should be made to Dr. R. A. Young, Nashville. Communications for the Review must be addressed to T. O. Summers, D. D., LL. D., Nashville, Tenn.

—The North American Review for October has: 1. The Woman Question, Frank Parkman. 2. Science and Humanity, Frederic Harrison. 3. Louis Napoleon and the Southern Confederacy, Owen F. Addis. 4. The Railway Problem, Robert Garrett. 5. The Diary of a Public Man, part 3. 6. Spencer's Evolution Philosophy, Prof. E. L. Youmans. 7. Recent History and Biography, A. K. Fiske. 8. Von Holst's Constitutional History of the United States; Adam's Life of Albert Gallatin; Writings of Albert Gallatin; Shea's Life and Epoch of Hamilton; Cullum's Campaigns and Engineers of the War of 1812.

—Frank Leslie's Sunday Magazine for November opens with the Religion of Shakespeare, by Rev. John Bayley. Other articles are: Luther as a Lyric Writer; Misinterpreted Texts; Catherine Von Born; Pompeii and Vesuvius; Home Pulpit, Night and Morning, by the editor; The Persecution Under Queen Mary of England, by Alfred H. Guernsey; Popular Exegesis, by the editor. The number is rich in poetry, short articles and abundant illustrations.

—The American Bee Journal for October is filled with information in its special department. Published at Chicago, Ill. Price, $1 50 a year.

—The Southern Cultivator and the Alabama Farm Journal for October are both excellent. These periodicals are specially adapted to Southern agriculture.

—The Preacher and Homiletic Monthly for October contains its usual very choice supply of sermons and sermonic literature. A valuable periodical. Rev. I. K. Funk, editor, New York Religious Newspaper Agency. $2 50 per year.

—The Theological and Homiletic Monthly for October, Rev. R. N. Sleight, D. D., editor and publisher, Richmond, Va., has: Ritualism or Church Machinery; Christ and Nicodemus; The Law of Forgiveness; A Voice from the Pew to the Pulpit; A Natural Man Changed Into a Spiritual Man; A Minister's Dream; A Homily; Growth in Grace; Adopting the Mind that Was in Christ; New Translation and Exposition of First Peter iii, 18-22; Editorial Miscellany.

—The Church News is the title of a monthly paper devoted to the interests of the Methodist Episcopal Church, South, published at Batesville, Ark. Rev. John W. Boswell is the editor.

MARRIED.

WHEELER—LYALLS.—In Jackson, Tenn., October 9, 1879, by Rev. S. U. Straitt, Mr. William Wheeler and Miss F. Octavia Lyalls, formerly of Crystal Springs, Miss.

WATSON—CROSS.—October 7, 1879, at the residence of the bride's father, Mr. S. E. Cross, M. D., by the Rev. R. A. Timmons, Capt. R. H. Watson, of Pleasant Site, Franklin county, Ala., to Miss M. C. Cross, of Lauderdale county, Ala.

FEATHERSTON—MARKHAM.—At the residence of the bride's father, Mr. George Markham, near Beaechland, Warren county, Miss., October 2, 1879, by Rev. Charles B. G. Howey, assisted by Rev. F. M. Williams, the Rev. F. M. Featherston, presiding elder of Jackson district, Mississippi Conference, and Miss Mary Virginia Markham.

BRUSTER—SMITH.—In Butler, Choctaw county, Ala., October 1, 1879, by Rev. W. H. Wild, Mr. E. J. Brüster to Mrs. Malvenia Smith.

RUFFIN—FORSTER.—In the Methodist Church at Mount Sterling, Choctaw county, Ala., October 7, 1879, by Rev. W. H. Wild, Mr. Samuel Ruffin, Jr., to Miss Blanche Forster.

THOMAS—KELLUM.—October 7, 1879, in Baton Rouge, La., by Rev. John F. Sawyer, Mr. Edward Thomas to Miss Beatrice Kellum, daughter of Levi Kellum, Esq.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR TWENTY-FIVE CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next on receipt of twenty-five cents in currency or postage stamps. This is done to facilitate securing new subscribers; and, feeling assured that with but slight effort on the part of our friends thousands of persons could be induced to take advantage of this great offer, many of whom after that time would become permanent subscribers, will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, week by week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FUND.

To any person sending us four yearly subscribers, with $1 the paper will be sent free for one year. Sample copies will be mailed to parties who advise, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left We Inesday evening, for the West and East, on business connected with the ADVOCATE. We speak for him the courtesies while in have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & Co.—Fruit jars Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15-$18. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this particular feature is an opportunity seldom found in so thoroughly a first-class house, having reduced its rates to $1 and $1 50 per day.

KEWANEE WINDMILL.—For particulars respecting this popular windmill see the card on the sixth page. It is considered to be the best one in use, and those requiring a reliable and at the same time an economical windmill should buy one from the Kewanee Manufacturing Company, 64 Broadway, New York. They invariably take the premium wherever exhibited. Agents wanted.

MR. PHILIP WERLEIN, 135 Canal street, is now offering fine bargains in pianos, organs and musical instruments. Those wishing anything in that line will do well to call and get a good instrument at a low price.

NEW fall and winter dress goods, hosiery, flannels, etc., just rolled in, purchased at low prices, to be sold at low prices and all first class goods. See advertisement of Steer, E. H. Adams & Bro. on this page.

MR. AND MRS. F. R. HARDON arrived, on Tuesday last, from New York. They will be followed shortly by an extensive line of new fall and winter millinery goods of their own selection. The regular opening will occur soon in a style for which this house is noted.

MILLINERY GOODS, ETC.—There is no better concern to do business with than Armstrong, Cater & Co., of Baltimore. Their business extends to all parts of the country, and every day they are making new customers. Baltimore may well be proud of such citizens, for they are not only respected and honored there, but by everybody who knows them. When you want goods from a first-class house remember Armstrong, Cater & Co.

COMPLETE HOME.—The above work is indorsed by many of the leading papers in the land as being the most valuable of its kind ever published. It contains information for the old and the young. It imparts information to the housekeeper upon things it is necessary for her to know. It also reminds her about matters she is in danger of forgetting. There is no better guide for the young married people just in sets of everything pertaining to the home. This book ought to be in the house of every family. That enterprising gentleman, J. C. McCurdy, is the publisher. Supply yourself at once.

IRON ROOFING.—The attention of every one is directed to "Carrier's" New Patent Sheet Iron Roofing, which is considered to be the best in use in this part of the country, as well as wherever used, and its adoption by the best mechanical judgment of the country and from our own examination we are fully convinced of its excellence, combining cheapness with durability. Our planters and others should write and get full particulars from Cincinnati and there is no doubt left when they try it they will use no other. The president and superintendent of this concern are gentlemen of the highest standing in Cincinnati, so that you can rely on anything they say on the subject. Those of our readers contemplating building should use this in preference to any other now in the market. See advertisement.

Pure Cod Liver Oil made from fresh selected livers on the Seashore, by Caswell, Hazard & Co., New York. It is absolutely *pure and sweet*. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

MISCELLANEOUS.

SPECIAL OFFER!

Twenty-five Cents will pay for the

CHRISTIAN ADVOCATE

To January 1st, 1880.

Regular Yearly Subscription, $2; Clubs of 5 or more, $1.75 each; 10 or more, $1.50 each; 20 or more, $1.25 each; from date. Subscriptions taken at any time to January 1, 1881, for $2.

No commission can be allowed agents from this special offer.

ADDRESS, G. T. LATHROP, Publisher.

NEW

HOSIERY, HANDKERCHIEFS, GLOVES, NECK-TIES, EMBROIDERIES, CORSETS, RUCHINGS, BUTTONS, RIBBONS, BELTS AND BAGS, BUSTLES, LACES, FLANNELS, DOMESTICS, PANT-STUFF, HOUSEKEEPINGS, CRETONNES, WHITE GOODS, LINENS, AND A SUPERB STOCK OF

FALL AND WINTER DRESS GOODS,

ALL SPLENDID VALUE.

E. H. ADAMS & BROTHER,

594 Magazine Street, Fourth Store above St. Andrew.

JULIUS SEVERIN, Pres't. T. E. CURRIER, Sec'y.

EUREKA IRON ROOFING CO.,

MANUFACTURER OF

FINE SHEET IRON ROOFINGS AND SIDINGS

IRON DOORS, SHUTTERS, IRON TRUSS ROOFS, ETC

A. P. Front Street Cincinnati.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave black spots in the pores. Mothers can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 647 North Sixth street, St. Louis (Lindell Hotel.)

LADY BEAUTIFIERS.

Ladies, you cannot make fair skin, rosy cheeks and sparkling eyes with all the cosmetics of France, or beautifiers of the world, while in poor health, and nothing will give you such good health, strength and beauty as Hop Bitters. A trial is certain proof. See another column.

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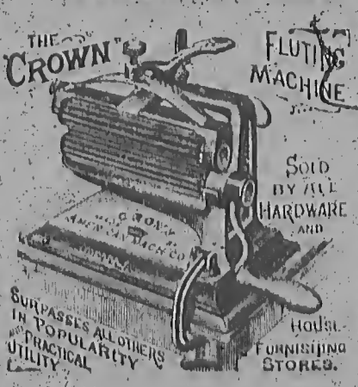
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Farm, Garden and Household.

THOUGHTS FOR THE MONTH.

To gather and house his crops before bad weather sets in, is the prime consideration with the farmer just now. The weather is usually favorable in October, and the crops in good condition to handle. When frost has killed the leaves, much more trash adheres to cotton, the picking is more tedious, and the sample inferior to the early pickings. It is sound policy therefore to push the picking as rapidly as possible. Corn also loses constantly—water gets into the shuck and rots some—a part falls on the ground and rots or is eaten by rats. As soon as dry, therefore, it is best to house corn. Where the weevil is troublesome, some wet the shuck as it is put in the crib—the corn being precious[ly] dry—others sprinkle a little salt and lime through the corn as it is packed away. In both cases, of course, it is corn in the shuck and this is always preferable—the corn keeps sweeter and better and is less injured by rats, when they have access to the crib. But rats ought never to be permitted to enter a corn crib. If there are no trees or other objects which they can climb, and from which jump on the crib, and if the latter is put on posts or piers four feet high and capped with inverted flaring tin, or sheet iron pans, the rats cannot get in. The steps should be movable ladder-like) and taken down whenever the crib is locked up.

WHEAT.

Besides gathering crops, preparation for wheat and sowing of the same, is now in order. In our Southern climate the paramount consideration is to secure early ripening of the crop. Quite a number of things may be made to work to this end. Early variety—early sowing—dry, thirsty, land—heavy manuring—and probably liming the land. May wheats—such as usually ripen about the last of May—are decidedly best adapted to our climate and taking the average of years are surest to produce good crops. The later the variety the sooner it should be sown; in northern part of the cotton belt by the middle of this month, especially on clean land where there is little apprehension from the "fly." Perhaps a good rule is to sow about the time of the first killing frost.

SWEET POTATOES.

Dig after first light frost—a hard freeze will injure them badly, especially if the ground is wet. The surest method of keeping is in banks or hills. Leave a hole at top for ventilation until the "sweating" is over, and keep rain water from entering the bank. After three or four weeks close up the bank, and dirt it heavily, adding more and more as the weather gets colder. The dirt should finally be at least one foot thick. It is well to wrap the potatoes with a good covering—eight or ten inches thick—of dry pine straw, and then a shingling of boards, bark or corn-stalks, before putting on the dirt. Dispose of the early planted first, the late planted will keep better and be of finer quality in the spring.

GROUND-PEAS.

Dig just before frost—if the vines are killed and the digging delayed the nuts will separate easily from the vines and many of them be left in the ground. Run a plow—a half sweep—with wing set to run deep—on each side of hill, and then pull up and turn over the vines, and expose nuts to the sun to cry. When dry, they can be stacked up, and the nuts pulled off at leisure. The vines thus cured, make excellent forage.

SUGAR CANE.

To novices, it may be well to say, cut before a hard frost. A freeze is destructive to the plant, causing the juice to sour. Select a high dry place—between two wide rows will answer—and lay the cane (with leaves on) in regular order, extending the butts farther and farther in same direction, so that the tops will successively cover up the butts quite deep, then cover the last butts with earth. Leave all exposed to rain.

BARLEY AND RYE.

If not already sown should be, seeded down at once.

OATS.

In the warmer portions of cotton belt, continue to sow oats. Get good first proof seed and prepare and manure the land well. In your farm arrangements, advance oats to the *first* place as a provision crop, in place of corn. In Georgia this is rapidly being done.

HOGS.

Push those intended for slaughter. Besides an abundance and *variety* of food, give them a plenty of pure water, both for drinking and bathing. Place charcoal, salt and copperas, where they can get it at will. It is well to begin the treatment by giving them corn boiled in strong rye, to destroy worms and diseases; the latter is one form of worms. It is poor economy to carry a hog through the winter, which can be made to weigh one hundred and fifty pounds or upwards.—Southern Cultivator.

A WARNING FOR THE PEACH SEASON.—A sad case of accidental poisoning from eating peach-kernels is just reported from Paris, which should serve as a warning to all having children who can obtain peaches. It seems that a little boy, five years of age, succeeded in obtaining a number of peach-stones, and after breaking them, ate the kernels. When found, he was nearly dead from the effects of the contained prussic acid, and aid arrived too late to save him. It is as well, now that the fruit season has arrived, to explain to what extent poisoning properties are possessed by the peach-stone. The writers on toxicology state that an ounce of the kernels contains about one grain of pure hydrocyanic acid, and it is known that one grain of the poison will almost to a certainty kill any adult person. Two thirds of a grain has often been fatal for a child. Should any sickness occur from eating peach or other kernels, it is well to remember that ammonia is one of the best antidotes. The patient should be made to inhale all he can, and a few drops, diluted with four or five times its bulk of water, should be given internally.—Christian Union.

A correspondent of The New York Herald gives this report of results of experience as to the best time to cut timber:

"If oak, hickory or chestnut timber be felled in August, in the second running of the sap, and barked, quite a large tree will season perfectly, and even the twigs will remain sound for years; whereas that cut in winter and remaining till next fall (as thick as your wrist), will be completely sap-rotted and will be almost unfit for any purpose. The body of the oak split into rails will last ten or twelve years. Chestnut will last longer, but no comparison to that in August. Hickory cut in the eighth month is not subject to be worm-eaten, and will last a long time for fencing. When I began farming in 1802, it was the practice to cut timber for fencing in the winter. White-oak posts and black-oak rails, cut at that time, I found did not last more than ten or twelve years. In 1808 I began cutting fencing in the eighth month. Many of the oak rails cut that year are yet sound, as many of those formed of chestnut. If the bark be not taken off this month, however, it will peel off itself the second or third year and leave sap perfectly sound. The *tops* of the trees are also more valuable for fuel than when cut in the winter."

"To keep apples," says the Germantown Telegraph, "the fruit must be free from bruise or blemish. The fruit must be spread out on shelves or packed in barrels, and kept in an atmosphere of from forty to fifty degrees, better from forty to forty-five. Cellars at a temperature as equal as possible. Some cellars are just the thing, and preserve *them* beautifully. Others are too moist. Where this is the case a few bushels of stone lime should be used. Sliding shelves, six inches apart, latticed bottom, with a single layer of fruit, are extremely convenient, as they allow of constant examination without disturbing the fruit."

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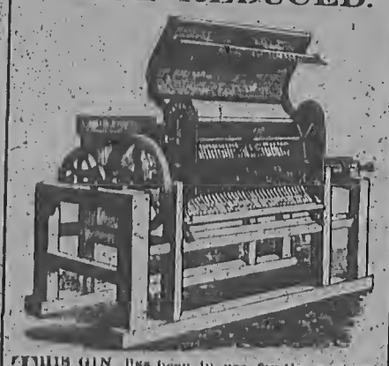

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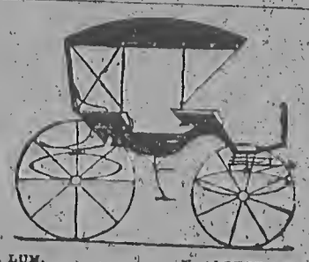

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Scientific.

—Rowland attacks the theory o lerrestrial magnetism based upon his own experiments by Ayrton and Perry, a theory which we noticed in this columnn a few weeks ago. He says the theory at once occurred to himself in connection with his experiments; but he was obliged to reject it, on finding that, to produce the earth's actual magnetism, she would have to carry such an electric charge as would be capable of giving a spark through air some nine millions of miles in length, and would repeal the moon so powerfully as quite to neutralize the action of gravitation and drive her out of her orbit. Either he or Ayrton and Perry must be greatly mistaken, as the latter make the necessary charge only sufficient to give a spark some 400 feet in length. The question is purely a mathematical one and will probably be soon settled. It is however, by no means a simple one, and the number of persons who can discuss it authoritatively is very small.

—That stamens are but petals more highly specialized is well known. When, therefore, we have double flowers, it is incorrect to say that the stamens have been changed to petals, as this would imply a step forward. The multiplication of petals in this way is really a step backward. If we are to use the very inappropriate term of sex in the same sense as we do when talking of animals, the truth would be that a double flower is "more male" than a single one. Some very interesting facts have recently been made known by M. Fournier, a French raiser of double begonias. This genus has male and female flowers separate on the same plant. When the flowers come double, it is generally confined to the male flowers. There is a great difference in the sexual characters of some species of begonias. In some the male flowers predominate. In some cases it is rare for a female flower to be produced. In other cases there is a good proportion of females to males. It has been noticed that the tendency to produce double flowers is confined to the former class.

Carburetted Gas.—From time to time many methods of supplying ordinary illuminating gas with an extra amount of light, has been devised. Generally these methods have involved the introduction of the vapor of naphtha, gasoline, etc., and rendered the gas dangerous from its liability to explode. An English invention is just announced which depends on the use of *naphthaline*, a solid, like paraffine, and is claimed to be perfectly safe. The naphthaline is melted and cast into the shape of candles or in the pellets, and a vessel for holding them is placed over the burner. It is charged from time to time or may be made to hold enough for twenty-four hours without exceeding the size of a cricket ball. The heat from the flame melts the naphthaline, and the gas, in passing through it becomes carburetted. It will, of course, cost the consumer an extra amount, as his gas cannot be carburetted for nothing. Yet it is claimed that the gas bills will be reduced so far that their amount and the cost of naphthaline together will be only half that of the ordinary gas.

Silk Photographs.—One of the silk manufacturing firms of Lyons, France, are advertising the production of photographic impressions on satin. They sent in a recent meeting of the Photographic Society several pieces of silk with a variety of photographic pictures printed thereon, including, among others, a number of large medallions representing pictures of celebrities. The length of the specimens which exhibited is stated as being no less than 131 feet. The process by which they are produced is not given, but it is believed that the plates are made with salts of silver. Such a discovery become of manifestly great value, if would open a new land, probably very popular line of dress goods.

In the "Proceedings" of the Academy of Natural Sciences, discussed Mr. John A. Ryder notes the discovery of honey glands on the leaves of Hydrangea radiata. These glands are situated in the angles formed by the junction of the lateral veins with the midrib. In the smaller leaves there are generally masses of hair, while the honey-glands seem to recede in the larger specimens, and this led Mr. Ryder to suppose that they were in some respect "modified hairs." In many cases the secretion was in sufficient abundance to be perceptibly sweet to the taste, and numerous ants feed on it.

—Mr. Swift, the "comet-hunter" of Rochester, in this state, is soon to be provided with an observatory and suitable instrument. The telescope is now in process of construction by the Clarks. It is to be sixteen inches in aperture, making among the great, but not among the enormous instruments. He proposes to give himself mainly to the study of the nebulæ, for which his peculiar keenness of vision is, really unbroken, but he will not abandon his comet-chasing, at which he has been so successful—more so, certainly, than any one else in the country.

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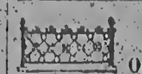

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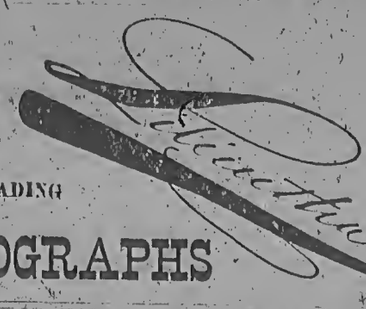

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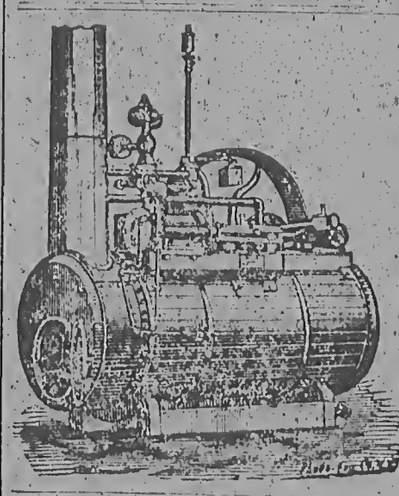

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5 TO 15 HORSE POWER,

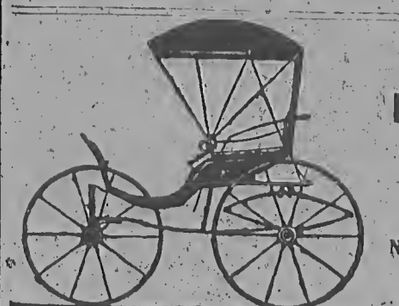
Strong, Simple and Durable,

BEST PLANTATION ENGINE MADE.

Send for Special Price List of this and other styles Engines, Boilers, etc.

B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
NEW ORLEANS.

Plantation Hardware, Agricultural Implements, Saw Mills, Gins, etc.



ANDERSON, HARRIS & CO.,

Wholesale Manufacturers of

Buggies, Phætons,

CARRIAGES AND VEHICLES OF EVERY DESCRIPTION,

OFFICE AND FACTORY:

N. E. Cor. Baymiller and Liberty Sts.,
CINCINNATI.

Sixth Street (Green) Cars pass the door.

CATARRH

Is a Terrible Disease. Its fearful train—corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, discharging odors, nasal deformities, and finally consumption. From first to last it is ever aggressive. Ordinary treatments are worse than useless. It is treated while a cure is possible, it may rapidly develop into quick consumption. The most thorough, successful and pleasant treatment is

Dr. M. W. CASE'S CARBOLATE of TAR-INHALANT

FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.

It does not require ten minutes to demonstrate the value of Carbolate of Tar, *the most cheering remedial agent known to science*. Medicine and Carbolic acid, the most healing and soothing properties are so combined with Pine Tree Tar, that the mere breathing converts them into a dense smoke or vapor. This is *inhaled*. Taken right to the diseased parts. No heat. No hot water, simply *inhaling or breathing it*, and you feel its healing power at once. The treatment is endorsed by physicians everywhere, and highly commended by the scientific, who have used it with perfect satisfaction. FREE TREATMENT—Circulars, etc., Sent Free—Send. Satisfaction Always Guaranteed. Address DR. M. W. CASE, 933 Arch St., Philadelphia, Pa.

WINTELER & RICKS,
DEALER IN
Leather and Shoe FINDINGS,
TOOLS, OILS, ETC.,
MANUFACTURERS OF
Boot, Gaiter and Shoe Uppers.
168 POYDRAS STREET,
NEW ORLEANS

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,
Marble Works,
No. 1421 BROADWAY,
Between O'Fallon and Cass Avenues,
ST. LOUIS, MO.

MISCELLANEOUS.

Rosedale Cooking Stove,

MANUFACTURED BY

STEWART, PETERSON & CO.,

PHILADELPHIA, PENN.,

is the cheapest and most popular cooking stove ever put on the market. They manufacture four sizes of Heat, and they are for sale exclusively by

G. W. W. GOODWYN,
24 Camp Street,
New Orleans, La.

The Stewart Stove

WITH LATEST IMPROVEMENT,

Is now the

LEADING STOVE OF THE AGE.

There can be no failure in its perfect operation. Will diffuse and consume less fuel than any other Stove made.

Can be had for coke, coal or wood.

Hot water attachments for bathing, etc., can be attached without little extra cost.

Please to call and see Stewart Stoves constantly on hand.

A. H. CAMPMAN,
133 Poydras Street.

BRACKETS. GLOBES.

M. H. APPLEGATE.

PLUMBER,

Gas and Steam Fitter

GAS FIXTURES,

St. George and DeJarnette Ranges,

Plumbers' Material,

No. 113 POYDRAS STREET,
NEW ORLEANS.

E. HEATH,

SUCCESSOR TO
HEATH, PIPPEY & LARA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,

UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Moldings, Chromos, Engravings, etc.

Frames made to order—a specialty.

No. 90 Camp Street, New Orleans.

J. D. CHASSONS,
BOOT AND SHOE STORE,

NO. 30 FRENCHMEN ST., between Victory and Moreau, Third District, New Orleans.

A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes manufactured to order.

ICE! ICE! ICE!

WHOLESALE AND RETAIL.

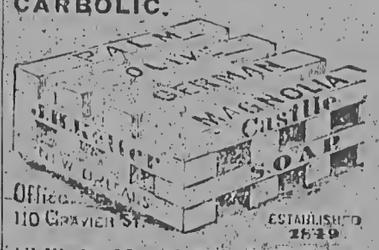
FAMILIES SUPPLIED AT LIBERAL RATES.

ORDERS PROMPTLY ATTENDED TO.

WILLIAM MYERS,

NINTH STREET, between Magazine and Constance Sts., near the Market.

J. H. KELLER,
MANUFACTURER OF
CARBOLIC.



All Kinds of Laundry and Toilet Soaps.

DR. S. C. KRAM,
MANUFACTURER OF THE
SURE CURE TRUSS,

N. W. cor. Fifth & Elm sts., Cincinnati, O.

THE BEST TRUSS IN THE WORLD.

Those who have suffered untold agony for years, by wearing the Metallic Spring Trusses, will find in the SURE CURE Truss all that the name implies—a sure cure for all the life attendant upon rupture. It is a Pliable Truss, no springs, strong elastic in ends, convenience rubber pads that never blister, never slip. Can be worn at night.

Testimonials of cures can be seen at the office. No. 1 Plastic Trusses, the best manufactured, warranted, at $4 for single, $4 for double. Examination free.

Trusses sent free by mail on receipt of order and money. Send stamp for circular.

ELLIS'S SPAVIN CURE.

(Trade Mark.)

SPAVIN, SPLINT,
CURB, RINGBONE,
ENLARGEMENTS, ETC.,
PROMPTLY CURED.

DOES NOT BLISTER OR BLEMISH.

Price, Two Dollars per Bottle.

Send for testimonials of greatest cures on record.

SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.

For Sale by all Druggists.

DRY IN POWDER
ROGERS' CITRATE OF MAGNESIA

This preparation is recommended by the Medical Profession for all complaints such as Dyspepsia, sick headache, etc. It is sure of the best known preparation extant. Very delicious for children. Always keep it in the house.

A. ROGERS' SONS, Chemists,
New York.

For sale by all New Orleans Druggists.

NEW RICH BLOOD!

PARSONS' PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.

I. S. JOHNSON & CO., Bangor, Me.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	30	32
New York, choice	18	20
Coffee, ₩ lb.:		
Rio, fair	15¾	16¾
Rio, good	16¾	16¾
Rio, prime	16¾	17
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 75	— —
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	13¾	14
Fish:		
Mackerel, extra No. 1, in bbls	— —	18 00
Mackerel, extra No. 1, in kits	— —	2 00
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 62½	5 87½
Choice XXX	6 25	6 50
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	3½	— —
Dried peaches, ₩ lb	4	— —
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	1 65	— —
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	1	6
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	15	20
Coal, in barrels, best	15	16
Linseed, in cases	— —	40
Linseed, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	25	28
Fair	28	30
Prime to choice	32	35
Golden and Reboil strups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	3¾
Ordinary	4	4½
Fair	6	7
Prime to choice	6¾	7¾
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 40	— —
Keller's olive	2 55	— —
Starch, ₩ lb.	3	3½
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar.		
Good fair	8	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	9¾	— —
Off whites	9¾	— —
Crushed	9¾	— —
Powdered	9¾	— —
Spices, ₩ lb.:		
Allspice	13¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	77½	1 10
Green Imperial	90	90
Tobacco:		
Low fine	3	4
Medium	4	4½
Good to fine	5	6
Low leaf	5	6
Medium	6	7
Good	7	8½
Fine	8	9
Selections	9	10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	65	— —
White	60	— —
Mixed	55	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	40	— —
Bran, choice, ₩ ton	— —	— —
Hay, ₩ ton:		
Prime	21 00	— —
Ordinary	17 00	18 00
Saw Pease:		
Whippoorwill	— —	— —
Mixed	50	— —
Clay	50	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfasts	7½	8
Shoulders	6½	— —
Sides, clear-rib	6½	— —
Sides, clear	8¾	— —
Hams, sugar-cured	— —	9
Mess Pork, ₩ bbl.	10 00	— —
Dry Salted Meat:		
Shoulders	3¾	4
Lard, ₩ lb.:		
Choice, in kegs and pails	7½	— —
Choice, in tierces and barrels	6¾	7¼

VEGETABLES.

Potatoes, ₩ bbl	1 00	2 50
Onions, ₩ bbl	3 00	3 50
Apples, ₩ bbl	1 00	2 00
Cabbages, ₩ bbl	1 00	2 00

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 00	— —
Young	3 00	4 00
Ducks	3 00	— —
Geese	5 00	— —
Turkeys	8 00	10 00
Eggs, ₩ dozen:		
Western	15	17
Louisiana	17	20

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow, best, per bundle, ₩ thousand buckles	— —	2 5
Twine, hemp	12	— —

WE BELIEVE

That if everyone would use Hop Bitters freely, there would be much less sickness and misery in the world; and people are fast finding this out, while families keeping well need a trifling cost by its use. We advise all to try it.—U. & A., Rochester, N. Y. Adv.

TEA BISCUIT.—One quart flour; two teaspoonfuls Kellogg's Baking Powder; three eggs; one and a half cupfuls milk; butter the size of an egg; two cupfuls milk. Bake in a hot oven.

BASHFUL LOVER.—Why, Miss, I—I wanted to see your father; I've some important business matters to propose to him. *Benevolent young lady*—"Well, I'm sorry father is not in—but can't you make the proposal to me?" The wedding cards were soon ordered.

—Mrs. Partington has been reading the health officer's weekly reports, and thinks "total" must be an awful malignant disease, since as many die of it as of all the rest put together.

VASELINE.

You may hunt the world over and still will not find
A medicine more valuable to the mind
The idea of value more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a scald, or a wound or a burn
From pimples or tetter, the face and the form,
On the skin it should be found the first day or pain
And quiet shall reign in the house-hold again.

If our dearest and fairest are faded by the sun,
And the touch of the leper is the touch to be shunned,
Kind Vaseline comes as surely be seen
And the cheek takes on velvet it had not the sheen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, Oct. 13, 1879.

COTTON.

Encouraging news has stimulated the demand, but at the same time led factors to raise their pretensions ⅛@⅛c., which has checked the movement, and the sales thus far hardly exceed 1,800 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	9¾	9¾
Low middling	10	9⅞
Middling	10⅛	10⅛
Good middling	10⅝	10⅝
Middling fair	11⅛	10⅞

Sales to-day, 9,000 bales. Market firm.

Receipts at United States ports, week ending Monday, October 13, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	1,238	7,079	24,671
New Orleans	6,863	9,899	16,933
Mobile	1,646	5,973	3,527
Savannah	3,696	6,446	39,3 4
Charleston	3,283	5,787	31,301
Wilmington	924	561	6,285
Norfolk	3,910	4,132	23,512
Baltimore	.....	.....	433
New York	50	1,4[illegible]	4,184
Boston	621	778	2,152
Philadelphia	83	105	5 1
Various	.....	.....	5,5[illegible]8
Total	21,819	41,177	15[illegible]319

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 26@10 27	10 20
February	10 40@10 41	10 34@10 36
March	10 5[illegible]@10 [illegible]	10 48@10 50
April	10 [illegible]@10 [illegible]	10 64@10 66
May	10 8[illegible]@10 8[illegible]	0 7[illegible]@0 81
June	10 [illegible]@11 00	10 90@10 92
July	11 00@11 01	10 94@11 01
August	.....	.....
September	.....	.....
October	10 3[illegible]@0 31	0, 9
November	10 17@10 18	10 [illegible]@10 21
December	0 17@0 18	10 10@0 11

Sales, 109,000 bales. Market steady.

BENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER

The manufacturers have awarded the highest and only medal given rubber plasters at both the Centennial and Paris Expositions.

Far Superior to

common porous plasters, liniments, the so-called electrical appliances, etc. It is the best known remedy for **Lame and Weak Back**, Rheumatism, Female Weakness, Sciatica, Hemorrhoids, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by SAMUEL & JOHNSON, 21 PLATT STREET, NEW YORK.

JOHN WESLEY AT WORK.—As he travelled to and fro odd mistakes sometimes happened. Arrived at York, he went into the church at St Saviour's gate. The rector, one Mr. Cordeau, had often warned his congregation against going to hear "that vagabond Wesley." French. It was usual in that day for ministers of the establishment to wear a cossack, or gown, just as we everywhere in France see the French *abbe*. Wesley had on his gown, like a university man in a university town. Mr. Cordeau, not knowing who he was, offered him his pulpit. Wesley was quite willing, and always ready. Sermons leaped impromptu from his lips, and this was an impressive one. At its close the clerk asked the rector if he knew who the preacher was. "No." "Why, sir, it was that vagabond Wesley!" "Ah, indeed!" said the astonished clergyman; "well, never mind, we have had a good sermon." Sunday at Home.

MISCELLANEOUS.

TUTT'S PILLS

SYMPTOMS OF A TORPID LIVER.

Loss of Appetite, Bowels costive, Pain in the Head, with dull sensation in the back part, Pain under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Weariness, Dizziness, Fluttering at the Heart, Dots before the eyes, Yellow Skin, Headache, generally over the right eye, Restlessness, with fitful dreams, highly colored Urine.

IF THESE WARNINGS ARE UNHEEDED, SERIOUS DISEASES WILL SOON BE DEVELOPED.

TUTT'S PILLS have no equal. One dose effects such a change of feeling as to astonish the sufferer.

CONSTIPATION.

Dr. I. Gay Lewis, Dalton, Ga., says: "After a fair trial of TUTT'S PILLS I pronounce them the best anti-bilious medicine ever offered."

Rev. T. R. Osgood, New York, says: "I have had Dyspepsia, Weak Stomach and Nervousness for years. TUTT'S PILLS are the only medicine that ever did me good. TUTT'S PILLS do all you claim for them."

Office 35 Murray Street, New York.

TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS CHANGED TO A GLOSSY BLACK by a single application of this DYE. It imparts a Natural Color, acts instantaneously, and is as harmless as spring water. Sold by Druggists, or sent by express on receipt of $1.

Office 35 Murray St., New York.

LATHROP & WILKINS' SCHOOL ROCKS

NEW ORLEANS

All orders from *Dealers* and *Schools* promptly filled at Publishers' prices. Books sent by mail, when desired. A full line of *Stationery* at reduced prices. *Catalogues* mailed, on application.

TUTT'S PILLS

GOING BACK TO FARMS.—Just after the war, when inflation prices painted pictures of fortunes in all kinds of city and town vocations—when banking, insurance, and the agency business were supposed to yield wealth without limit, and when it was believed that fortunes could be made by merely organizing some sort of stock company, and putting the shares on the market—there was a general flocking of young men from farms to cities and towns, to get rich without labor. But that delusion has ended in bitterness and disappointment to thousands all over the land, and proves that the game of living by the wits is one that very few can thrive at. We are beginning to realize that farming possesses one preeminent merit—it will yield a living if nothing more, and that is more than can be said of many city pursuits. It is generally esteemed a plodding, unromantic business; but this is offset by its exemption from the harassments and tragic features that too often mark the painful and exhaustive struggle for the maintenance of ordinary social position in city life. It requires but a small capital to go to farming. This offers a simple solution of the livelihood problem to all who are willing to work, and it is gratifying to find that the fact is beginning to be realized by many weary of protonged illness in cities.—St. Louis Republican.

A HINT TO SUBSCRIBERS!

HOW TO INTRODUCE

The Advocate to your Friends!

Send the following notice with twenty-five cents enclosed to the Publisher:

"A friend of the ADVOCATE would like to have the paper named below receive the ADVOCATE from date to January next on trial and encloses herein twenty-five cents to pay for the same, according to your recent offer for new subscribers."

WM. G. LHOTE. A. SAMUELS.

LHOTE & CO.,

OLD BASIN

SASH, BLIND, DOOR FACTORY,

AND

Lumber Yard,

Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

P. O. Box 936. NEW ORLEANS

$500. MADE IN 87 DAYS. CATALOGUE FREE. Buckeye Novelty Co., Cincinnati, O.

Episcopal Appointments for 1879.

Conference.	Place.	Bishop.	Time.
West Texas	Gonzales	McTyeire	Oct. 15
Holston	Abingdon	Pierce	Oct. 22
Los Angeles	Los Angeles	Keener	Oct. 22
German Miss.	Houston	McTyeire	Oct. 23
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Chickasawha mission at Mutual Rights	Sept. 27, 28
Enterprise station, at Enterprise	Oct. 4, 5
DeKalb circuit, at New Hope Camp Ground	11, 12
Wayne circuit, at Camp Ground	18, 19
Wayne Grove circuit, at Waynesboro	25, 26
Shady Grove mission, at Spring Hill	Nov. 1, 2
Enterprise circuit, at Concord	8, 9
Bankling circuit, at Pleasant Hill	15, 16
Shubuta circuit, at Shubuta	22, 23
Philadelphia circuit, at Hester's Chapel	29, 30
Meridian station, at Meridian	Dec. 4
Spring Hill circuit, at Union	6, 7
Marion circuit, at Coker's Chapel	13, 14

40. B. J. JONES, P. E.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Mobile, at St. Paul's	October 5
Whistler	19
Toulminville, at Four Mile Post	26
Eastern Shore, at Daphne	Nov. 2
St. Stephen's, at New Hope	8, 9
Bladen Springs, at Bladen Springs	15, 16
Okolumpa, at Jones' Chapel	22, 23
Citronelle, at Mount Lha	28
Mobile, at Franklin Street	30
Grove Hill, at Mount Zion	Dec. 1
Cragsville, at Shugasville	6, 7
Mobile, at Ste. Frances Street	14
Grand Bay, at Grand Bay	15

The members of the Quarterly Conference are requested to come prepared to close the business of the Conference year in good order.

40. E. WADSWORTH, P. E.

MONTGOMERY DIS.—FOURTH ROUND.

Tallassee and Tabitha, at Tallassee	Sept. 27, 28
Opelika station	Oct. 4, 5
Auburn station	11, 12
Salem circuit, at Salem	18, 19
Hurtsville circuit, at Hurtsville	25, 26
Cowlora circuit, at Mount Zion	Nov. 1, 2
Elim circuit, at Pleasant Grove	8, 9
Sougahatchie, at Newport	15, 16
Tuskegee circuit, at Marion Island	22, 23
Mount Money station	29, 30
Loachapoka circuit, at Nebraska	Dec. 6, 7
Tuskegee station	13, 14

41 E. F. MANGUM, P. E.

EUFAULA DIST.—FOURTH ROUND.

Benlah, at Stoling Hill	Oct. 18
Eufaula and Midway, at Midway	19, 20
Clayton and Louisville, at Clayton	25, 26
Pea River, at Liberty Chapel	27
Ozark, at Mount Zion	30
Newton, at Mount Carmel	Nov. 1, 2
Columbia circuit, at Smithville	8, 9
Victoria, at Mathews Chapel	15, 16
Glenville	18
Peoria, at Pea Grove	22, 23
White Pond, at White Oak	29, 30
Henry	Dec. 6, 7
Eufaula	13, 14

41 R. H. CRAWFORD, P. E.

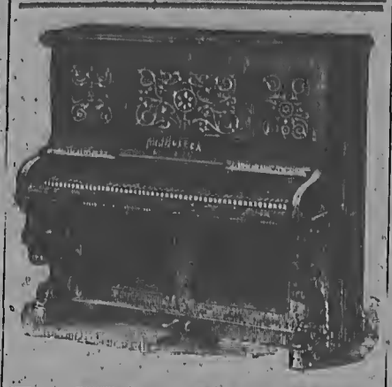
PENSACOLA DIST.—FOURTH ROUND.

Warrington station	Oct. 11, 12
Pensacola station	18, 19
Milton station	25, 26
Powell's Creek	Nov. 1, 2
Pollard mission	8, 9
Stockton Circuit	8, 9
Pollard circuit	11
Evergreen circuit	15, 16
Montgomery circuit	22, 23
Georgiana circuit	29, 30
Yellow River mission	Dec. 6, 7
Scipio circuit	13, 14
Montgomery circuit	13, 14

The new church at Brewton, Pollard circuit, will be dedicated the first Sunday in October, and the one at Montgomville the fourth Sunday in November.

(39) J. M. ROLAND, P. E.

MUSICAL INSTRUMENTS.



P. WERLEIN,

135 Canal Street,

The Leading Southern

PIANO, ORGAN

AND

MUSIC HOUSE.

BEST PIANOS AND ORGANS.

Lowest Prices,

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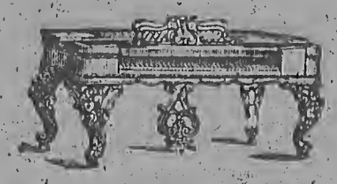

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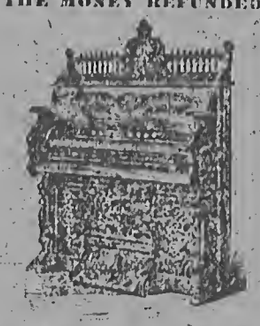

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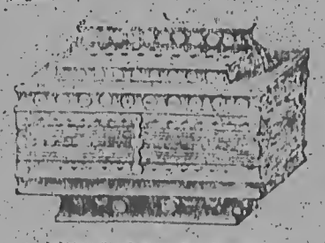

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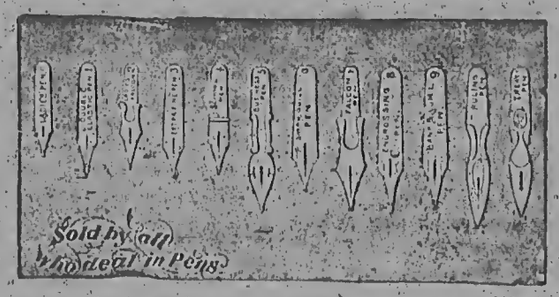

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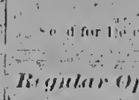

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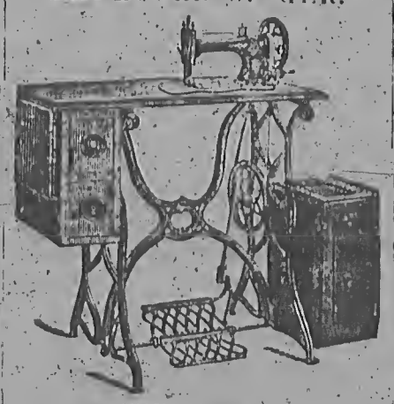

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From Mrs. Hermann Seligman.

WASHINGTON, D. C., Nov. 21, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument, very respectable and is admired by all who have seen it. In fact, in point of tone, delicacy of touch and elegance of finish, it is one of the finest instruments I ever have had in my parlor, and am prepared to say that it is decidedly superior to any Piano which I have heard in this city. I consider it to my friends who may wish to purchase.

I am, Gentlemen, truly and respectfully yours,

HELEN H. E. SHERMAN,
254 I Street.

From Judge Bradley.

WASHINGTON, D. C., December 2, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and will express the pleasure and brilliancy of tone and elasticity of touch which I find in them, as well as their great power. Hoping that your Pianos will stand as a fitting reward for any efforts in the direction of the trade, I remain, yours truly,

JOSEPH BRADLEY.

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—After testing your Pianos a fair time I unhesitatingly say they are the most perfect instruments you have ever made. They possess a rare singing quality of tone, and gives me much pleasure to recommend them to the public.

Yours truly, CAMILLA URSO.

Letter from H. R. H. the Duke of Edinburgh.

We are delighted with the Piano. The tone is bold, strong and full, yet soft and mellow.

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, OCTOBER 23, 1879. NO. 43.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

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SLEEP OF YEARS.

BY JOHN VANCE CHENEY.

No green that greets the early Spring
When first her presence quickens there,
Glows as the crops the ruddy ripening bring
When Autumn blows her yellow hair.

No bird may build its sheltered nest
In lodging with kindling verdure grown;
But sleeps dwells sweeter, sweeter rest,
When leaves are gone and broods have flown.

No light or lay in love's or hope's or pain
Or passion on the lover's side give,
As tenderly as thoughts will be
The filmiest vapors of ambition.

No smiles that ripling morn may wear,
Are blest as slumbers when evening nears
No wakefulness however rare
As deep and sweet as sleep on years.

—*Scribner.*

NEWS OF THE WEEK.

DOMESTIC.

SELMA, Ala., Oct. 8.—Capt. Turner has received a letter from Gen. Hood to D. C. Sullivan, and orders the property delivered to the purchasers.

SURGEON PORT, La., Oct. 11.—The Board of Health has issued a quarantine against New Orleans from and after to-morrow, Oct. 12th.

FOREST CITY, Oct. 11.—The Board of Health reports 4 cases of yellow fever here; four of the sick have died with in the past six days.

FRANKLIN, La., Oct. 11.—The sickness prevailing at Centreville, La., five miles below here, is undoubtedly yellow fever. Sixteen cases and 8 deaths have occurred to date.

LITTLE ROCK, Oct. 11.—Five cases of yellow fever are reported existing at Hopefield, opposite Memphis, and at Forest City, twenty miles west. The Howards have been telegraphed to at Memphis for nurses. Trains have been suspended to the Memphis and Eastern Railway. Forest City is thirty miles east of Little Rock, and Hopefield seven miles east of here.

CHICAGO, Oct. 45.—The Tribune considers the election of the Republican ticket by a decided majority a foregone conclusion, and estimates the majority on joint ballot in the Senate at two-thirds, and in the House at two-thirds. The Republican majority on joint ballot will be 20, and in a total of 111 representatives, which is two more than necessary, to pass a bill. The Senate is chosen by Senators, with a majority of one.

MEMPHIS, Oct. 15.—Advices received from Forest City, Ark., this afternoon state the following as the condition of affairs: Two deaths have occurred there as even date. Mrs. Mark Izard and Miss Lattimore. Miss Izard was buried this morning by a few young men who had courage to remain in town; all that have died so far were females. Several men have undertaken work with the offices but received. The Board of Health officers are busy disinfecting and burning the bedding of those who have died. A train from Little Rock, last night, brought three country nurses and disinfectants. No new cases have developed. Every store in town is closed except two drug stores.

NEW YORK, Oct. 16.—The Protestant Episcopal Conference here this morning was largely attended. The question as "What is wanting to successful evangelization of the colored people of this country" was discussed. Rt. Rev. Dr. Lyman, Assistant Bishop of North Carolina.

FRANKLIN, La., Oct. 16.—The latest information from Centreville, La., is of an encouraging nature. No deaths have occurred since Saturday and no new cases during the last 48 hours. The sick are doing well. The physicians are hopeful, and are doing their utmost to arrest the progress of the disease. Weather cloudy and sultry.

WASHINGTON, Oct. 16.—Gen. Sherman has forwarded to Gen. Sheridan a telegram from Gen. Pope, inclosing a petition from a committee of citizens of Santa Fe, stating that the murdering of settlers by Indians still continues in the southern part of New Mexico. Nineteen men are said to have been killed during the past twelve hours. The people of Santa Fe have appointed a committee of safety for the whole territory, and have made a request for rations for 500 men, who will be placed in the field forthwith.

NEWARK, Oct. 17.—Right Rev. Wm. R. Whittingham, Episcopal Bishop of Maryland is dead.

COLUMBUS, Ohio, Oct. 17.—Returns from 84 out of 88 counties give Foster, Republican, for Governor, 18,627 majority. The other counties will make it 20,000.

AUSTIN, Oct. 18.—The Governor has issued a proclamation that after October 25th vessels from New Orleans by river, not touching at any infected place, will, after proper inspection, be allowed to enter any Texas port.

EAGLE PASS, Oct. 18.—A party of Indians passed near here en route to Mexico. They killed a herder and drove off a number of cattle. Indian signs are becoming numerous.

AUGUSTA, Ga., Oct. 18.—A special to the Chronicle from Sparta states that accounts of the deeds of outlaws in the eastern portion of Baldwin county are greatly exaggerated, but the truth reveals a bad state of affairs. There are about a dozen men in the band and the trouble is personal, not political. The outlaws have committed outrages on several persons. They burned the gins, cotton houses and fodder stacks of Dr. Robeson for the purpose of drawing him out of his house in order to shoot him. They killed a negro man for reporting them to the Grand Jury of Baldwin county. They burned the tannery and barns of Lake Robinson; then whipped a colored woman and her daughter in Hancock county. The gang have taken refuge in the swamps of Ocmee and Ogeechee. The Grand Jury of Hancock, now in session, have investigated the outrages, and are determined to bring the perpetrators to justice. The people of Hancock county are armed and indignant at the outrages and express a determination not only to protect white and black from further outrages, but to inflict summary justice on perpetrators. Judge Pattle, presiding judge, will charge the majesty of the law throughout his circuit.

MEMPHIS, Oct. 20.—No new cases reported. Judge John H. Adams died this morning at 9 o'clock. A light frost, precipitate only in marshy places beyond the city limits, fell last night.

The present quarantine rules will be rigidly enforced until an official announcement is made of the safety for absentees to return.

MEMPHIS, Oct. 20.—Three more cases were reported to the board of health at 12 m. Miss Mamie Tooley, Jos. Crisp and Annie Quegley. One additional death occurred. Jno. T. Davidson. J. D. Conway is reported in a dying condition.

On the recommendation of John Johnson, superintendent of quarantine, rule number six of the State board of health, prohibiting boats, but steel rollers from being brought into the city, has been rescinded. The thermometer ranged between forty-four and sixty-four. Weather cool and cloudy.

MEMPHIS, Oct. 20.—11 P. M.—R. E. Jones, Theodore Lyons, William Voss and Mrs. W. S. Wilie have died since eight o'clock to-night.

MEMPHIS, Oct. 20.—Mrs. Mary J. Wade died of fever this morning at Forest City, Arkansas. There are nine people now sick in that city.

SAN FRANCISCO, Oct. 20.—Official returns of the election show that the vote on Chinese immigration was in favor, 154,638; against it, 883.

CAMP ON WHITE RIVER, THREE MILES NORTH OF THE AGENCY, COLORADO, Oct. 17, VIA REWARDS, Wyoming, Oct. 20.—This afternoon General Merritt's command, marched to this point, orders from Washington being to suspend operations against the Utes and to await orders, either at White or Bear river, as negotiations or peace are in progress, it being understood that the Utes have agreed to surrender the warriors engaged in the recent battle to us.

It is probable that the condemned commands of Merritt and Gilbert will remain for the present at the point, although the Utes know as to future movements. In the event of peace being established, it is also understood that a permanent military post will be constructed at Bear river for the agency.

FOREIGN.

LAREDO, Oct. 13.—Information from Monterey, Mexico, says the city of Chihuahua has been captured by the revolutionists, under Mucheruo. Gen. Trevino, with Federal forces, is en route to the seat of trouble.

BRUSSELS, Oct. 16.—The Journal de Liege reports that the Belgian bishops have given supplementary instructions to the clergy, not only to refuse absolution to teachers in the Communal schools, but also to pub icly refuse them sacraments. Not only are teachers excommunicated, but children receiving religious instruction from them are excluded from the first communion.

MADRID, Oct. 17.—Floods exceeded 120 inches in Andalusia, Malaga, Almeria and Murcia. Several villages are in ruins, railways and crops destroyed. Over a hundred lives were lost.

LONDON, Oct. 17.—A dispatch to the Standard from Cabul says Gen. Roberts, addressing the city, made a speech to the following effect: "It will be necessary to inflict severe punishment. Buildings of the Bala Hissar and of the city interfering with proper military occupation will have to be destroyed. A heavy fine will be levied on citizens. A military Governor will be placed over the city and the country within a radius of ten miles. All inhabitants under a jurisdiction will be required to surrender their arms within a week, on pain of death if failing to do so. Rewards will be paid for identification and conviction of any persons concerned in the massacre of the British Embassy.

HAVANA, Oct. 17.—The steamer City of New York which arrived here this morning from Vera Cruz, brings city of Mexico advices to the 5th inst. Senor Benitez has returned to the capital. There were great demonstrations upon his arrival.

The partisans of Senor Benitez are said to be numerous but they are active and noisy. The bitter animosities and Congress appear to be allayed by engagements in selecting candidates, saying able legitimate legislation. The public peace is unimpaired.

The Diario officially denies that Mexico is taking measures to renew relations with France.

Typhoid fever is raging in Guadalajara. Despite the fumigations have occurred in Tabasco, where the loss caused by the destruction of the corn and tobacco crops is estimated at a million of dollars.

LONDON, Oct. 18.—The Pope is about to dispatch special instructions to the Catholic bishops of Belgium in favor of conciliation.

SIMLA, Oct. 18.—The following details have been received of the attack on the camp at Ali Kheyl by the Afghans on the 14th inst. Four thousand Afghans made a desperate attack upon the British camp, but were repulsed at the point of the bayonet, leaving on the field forty killed and two hundred wounded, and two standards. The British loss was two killed and fourteen wounded. The latest intelligence is to the effect that the combined Ghilzai tribes are retreating.

LONDON, Oct. 18.—A party of French agriculturists, numbering seventy-nine men, women and children, have left Havre for Southampton, on their way to Texas under the auspices of the Texas Freehold, Farm and Emigration Union.

MADRID, Oct. 18.—Further inundations have occurred in the Provinces of Alicante, Malaga and Alicante. Several persons have been killed and much damage has been done to property. In the Malaga and Alicante districts thus far 2000 houses have been destroyed and it is believed 500 persons perished by the floods. Damage to property is estimated at 30,000,000 francs. Later telegrams from the Murcias states that 570 bodies have already been found. It is believed that over 1000 people have perished.

LONDON, Oct. 20.—The Daily Telegraph publishes the following from Ali Kheyl: The magazine of Bala Hissar has been blown up; twenty-seven of the British force and many Afghans were killed. Fighting has been renewed at Sirkai Kotal.

The position was held by ninety Sepoys against heavy odds. The enemy left twenty-five dead.

A dispatch from Ali Kheyl, dated the nineteenth, says: The cause of the explosion of the magazine of Bala Hissar is unknown. The first explosion occurred at half-past one this afternoon, the second at four. Further explosions are apprehended.

LONDON, Oct. 20.—A Berlin dispatch asserts that the Austro-German treaty of defensive alliance was signed by the emperors of Austria and Germany last week.

FIELD NOTES.

ALABAMA.

ELKMONT, ALA., Oct. 1.—"A good meeting at Pleasant Grove. Results, thirty-seven conversions, twenty-three accessions." The church was blessed, and the whole community was awakened on the subject of religion, insomuch that, notwithstanding the meeting has been closed two weeks, the good work still goes on in the homes of the people. JOHN H. SHARPE.

DARDEVILLE, ALA., Oct. 9.—The saving power of the gospel is being felt and seen here. The clouds which have so long hung over our beloved church here are dispersed, and we is boldly coming to the front. All the collections will be paid. They have already been subscribed. Built two churches and repaired one this year. The preacher in charge and family have good health. Have had fifty accessions to the church.

JAMES W. TUCKER.

LAFAYETTE, ALA., Oct. 11.—Since I wrote last quite a number of protracted and two camp meetings have been held by the joinings of this district. Most of these meetings have been very good, indeed. Many have been added to the church, and still the blessed work goes on. Several new churches and one parsonage built this year. Several houses of worship repaired. Crops in the northern and western part of the district very good; southern corner not so good. Health good. Signs of returning prosperity in some parts of the country.

JOHN B. STEVENSON.

ELKMONT, ALA., Oct. 17.—We have seen the work of the Lord prosper this year. We have had nearly one hundred conversions, and many valuable accessions. The vital spiritual growth of the church is encouraging. Our prayer meetings are well attended. Class meetings are being revived.

JOHN B. SHARPE.

ST. MARTINSVILLE, ALA., Oct. 17.—We held a meeting at Sevier's Chapel, which resulted in nineteen accessions to the church. Held a few days at Eschezer; eleven conversions. Our fourth quarterly Conference was held at New Hope, October 4 and 5. J. B. Stevenson, P. E., was present, and administered the sacrament to over one hundred persons. On Sunday night there was a camp meeting time. Thirteen accessions to the church. We have received fifty here on trial. We have completed another church. Health good. Crops good. The Lord still blesses the people. T. H. MCMIN.

MISSISSIPPI.

WOODVILLE, MISS., Oct. 15.—Macedonia, Wilkinson circuit, Mississippi Conference, has had a gracious revival. Accessions, twenty-two; number of conversions, unknown. Some old members were greatly blessed, and some backsliders were reclaimed. Rev. J. P. Pr ke and Rev. W. W. Simmons came and helped us. Rev. P. S. Petty and Rev. H. Watts, local brethren, were also out in prayers and labors. Cotton and corn crops are short. THOS. W. BROWN.

BLACK HAWK, MISS., Oct. 15.—Our fourth quarterly Conference at Black Hawk was an occasion of considerable interest. Our presiding elder, the Rev. Kenneth A. Jones, preached several sound and seasonable sermons. The meeting resulted in a number of conversions, and eighteen accessions to the church. The ladies of this charge are collecting funds for a new parsonage. They will succeed. I believe all our collections will come up in full. JOSEPH S. OAKLEY.

MARSHALL CIRCUIT, MISS., Oct. 16.—We have had two months dry weather. Heavy rains to-day. Cotton crop half out; sample good; the remainder will be so so good. Revivals all over the district. Collections coming up well; will be in full from this circuit. This is a good farming country. Many wealthy, intelligent and liberal people are here. The Methodist Church is a power stronger than all the other churches.

J. W. HONNOLD, P. C.

HAZLEHURST, MISS., Oct. 17.—Our meeting at Franklin Chapel was excellent. A meeting of much power spiritually. Four were converted and joined the church, and five or six others were converted. We have had twenty-six accessions at this church, this year, up to date, and baptized twenty-three of their children. Many family altars there. The crops were injured greatly by the storm. Cotton is opening fast, and being gathered and put into market rapidly.

N. R. YOUNG.

PONTOTOC, MISS., Oct. 17.—The October rains are militating very much against the raising of the collections ordered by the Conference in this portion of the North Mississippi Conference. It is impossible to gather the crops, many of which are already seriously injured by the floods. Political excitement abating somewhat. Sunday-schools are falling, and going into their winter hivonac. Other church work is progressing finely. D. C. BROWNE.

WATER VALLEY, MISS., Oct. 17.—Wood Street Station, Water Valley, has enjoyed a two weeks' revival. Numerical results meager, but the church was considerably strengthened. Some backsliders were reclaimed. But for the political fever we would have had a glorious meeting. Bros. Ritchey, Young and Von Buren did the preaching. We are getting ready for the Annual Conference, which meets here December 3. I hope the brethren will come praying that we may have a glorious revival then. We expect the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. Have a home for him already, J. M. BOON.

LOUISIANA.

NEW IBERIA, LA., Oct. 13.—Please acknowledge the receipt of $20, toward support of French mission, from the Woman's Missionary Society of St. Charles Avenue Methodist Episcopal Church, South, of New Orleans. Many thanks. I feel very gratified, and much encouraged that this small mission should be thought worthy of help from such a quarter. May Almighty God put it in the heart of others to "go and do likewise." WILLIAM J. PICOT, Missionary.

WATERPROOF, LA., Oct. 15.—God has been pouring out His Spirit upon us in answer to prayer and faith and exhortation. The result was, so far as manifest, seven or eight confessions of pardon, and eighteen of entire sanctification. This work was entirely inside the church, and we are now getting prepared to work for the Master. Bros. J. W. Chambers and T. S. Ruddle were servants meet for the Master's use. The meeting continued twelve days. E. ALLEN.

MISCELLANEOUS.

PERRY CIRCUIT, TENN., Oct. 13.—The Lord is graciously reviving His work of this place. Twenty-four or twenty-five have professed religion in the last eight days, eight joined the church, and still the work goes on gloriously. Hope for still larger results.

W. F. RICHARDSON, L. E.

Southwest Louisiana.

MR. EDITOR: As your paper circulates throughout the northern part of this State, Mississippi and Alabama, where many good people are toiling hard for a living on lands too exhausted to adequately remunerate their labor, permit me to tell them through your columns something of the advantages to be found here in southwest Louisiana, bounded north by the Red river, east by the Mississippi, south by the Gulf of Mexico, and west by the State of Texas.

TOPOGRAPHY.

Most of the lands in the northern and eastern parts of our country here are rich alluvial, lying along several rivers, and numerous bayous, mostly navigable, but seldom overflowing; and, now that the general government has taken the Father of Waters in hand, it is to be hoped that complete protection will soon be afforded at all times. The middle and southern portions are of a gently undulating prairie country, dotted by numerous high land ponds, and traversed by small water courses, which are skirted with narrow belts, and is heavily covered with waving grass, upon which numerous herds multiply and subsist all the year round, with little or no attention from their owners. While the western portion of our highly favored country is covered with large forests of magnificent pines, and other trees, which afford ample supplies of building materials, and is supplied with the streams of water, and annual crops of grass for stock also.

CLIMATE.

Being in close proximity to the Gulf, the soft, balmy, sea breezes from the south render our country here not only very pleasant, indeed, but extremely healthy also. The breezes blowing fresh from the sea are not only pure, but they so temper the heat of the sun, that our summers are far more pleasant than in more northern latitudes, while in the winter the same breezes off south seas are relatively warm and agreeable. As to health, there can be no question that this is the most salubrious climate in the United States (where so many other advantages also exist) for all except consumptives. That unfortunate class ought to avoid sea atmosphere, as chloroline in every form is poisonous to them, and seek mountain air. Those who live on the high lands have occasionally light attacks of malarious fever, but they yield readily to appropriate treatment. But our whole country here is remarkably exempt from typhoid fever. As to yellow fever, it has prevailed a few times, to more or less extent, in some places in our country. But I verily believe that if everybody, both people and doctors, could dismiss all idea of yellow fever entirely from their minds the probability is that disease would be one-fiftieth as great as it has been. Assume as the basis of alarm its sounded this people become panic stricken, give up in despair, and die in spite of everything; the doctors become discouraged, and throw away their heads; instead of holding on to their self-possession and proceeding upon the same general principles upon which they have so often relied confidently and successfully before in other diseases. No doubt fear kills far more than the disease. But now that the general government has taken hold of the other, which is the right end of the rope, it can, if it will, pull us all out of the mud and filth that is causing all of this panic and death. If all the money and the thought and the effort (and as much more as may be necessary) that is being wasted upon quarantines, which only interrupt travel and paralize commerce, and tend to bankrupt and ruin the country, be put in the Mississippi river and its tributaries, and adjacent swamps, etc., in the way of proper improvements, not only will millions of acres of rich alluvial lands be reclaimed, but our whole country will be rendered healthy, and yellow fever become so nigh that the people will loose their dread of it; and then it will be as amenable to treatment as other malarious diseases. Such is my honest opinion, formed upon some experience and studied observation, for I have treated the fever successfully, and had it myself, and my family also. And certainly what has occurred this year goes very far to corroborate my views. For, while the quarantine sentinels, out at their posts, were, Argus like, peering over the broad seas to descry his first approach, and were ready, armed with all the authority of the United States government, to fire across his bows, and forbid his invasion of this country, supposed to be outside of his pestiferous domains, he turned up Jack far away in the interior, and defiantly claimed his indigenous rights! If yellow fever ever was introduced from abroad it must have received a permanent foothold to have retained its vitality through such a winter as the last was. There can be no question that the fever originated in Memphis this year. For it is not known that there was any yellow fever last year in the house in which the first case occurred this year in that city. And the house in which the next case occurred was not occupied at all last year, and was too far distant from the other, with which there had been no communication to invoke infection in that instance. It would seem that Providence has interposed to demonstrate the futility of quarantining against the yellow fever. I am compelled to believe that the disease is produced by either telluric or atmospheric influences, or both combined, and that we had just as well submit like to protect ourselves by quarantine from ordinary bilious fever as from yellow fever. If yellow fever be an exotic germ, it preserves the germinating properties through the last winter in Memphis. And if it could stand such a winter as the last one was, it must be fully acclimated, naturalized, has become indigenous. Then why quarantine now? It cannot be pretended that the germs were not introduced from abroad into Memphis this year. It seems to me that it will be much wiser to withdraw all our attention from without and direct it within, for I believe our health and prosperity depends upon the general government controlling

The Christian Advocate.

THURSDAY, OCTOBER 23, 1879.

A WINTER SKY.

BY AUGUSTA LARNER.

Pale Twilight beams from out her crystal tower,
And seems to smile upon the parting day;
Some trembling beams still trick her windowed bower,
But fast they fade before the encroaching gray.

Blue and weak red within the east are met,
Faint as the dyes that stain a sea shell's whirl,
And low the slender crescent moon is set,
Carved perfect from a single flawless pearl.

But all the west is clear as limpid lakes,
Spaced for the eye like unrelating air;
No flush of sunset through the pallor breaks,
But naught with that clear pallor can compare.

And thrown against the imaged form of peace,
Those depths of ether, lucent as a gem,
The winds have to and a widely ragged fleece,
Torn all along the strange fantastic hem.

Its fringes stream like some gray monarch's hair,
Or Merlin's beard blown o'er his mighty breast,
Contending with the forces of the air,
With his magician's wand and wizard's vest.

And peering through those shaggy locks and wild
Some little stars look out with glad surprise,
Like Orpheus, who turned and sweetly smiled
Or like the youngest angel's lucid eyes.

And still the Twilight seems to lean and wait;
Her asphodels are faint and faded now,
And Night, with sable plume and queenly state,
Stoops low to kiss her gentle sister's brow.

Alas! for with that kiss she's en must die,
Breathing the odor of Night's poppy flower;
And Nature seems to gently heave a sigh
As falls the beam in Twilight's windowed bower.

For though clouds shimmer on to-morrow's eve,
And nameless beauty hovers o'er her train,
Twilight shall ne'er such rare enchantment weave,
This perfect moment ne'er shall live again.

—Evening Post.

A Model Farm.

MR. EDITOR: On the banks of the Tennessee river, in the midst of the most picturesque scenery, is the "Island Home Farm," owned by Mr. Percy Dickinson, of Knoxville, Tenn. This farm is certainly one of the loveliest spots in the United States, and is a beautiful illustration of the combined results of scientific agriculture and great artistic skill. It is situated about two miles from Knoxville, on the opposite side of the river from the town, covering an area of about five hundred acres, two hundred of which form a beautiful island, washed by the clear waters of the Big Tennessee.

Only four short years ago this place was a wild, broken region, overrun by briars and tangled brush growth, desolate and uninviting, but, beneath the magical touch of a wise and skillful hand, this wilderness has "blossomed as the rose," and now is the garden spot of Tennessee. We had heard of Mr. Dickinson's great hospitality and kindness to strangers, and on a certain bright morning we had the pleasure of experiencing it, when he came for us in a handsome jersey, drawn by a spirited pair of bays, and gave us a delightful ride, showing the various points of interest, and natural beauties of his place.

Crossing the river by ferry, we drove over a pleasant woodland road, which came suddenly upon one of the handsomest rustic bridges ever seen, light and graceful, painted white, with touches of crimson, and presently entered a long, avenue lined with promising young trees. Passing through a stately gateway, over which two large gilded eagles keep watch with hovering wings, we entered the grounds around the dwelling house. Upon the summit of a high elevation stands this large and handsome residence, around which wind most graceful, finely-graveled walks and drives, leading among beds of every variety of flowers, all placed with rare skill, so that, while each plant is seen to its own best advantage, it displays by graceful mingling, or brilliant contrast, the beauties of its neighbors also.

The lawn is a velvet carpet of blue grass sloping down the hillside on the front, with here and there a circle cut out and set with brilliant flowers, producing the effect of a bright gem cast upon the bosom of the green-sward by the artist's lavish hand.

In the rear of the house are long rows of bee hives; and what a feast the "little busy bee" must have among those flower-plants! What an inspiration they must draw, to "improve each shining hour!"

The stables of the model farm are an example to the surrounding country, and, indeed, to farmers everywhere. They are capacious, built with regard to comfort and convenience, and beautifully painted in white and red. Around them stand tall, shapely hay ricks, put up in English style, beneath which great numbers of white rabbits spend lives of placid enjoyment, watched over by Scottish shepherd dogs, whose faithful eyes never allow their charge to cross the broad walk which marks the boundary of their proper place of abode.

Opening a door, Mr. Dickinson bade us enter, and "take a look at his pet," a monster bull, of short-horn breed, *two years old*, and weighing *two thousand pounds*. He is of a rich, dark color, his hide shining like brown satin, for he is treated with the greatest attention, and has his toilette performed regularly every day, groomed, brushed like a prince; and a prince he is, among his brethren, for he is of the celebrated stock of the Fourth Duke of Geneva, of Campbell's sales, New York.

We witnessed the weighing of several fine oxen, one weighing 1,570, and another 1,410 pounds.

Next we entered the engine-room, where the farm machinery is kept, for no hand-work is done. An immense steam engine is connected by rubber bands, with whatever machine is used, from the giant thresher, which winnows eight hundred bushels of wheat in a day, pouring out the golden grain on one side, and tossing off the chaff on the other, to the small but complete mill for grinding up the stock feed. By the side of this mill we lingered some time, admiring the neat, economical and careful manner in which wholesome food is rapidly prepared for the stock. Grain—corn, peas, etc.—are ground, and hay chopped up, so that the quantity of feed required is reduced to fully one-half as much as would be necessary without the use of the mill.

Every utensil, wagon and plow is numbered and marked "Island Home." The most beautiful order and perfect system prevails. Nothing is forgotten, nothing out of place, but "there is a place for everything, and everything *is* in its place."

From the engine-room we went to the pig sty, where huge specimens of Berkshire pigs stuck their friendly noses through the fence, and grunted a welcome. These creatures are just six months old, but are larger than the largest hogs your correspondent has ever seen, and we have seen a good many. In a distant lot we saw the Poland Chinas—odd looking, but handsome creatures—for pigs.

Attracted by a tinkling bell, we looked over a small inclosure, and saw the living impersonations of Moore's famous "dear gazelle," in the shape of two tame fawns, with little silver bells round their necks; but these are enjoying a happier fate.

Near by we saw a fine growth of mammoth pumpkins. Really, Mr. Editor, I am afraid to tell their proportions, lest you think it "only romancing!" We thought of Jonah's gourd, and began to understand how he could sit under the shade of it, and were fain to tell our host that, for once in our lives, what we saw was, indeed, "*some pumpkins!*"

Eastward of the stables and barnfiles the Island Home park, broad and beautiful, full of stately trees spreading reposeful shadows over a sloping hillside, through which the road, smooth and even as a floor, winds upward till a fine view of the Cumberland Mountains bursts upon our eyes. Oh, the beauty of that picture!

"A glistening veil of purple haze
On nearer mountains softly lies,
The distance swims in liquid light,
Where blue peaks shine, height on height,
Dissolve, like dreams in fainting skies."

Descending this hillside park by a different road, we began the ascent of another, through dark, leafy, wooded recesses, to the summit of the Island Home Lookout, where, from a still higher elevation, we had a lovely view of the Smoky and Chilhowie ranges, lifting up their royal heads on one side, and the great green cone of House Mountain on the other, while far below shone the winding waters of the river, encircling the harvest fields of the Island farm.

We crossed by a ford to the Island, and saw spread before us a vast field of turnips, the common kind, and ruta baga, in the height of successful cultivation, fenced in by an osage hedge trained on a trellis. A beautiful example to all farmers is this hedge—the wild, unmanageable osage tamed in perfect obedience by a master-hand, and, from being a dreaded bramble, trained into a "thing of beauty."

One thing especially to be noticed about the Island Home farm are the neatly-kept fences, white as snow, running in showy lines across fields and meadows, and the airy little bridges which span every brooklet and uneven hollow, all exhibiting great neatness and perfection of finish. On the banks of the Island there is a giant sycamore tree, worthy of California, the base of its trunk measuring twenty-two feet. It divides itself into three huge limbs, or rather *trees*, the largest of which measures nine feet in circumference.

Returning from the Island, we recrossed the ford, and finally rested in the cool halls of this beautiful country-seat, from whence magnificent views of Knoxville, the river, and surrounding country, with the mountains rising up behind all in an imposing back ground, lay spread out before us.

There, as a souvenir of that most delightful morning, we left the names of our party, and, Mr. Editor, the pleasantest wish I can make you, is that there it may some time be your good fortune to place yours, after as charming a summer day's visit to this Island Home, the garden spot of Tennessee.

KNOXVILLE, Sept. 25, 1879. PERDITA.

East Mississippi Female College.

MR. EDITOR: The opening of the present scholastic year is highly gratifying to the friends of the school, and gives promise of enlarged usefulness and success.

The examinations and exercises of the last commencement were all that the Visiting Committee, and, we believe, the public could expect.

The great care bestowed upon the moral, mental and physical development of the students, was manifest in their deportment, recitations and healthful appearance.

The school is steadily advancing in popular favor, and is destined to be a power for good in the training and education of the young ladies of East Mississippi.

As chairman of the Examining Committee, I desire to express to the Mississippi Conference, to which it belongs, and to the public, the entire and hearty approval of the whole committee, of the thoroughness of the instruction imparted and manifest success which has crowned the faithful labors of the faculty.

We hereby recommend the institution to our friends, and to the church at large, as well deserving their support, and Meridian as one of the healthiest and most accessible cities in the South.

JOSHUA T. HEARD,
Chairman of Committee.

ENTERPRISE, Miss., Oct. 1, 1879.

Note from Rev. J. B. K. Smith.

MR. EDITOR: I want to say, through your columns, to all my friends in Mississippi and Louisiana, that I am not lost. I still live, after having made the tour of four States, resting, according to Bishop Keener's order, for at least three months of the time, since the middle of June, at the rate of about two sermons a day, singing pretty much after the manner of Crystal Springs and Seashore. I am, at last, still for a time in Richmond county, Ga. My health has improved very much. I only weigh two hundred and ten pounds, and am in fine spirits, with a good appetite. I would be glad to meet my brethren in Mississippi and Louisiana, but can never hope to have that pleasure again unless they come eastward. I can't live in the climate of Mississippi, and can in Georgia, hence I stay here. My family are well, and send much love to all our friends. Farewell, and may God bless you.

Your brother in Christ,

J. B. K. SMITH.

OCTOBER 10, 1879.

From the Work.

COPENHAGEN, LOUISIANA.

MR. EDITOR: A meeting held at Montgomery, La., was commenced by the pastor on Saturday, the thirteenth, and closed on Friday night, the nineteenth, assisted by Rev. T. J. Hough, of Natchitoches. I have been informed that this is the first revival in Montgomery since 1873. Congregations large and attentive. Merchants, Jews and Gentiles, though in the busy season, closed their stores, and took part in the services, bringing their customers with them. Wagoners and passers-by stopped and attended. The farmers with their families in the surrounding country were regular in attendance. A profound religious impression seemed to pervade the community. The altar was crowded with penitents at every service, and a large number back in the congregation knelt for prayer. Result: Eighteen conversions and thirteen accessions, and a bright prospect for future good. A meeting of such power only occurs a few times in life. Truly yours,

C. K. GODFREY.

OCTOBER 1, 1879.

CHINA GROVE CAMP MEETING.

MR. EDITOR: The twelfth session of the camp meeting at China Grove, Dale county, Ala., began Friday evening, October 3, and closed Wednesday morning following. The ground has been improved, by the erection of five new plank tents, and the repair of several older ones. Now there are fifty five plank tents, besides scores of cloth and wagon tents. All were filled. The concourse of people immense. People were in attendance from places distant embracing a diameter of one hundred and thirty-five miles—did not come on the cars. Twenty-three preachers of the gospel were in attendance, seventeen itinerant and six local. Of these, three are presiding elders, and three ex-presiding elders in the Alabama Conference, and one the Sunday-school agent of the Conference. The preaching was the pure, unvarnished word of God, good to the use of edifying. Scores of sinners were convicted, and twenty-five or thirty converted, and sixteen persons joined the church. Of these, one is the half brother of one of the D. D.'s, and another the brother in law of a D. D. of the Alabama Conference. The first, with his entire family, joined; the second came to us from the Missionary Baptist.

The most touching and delightful spiritual feast was Tuesday afternoon at three o'clock. At the close of the sermon, and after several prayers had been offered for mourners, the Rev. Zaccheus Dowling, now in his eighty-eighth year, came forward into the altar, and delivered, as he believed, his farewell address, giving full assurance of his readiness for heaven. He closed by expressing a desire to shake hands with all his relatives and friends. Then the scene became the grandest that the writer ever beheld. Aged fathers and mothers, middle aged men and women, young men and maidens, boys and girls, preachers and people, pressing around and giving the veteran cross-bearer the hand of fellowship and love, and also of blessing. The gospel blessing came in such fullness and power that many strong men were overcome, and many glad and triumphant shouts sent thrills of joy to all around.

A part of the time the weather was rainy and windy. On Monday night the wind rent the cloth covering of the arbor. The tenters on Tuesday morning resolved to build a board-covered arbor, and forthwith proceeded to make up the money. So next year, God willing, the people will meet at China Grove on Friday before the first Sunday in October, to hold the meeting under the new and substantial board-covered arbor.

OCTOBER 11, 1879. AGUS DOWLING.

HINESTON, RAPIDES PARISH, LOUISIANA

MR. EDITOR: I am a subscriber to, and, as a matter of course, feel an interest in the circulation of your excellent paper; and not having seen anything published therein from this part of the country, I thought I would write you a short letter. We have an exceedingly healthy country, a salubrious climate with short winters, while nearly all the time in summer we have a cool breeze. Our lands produce corn, cotton, oats, and in fact nearly everything that is grown. We have excellent freestone water, and some mineral that is very healthy. Houses of public worship are in tolerable condition. Our pastor, Silas H. Cooper, has just closed a meeting at our church (Big Hammock, Spring Creek circuit.) We had truly a time of refreshing from the Lord. There were four conversions and four accessions. Among the conversions was one, the head of a family. It was very affecting to see the father at the altar kneeling. We have a membership of thirty-three—eighteen males and fifteen females. The CHRISTIAN ADVOCATE is a welcome visitor, indeed, and is accomplishing a good work in this part of the moral vineyard. We cannot do without it. May its pages long go to the homes that dot our land. Success to you and all your correspondents who are endeavoring to impart useful knowledge to the Methodist's cause.

Yours respectfully,

CRAWFORD M. CARRUTH.

SEPTEMBER 20, 1879.

FIELD NOTES.

LOUISIANA.

SUGAR TOWN, LA., Sept. 29.—Our revival goes on without any apparent wane. At all the appointments the Holy Ghost is present in sanctifying power. The cry for help comes up from other neighborhoods that I have not been able to reach. Closed a meeting yesterday in the French settlement. Four accessions. The stewards are abreast with finances, and the Conference claim will be paid in full. One hundred and sixty-six accessions to date.

J. W. BEARS.

ALLAWARA, LA., Oct. 7.—I closed a meeting of a week's duration at Pecan Grove last Friday night, which has resulted in great good. Eleven persons applied for membership in the church, and I suppose about as many conversions. Several family altars have been erected, and almost all the membership have recommitted themselves to the Lord. We have had about fifty applications for church-membership this year. Some have not been received yet. I think Lake Providence and Pecan Grove circuit may be said to be in a good condition, spiritually and financially.

R. A. WHITE.

COUSHATTA, LA., Oct. 9.—Our camp meeting at Davis' Spring camp ground, on Springville circuit, closed on the seventh instant, resulting in a glorious revival in the church. Ten backsliders professed to be reclaimed; twenty-four conversions of sinners; twenty-three accessions to the church; seven adults and five children baptized. We raised about $20 for Conference collections. We have received up to this time forty into full connection, and have a number of candidates for membership. Health good; cotton good; corn about half crop; river fordable at this place.

W. D. STATTEN.

FRANKLIN, LA., Oct. 11.—The storm blew away everything of our church property here, except the church and main parsonage house. We have rebuilt dining room, kitchen, out-houses and fences. All nearly paid for. We will fall very far short in our collections, I fear. Yellow fever is prevailing five miles distant, alarmingly. If the Annual Conference must be held so soon, tell the brethren in other districts they must double their efforts for Conference claimants and missions. If we could close the year with January, we might bring up all. Congregations large.

B. F. WHITE.

MISSISSIPPI.

EAST PASCAGOULA, MISS., Oct. 7. The fifty-first session of the Salem camp meeting, East Pascagoula circuit, was held October 2-6. The congregation was unusually large and well behaved. There were thirteen conversions, two accessions and six infants baptized. It was a time of refreshment from the presence of the Lord. Bros. Ellis, Downer, Thompson, Goff, J. S. Calhoun, E. and R. Roberts, and Luther, were present and labored in the meeting. Salem is the oldest camp ground in this country.

C. W. CALHOUN.

STARKVILLE, MISS., Oct. 9.—The Conference year is nearly closed. Religiously, the year has been prosperous. Seventy-eight received into the church, forty-two of them by baptism. A new parsonage nearly ready for occupancy. We need a new church. Salary of preacher a little over half paid. Collections ordered by the Conference will all be full. Crops moderate. Health of the country tolerably good. Work is well advanced on the A. and M. College.

J. W. LOWRANCE.

WAYNESBORO, MISS., Oct. 13.—Our Circuit Court was held last week. Judge Ham magnifies his office. Is "a terior to evil doers." His charge to the grand jury, his exposition, enforcement of law in the punishment of crime of every grade, made a profound and salutary impression upon the public mind here, in favor of law and order. Government was made to assume and exhibit its greatest majesty and highest authority in demanding blood for blood, and life for life, in the sentence of death, by hanging, on the seventh of December, Francis M. Allen, who was tried as Francis Walton, for murder. A few more strokes like these upon the head of crime, and its dominion will be broken, and its minions seek refuge in more congenial surroundings, the body social, be more healthful, and law and order flow back upon us. Such officers are invaluable to public weal.

WM. B. HINES.

CORINTH, MISS., Oct. 13.—Crops at a fair average. Health of country also good. If old debts were out of the way, our people would soon be on the highway to prosperity. Revival influences have prevailed in all the country around Corinth. In town two successful meetings have been held—the last at the Methodist Church, resulting in nine conversions. Have received fifteen persons on profession of faith, and as many by letter this year. Have passed a pleasant year, and am now preparing for Conference. Collections will be nearly full. Come doctor, to our Conference at Water Valley.

JOHN MERCROFT.

ENTERPRISE, MISS., Oct. 13.—On the evening of the twenty-fifth of September, at Quitman, we buried, at the same hour, the mortal remains of Mrs. Rebecca Brasler, wife of Rev. P. Brazier, and her granddaughter, Mrs. Rebecca Cherry. The burial service of our church, always solemn, was rendered, more so on this occasion, from the fact that it took place after nightfall. An obituary will be forwarded.

JOSHUA T. HEARD.

ALABAMA.

HENRYVILLE, ALA., Oct. 7.—I have recently closed my best protracted meeting for the year. We had ten conversions, the membership was greatly revived, six added to the church, and prospects that others will join. The Holy Spirit was poured out on all Christians. Our presiding elder, Rev. M. L. Wilkes, was with us, and rendered valuable service at the meeting.

R. F. WINSTON, P. C.

MOUNT STERLING ALA., Oct. 9.—I have just closed a three days' meeting in Butler, Choctaw county, Ala. Eleven accessions to the church, mostly young men and young ladies. Have held two other meetings recently, and received several into the church. Health of the country very good. Crops are short, consequently finances will be depressed.

W. B. WILD.

RUTLEDGE, ALA., Oct. 13.—The camp meeting at the Rutledge camp ground closed on the thirtieth of September with about forty conversions and twenty-three accessions to the church. The membership was greatly revived and encouraged. This was our first camp meeting in this section, and we predict for it, under the blessings of God, a bright and glorious future. Our arbor is elegant, and would do credit to any community. We expect a large increase in tenters next year.

W. D. OWENS.

MISCELLANEOUS

POWELTON, FLA., Oct. 15.—My work, under God's blessings, is doing well. Recently we have had some gracious meetings on the Powelton circuit, Alabama Conference, and, as far as I can see, I am inclined to think our final exhibit will show a considerable gain in accessions and conversions. About eighty per cent. of Conference collections up. We will overrun. Don't know about preacher in charge and presiding elders' expenses.

W. F. DICKINSON.

Obituaries.

DANIEL HUMPHRESS, SR., was born August 4 1801, near Wilmington, N. C. When quite young his parents moved to the State of Georgia, where they remained about three years, after which they removed to Catahoula parish, La. Here he remained until after his first marriage, which took place in 1820, after which he removed to the parish of Ouachita, and lived near where the town of Columbia stands, in 1823. In 1829 he settled a place about three miles west of the Ouachita river. In 1830 he attended a camp meeting, and was converted and joined the Methodist Episcopal Church.

In the year 1835 he removed to Catahoula parish and purchased a home, where he lived until after the death of his first wife, which occurred in the year 1844. He was married a second time in 1847. His second wife lived but a short time, after whose death he returned to Caldwell parish. In the year 1849 he was again married. After the death of his last wife, and marriage of his younger daughters, he lived with his children and grandchildren until his death, which took place at the residence of his nephew in Caldwell parish, August 16, 1879, aged seventy-eight years.

In the early days of Bro Humphress this part of Louisiana was sparsely settled, and almost entirely destitute of schools and churches. Owing to this he had very poor advantages, and, of course, his education was quite limited.

The writer of this became acquainted with him early in the year 1840, and at that time he was a prominent member of the church. He was always quite active as a member of the church, rarely without official position, sometimes steward, sometimes class leader. His was a long life of usefulness in the church. He was always ready to work for the church, and willing to render any aid to the preachers in their work that he was capable of doing.

Bro. Humphress' piety was steady exhibiting itself more in diligence in working for the church than in profession of devotion. In the last hours of Bro. Humphress he was calm, and exhibited the strongest confidence in his Redeemer, and when questioned by friends as to the state of his mind and his preparation for death, he gave the strong assurance of his readiness to meet his Saviour. Thus has passed from us one whose place in the church it will be difficult to fill.

E. W. YANCEY.

MARY ELLEN, wife of Rev. S. H. Nettles, of the Alabama Conference, was born in Monroe county, Ala., February 23, 1850, and died in Elmore county, Ala., August 19, 1879, after an illness of but three days. She was taken sick on Sunday with cholera-morbus. It was followed by congestion of the heart, which caused her death on Tuesday.

She professed religion and joined the church last year, under the ministry of Rev. J. S. Peavy, of our Conference, and from that time to her death she truly "adorned the doctrines of God our Saviour in all things." And, although she had been a member of the church but a short time, and was passing through her first year in the ministry, she gave evidence that she possessed, in an eminent degree, those qualities necessary in the wife of a minister of the gospel. She was industrious, economical, quiet, patient, sensible and pious. I have been at the house of Bro. Nettles several times in the last two years, and have been forcibly struck with the quiet, pleasant demeanor of his wife. If she could have lived, she certainly would have greatly strengthened the hands of her husband in his work of preaching the gospel. She would have done him good and not evil all the days of his life. But God, in His mysterious providence, has seen proper to take her to Himself, and leave the husband to pursue his path of duty in loneliness and sadness. She leaves to her husband's care three little boys. She was conscious to the last. Just before she died she said to her weeping husband: "I will soon be at home," and passed away without a struggle. May the Lord sustain our afflicted brother.

W. A. MONTGOMERY.

TRIBUTE of respect by Providence Sabbath-school, Copiah county, Miss.:

The committee appointed to draft resolutions expressive of the feelings of the Providence Sabbath-school, of the Methodist Episcopal Church, South, relative to the death of Mr. IRA STRICKLAND, superintendent, submit the following, which were unanimously adopted:

Whereas, It has pleased God, in His infinite wisdom, to remove from our midst our much beloved superintendent, and desiring to record the deep sense of our bereavement, and our admiration of one possessing so many virtues; therefore be it

Resolved, That in the death of Mr. IRA STRICKLAND our Sabbath-school has lost a good and faithful superintendent, the church one of its most active and useful members, and the community a citizen of purity and integrity.

Resolved, That we cherish the memory of our beloved brother and strive to emulate his Christian virtues, and follow his example until our work is ended, and leave him sweetly rest with his sainted spirit on our Savior's breast.

Resolved, That we tender to the bereaved family our heartfelt sympathy, and that we join in prayers that each member may meet him in the home in the palace of God.

R. F. CRAWFORD, For Committee.

TRIBUTE of respect to the memory of LORENA SANFORD, a member of the Sunday-school at Greenville, Ala.:

Whereas, Our heavenly Father has seen fit, in His unerring providence, to remove, by death, from our midst Lorena Sanford, our beloved companion, taking the gentle child from earth, adding another gem to the glorious diadem of heaven; therefore be it

Resolved, That while we would bow in humble submission to the will of Almighty God in our effliction, in the Sunday-school her widowed mother and family have sustained a great loss, yet we feel that the child we loved is only taken to a happy rest in heaven.

Resolved, That we tender to the bereaved family our heartfelt sympathy, trusting that God will take special care of the widow and the orphans in this their sad affliction.

C. C. D. GODFREY, For Committee.

MARION D. MAHONE died, at his residence near Nidsaulga, Ala., July 22, 1879, in the sixty-seventh year of his age. Bro Mahone was a man of decided character and extensive influence in the close of the disease that caused his death. He was always prompt to throw the weight of his character and influence upon the side of morals and Christianity. He was one of a very large and respectable family that emigrated from Georgia and settled in various parts of Alabama. He was a true Methodist of Georgia Methodism.

I knew his aged mother, who sat under the ministry of Dr. Pierce when a youth, and, I believe, joined the church under his ministry. She was the most aged and consecrated Christian lady I think, I was ever my privilege to know. At Bro. Mahone's funeral I preached to her great grandchildren, who exhibit in their characters the impress of three generations. One of these great-grandchildren received into the church recently. May this large family be undivided in heaven.

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R. F. CRAWFORD, For Committee.

ANNIE PEART, infant daughter of J. G. M. and M. A. Luther, was born March 13, 1879, and died of congestion, at Luther's Store, Ala., October 7, 1879, aged six months and twenty-four days.

Jesus said: "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of Heaven." She has come to Him, there to await the coming of parents, sisters and brothers.

J. B. SIMPSON.

ARIELLA SINRETTA MCFARLANE, daughter of W. M. and M. E. McFarland, was born January 24, 1873, and died September 14, 1879. Her suffering was great, but of short duration. She was a kind, obedient and loving child. She was too pure for earth, and has gone to meet her sweet little brother and sister, who preceded her to the better land.

E. A. B.

The Christian Advocate.

THURSDAY, OCTOBER 23, 1879.

ON THE SHORE.

BY SUSAN COOLIDGE.

The punctual tide draws up the bay,
With ripple of wave and kiss of spray;
And the great red flower of the light-house tower
Blooms on the headland far away.

Petal by petal its fiery rose
Out of the darkness buds and grows;
A dazzling shape on the dim, far cape;
A beckoning shape as it comes and goes.

A moment of bloom, and then it dies
On the windy cape twixt the sea and skies.
The lug lan'cha low to see it go,
And the white waves watch it with cruel eyes.

Then suddenly out of the mist-cloud dun,
As touched and wooed by unseen sun,
Again into sight bursts the rose of light,
And opens its petals one by one.

Ah, the storm may be wild and the sea be strong,
And man is weak and the darkness long,
But while blossoms the flower on the light-house tower,
There still is place for a smile and a song.

Star-Gazing in Missouri.

BY BISHOP W. M. WIGHTMAN.

Having heard that there is in Glasgow, Mo., an astronomical observatory with very fine instruments in it, and under the charge of the Rev. Carr W. Pritchett, I accepted the kind invitation of my good friend, Bro. J. S. Thompson, to take a seat in Mrs. Thompson's carriage, and spend a few days with them at Glasgow. We drove the distance in a couple of hours. Glasgow is a town of some 3,000 inhabitants, located on the east bank of the Missouri river, which here is spanned by a steel bridge, the crossing-place of the C. and A. railroad. The town contains many elegant residences Bro. Thompson's being one of the largest, and built with all the conveniences of the present style of architecture. Here I have found the pleasantest quarters for a few days Prof. Pritchett took me the day after my arrival to the observatory, which stands on an elevation near the town. This building was erected after the war (skilful judges think that it is not excelled in America for arrangement and adaptation to scientific uses. The entire dome is a duplicate of Harvard College Observatory, and is twenty-four feet in diameter. I was first shown the Meridian circle, which has an objective of six inches aperture, with circles twenty four inches read by eight micrometers. I was much interested in the movements of the Sidereal Break Circuit Chronometer, and the Electro Magnetic Cronograph which, registers permanently every beat of the Chronometer, and also the instant of every observation made at the various Instruments. The telescope, the third in size of any in the United States, has a focal length of seventeen feet, and an object glass twelve and a half inches in diameter. This glass, alone cost $3,000 in gold in London; the cost of the entire instrument being $8,000. It has a range of powers from 50 to 1,200. It reveals the companion-star of Sirius, and has resolved many of the nebulæ.

The entire cost of the observatory and its scientific furniture was $25,000—the munificent gift of a young lady not yet twenty-three years of age. We have been thinking and saying, in South Carolina, that the legacy of the late Rev. Benj. Wofford, of $100,000, to found and endow Wofford College, was the largest contribution made by any Southern gentleman to the cause of Christian education. Here is a young lady—really very young—who, for the love of learning, has contributed $25,000 to astronomical science, and, in addition, $75,000 to endow Pritchett Institute—an admirably conducted school of High grade, located at Glasgow, for both sexes. One hundred thousand dollars! At the age of twenty one she signed the necessary papers, and the gift was complete. And this marvellous instance of Christian liberality occurred 150 miles west of the Mississippi river. The simple statement of such a fact exhausts the possibility of further encomium. I need hardly add that Miss Berenice Morrison is the heiress of a large fortune. She is also, what is better, a simple-hearted, decided member of the Methodist Episcopal Church, South.

After spending a couple of hours in the observatory, listening to the explanations of the learned professor, the desire became irresistible to spend a few night hours in the dome, and see for the first time some of the nebulæ and double stars and other wonders of the heavens. The atmospheric conditions did not allow this for two nights. On Wednesday night, however, we had a clear sky and an excellent opportunity. Bro. Thompson and I accompanied the astronomer to the observatory, and remained until a little after midnight. I copy from my memorandum book the entries made on the spot:

1. We begin with Arcturus; too low in the west and somewhat disturbed by atmospheric undulations to be seen to the best advantage. It shines with a yellowish luster, but from its position in reference to the horizon it has too much coruscating sparkle about it.

2. The double star, Alpha, in the constellation of Hercules, is the next. To the naked eye it is a single star of the second magnitude. It now appears in the object-glass of the instrument to be two stars—the first binary star-system I have ever seen. The primary of these two stars is larger than the secondary. They doubtless revolve around each other, but to determine the rate of the movement will require observations and calculations covering long periods of time. The desire of years is now gratified. I have seen a double star.

3. The famous Nebula, in Hercules, is now in the field of the telescope. At last I have seen this Nebula resolved. It looks like a countless multitude of diamond points on the black velvet of the night sky. How they glitter in amazing beauty! The light grows denser at the center of the Nebula. Can it be possible I have just looked at one of God's universes, compared with which our solar system is the merest speck? I could gaze upon the unveiled beauty of it all night. It is a grand cluster of stars innumerable, but each separate and distinct. This Nebula is, perhaps, the most magnificent in the northern hemisphere, though the professor says there are several in the southern sky grander.

4. Now we have had a very fine view of the moon, just passed into its third quarter. On the dark part of the disk are specks of light here and there, looking like small stars—in reality mountain peaks touched by the sun, while all around is darkness. The surface of the moon appears to be excoriated—a vast mass of lava beds. A mountain peak of light in the center of a circular lava bed shows that a second eruption must have taken place. The professor points out a short black line which he pronounces a crack in a patch of smooth surface, which he has measured, its breadth about the fourth of a mile, and its length some three hundred miles. It seemed to run in a straight line. It was formed by some great convulsion on the moon's surface. We have looked for a long time at the moon, and now the instrument is turning.

5. Jupiter comes into the field of vision. There are its belts very distinct. To my eye the planet appears the size of a silver five cents piece, though my astronomic friend says it seems, to his eye, nearly as large as the moon. The four satellites are all visible. They differ in magnitudes, some of them as large as our moon; others smaller. This monarch planet revolves on its axis in nearly ten hours. At what a pace it must whirl! It takes twelve years to make its run around the sun. A practiced eye can see the flattening at the poles.

6. I have just looked at Saturn. How unspeakably grand its appearance through this telescope! The planet, with its far-reaching rings, appears in a pure white light. Five of its eight satellites are visible now. The difference between the equatorial and polar diameters is plain to the eye, the former being about 79,000 miles. The rings separated from each other by a slender dark line reach, along the major axis, a distance of some 180,000 miles. They make by far the largest single object we have looked upon to-night. Words cannot convey any adequate idea of the impression of grandeur the sight leaves upon the memory forever. This instrument shows the separating line discovered by Prof. Bond, between the second and third of the rings.

7. Mars next; view least satisfactory. It has risen above the horizon since we have been in the dome, and the atmosphere, in its present position, is somewhat hazy. Still, a close inspection gives the view of a continent in dim outline, and a spot of snowy white at the south pole, which Prof. Pritchett says indicates polar ice. With this instrument he has seen distinctly the two satellites discovered a year or two ago.

8. We have now looked at the Pleiades, known popularly as the seven stars, though only six are visible to the naked eye. In reality the constellation is an immense cluster of stars. I have long wanted to see Alcyone, the brightest, which has been supposed to be the point to which all the movements of the heavenly bodies were tending. The master of this observatory smiles when I mention this hypothesis. That smile means a good deal on his face.

9. "I will show you now," said he, as the instrument was moving, "what might poetically be called the Coronet on the brow of Night;" and the instrument stopped on one of the two clusters in the sword of Perseus, invisible to the unaided eye. The first glimpse called out an involuntary exclamation of wonder and rapture at the glittering spectacle. It is a shining array of worlds, where God's eternal beauty seems to unveil itself to mortal vision. I don't wonder at the gleam of enthusiasm which shone out for a moment amidst all the calm self-possession of the astronomer, who had pushed his measurements amidst the heavenly bodies to the hundredth part of a second. To me the brief sight of this cluster will leave a life-long vision of the possibilities of the Beautiful.

10. The last subject we look at, just at midnight, is first pointed out through the aperture in the dome—a dim star of the fifth magnitude—directly above Alpha, in Lyra. A look through the telescope reveals the wonderful reality: that dim single star is now seen to be two pairs of stars, separated, each pair from the other, about 1°43'. Each pair is composed of two stars, probably revolving around one another, double stars, with star dust thrown in between; the whole appearing, as aforesaid, as a single star, known to astronomers as Epsilon Lyræ—the quadruple star. Thus ends this memorable night scene. I thank Prof. Pritchett, for the exquisite pleasure, I have enjoyed; and how cordially do I thank Miss Morrison, and pray for her long life and the ever growing joy of knowing that she has conferred upon her generation a boon as splendid and precious as this.

Here ends the memoranda of the note-book. I will add the expression of my grateful thanks to my good friend, Thompson, whose kindness allowed me to return, past midnight, without disturbing the family.

I write this with the serene azure of a cloudless autumnal day visible from the library window. The daylight hides the constellations that glitter in the far-off heaven. Yet science tells me they are there, and can point to their places; and so I cannot now see the things that are *eternal*—God, the Judge of all, Christ, the Mediator, the innumerable company of angels, the spirits of the just made perfect, and the ineffable glory of the Eternal City, whose builder is God—I cannot see them, except through *Faith's* broad glass. In *that* they glisten with immortal radiance, as do the heavenly bodies I saw last night through another glass. O night of death! which removes all veils, and opens the direct vision of the Supreme Beauty and the Eternal Good.

GLASGOW, MO., Sept. 25, 1879.

—Southern Christian Advocate.

Religious Intelligence.

—The people of New South Wales are in a ferment over the questions about the schools and religious instruction. It is the same old issue. The Roman Catholics want all they can get. The law authorizes ministers of the several denominations to give religious instruction at certain hours to children of their own denomination whose parents give a written consent to it. Roman Catholic priests under color of this provision got the consent of Protestant parents to the religious instruction of their children by them, and were training the children in the way to Rome, when the educational council "sat down" upon them and restricted them to the terms of the law. The bishops have issued pastorals against the schools and are trying to put them down as godless schools, but the people pay little attention to them. The congregation walked out of one of the cathedrals while the bishop was reading his fulmination. In another church the bishop announced that he would confirm no candidates who attended the public schools. He asked the candidates one by one if they attended them, and set those aside as rejected who answered yes, then he took his action all back, and proceeded to confirm the rejected ones, saying that the priest of the parish had expressed his belief that the parents would withdraw the condemned candidates from the schools, and that children should not be made to suffer for the sins of their parents. Altogether, it is a very pretty comedy to look at from a distance.—Methodist.

—EVANGELIZATION IN FRANCE.—Dr. Somerville's evangelistic meetings in France continue to be very successful. At St. Servan the crowds were so great that people had to be turned away. The authorities of the various towns are apparently in sympathy with the movement and render every assistance in their power, and this in spite of the influence which the priests bring to bear upon them. Pastor Hirsch, of Nimes, has recently made a tour in the department of the Correze and was everywhere met by the same eagerness to hear the truth. It was as if the people were hearing the gospel for the first time. The Catholic Bishop of Tulle tried to induce the local authorities to silence the preacher by accusing him of reviving the blasphemy of Nestorius against the immaculate conception of the Virgin Mary, and the Catholic press has teemed with denunciation of these Protestant services. At Montargis, a year ago, there were between forty and fifty Protestants, now there are 150. At Chateauroux a Roman Catholic officer was recently buried, with much pomp, and when his will was opened it was found to contain a bequest for the erection of a Protestant Church. At Valenciennes, where twenty years ago there were only forty Protestants, there is now a church of 250 members. In Paris there are twenty-two missions, the weekly attendance at which is estimated at 8,000.

THE EVANGELICAL ALLIANCE AT BASLE AND THE OPIUM TRAFFIC.—At the Seventh General Conference of the Evangelical Alliance at Basle, the following resolution, proposed by the Rev. Dr. Christlieb, of Bonn, was passed unanimously, thus carrying with it the weight of the general opinion of Protestant Christendom:

"That this Conference, prompted by the reports laid before it as to the present state of Evangelical Missions in China and India, expresses its full sympathy with the efforts for the suppression of the opium traffic which have been made during many years past, and desires to support the protests against this trade which from time to time have been raised by various Evangelical and Missionary Churches, and by many distinguished friends of Christian missions. The Conference unites with its English brethren in declaring this long established trade to be a crying injustice against China, a cause of offence which deeply injures the honor of the Christian name, both in Christian and heathen countries, and especially an immense obstacle to the spread of Christian missionary work. The Conference feels constrained to place on record its conviction that a change in the policy of England as regards this traffic is urgently necessary, and it instructs its president to bring this resolution to the knowledge of her Majesty's Secretary of State for India."

OLD CATHOLIC SERVICES IN PARIS.—M. Hyacinthe Loyson conducts his services in the "Gallican-Catholic" chapel at No. 7 Rue Rochechouart, Paris. There is a daily celebration of the mass on week-days and two on Sundays. There are sittings for 1,300 people, and they are frequently all taken. A noticeable feature of the congregations is the large attendance of men, a thing almost unknown in the Romish Churches. The average attendance at the preaching services on Sunday is about 1,000. M. Loyson is assisted by a personal friend, a young priest named Blenery, who was ordained not very long ago by Bishop Reinkens. Over six hundred names were subscribed to the programme of Catholic reform issued by M. Loyson some months since, and the movement seems to be gaining momentum. All the services are in the French language.

—Miss Louisa Leck, of the Salvation Army, exhorted at the Ystrad Station in the Rhondda Valley, Wales, was arrested by the police for obstructing the public thoroughfare, and sentenced to three day's imprisonment. From 4,000 to 5,000 people, with prayers and songs and tears, accompanied her from her temporary residence to the train which was to convey her to the jail. When the three days had expired and she was released, dense crowds greeted her all along the line of the railway on which she returned, and when the Ystrad Station was reached about 20,000 people had collected, bearing aloft the "Salvation" flag. The rain was coming down in torrents, but notwithstanding the multitude marched to a field where a modest address was delivered by Miss Leck, amid shouts of "Hallelujah," etc.

—"Standing Bear," the chief of the Poncas, is a devout Christian and a member of the Presbyterian Church. At the recent fall meeting of the Presbytery of Omaha, Mr. Frank La Flesche, a gentleman of intelligence and refinement, largely self-educated, a son of a former chief of the Omahas, was present as a ruling elder from the church of Black-Bird Hills, and read an interesting paper on the moral and religious condition of the tribe. The Presbytery also heard Mr. T. H. Tibbles, a Hicntta a, who is prosecuting a suit for the protection of Poncas in the United States Courts, and recommended his efforts to the liberality of the Christian people of the Eastern States.

THE GERMAN BAPTIST CONFERENCE.—The twenty-ninth annual meeting of the German Baptist Conference was held in the First German Church of Berlin, Ontario, August 27-September 2. Seventy delegates were present, representing the German Baptist Churches of Ontario, Canada, and of New York, Connecticut, New Jersey, Pennsylvania, Delaware and Maryland. The opening sermon was preached by the Rev. J. Ritter, of Rochester, N. Y. Reports from fifty churches show a state of general prosperity throughout the organization. The Conference supported twenty missionaries during the past year, and has a total membership of 4,601.

—The report of the Greek Mission of the Southern Presbyterian Church states that there are three ordained missionaries, including one native, and three stations—one at Athens, one at Volos, and one at Salonika. There are church services and a Bible class and a Sunday school at each station. Two papers are published, and some fifty-three books. Six young men are being trained for missionary work. The independent mission of Mr. George Constantine, in Athens, has preaching, Sunday-school, prayer and Bible meetings, and is published a paper and tracts and distributes tracts. Two communicants were received during the year, one by profession and one by letter. The preaching services were attended by about 40 persons, and about as many children attend the Sunday school.

—The Rev. Dr. N. Brown, missionary in Japan of the American Baptist Union, writes that he has completed the translation of the New Testament into the Japanese. He says since his arrival in Japan, six and a half years ago, his time has been about equally divided, exclusive of his regular missionary duties, between the study of the language and translating. He doubts "if there is any Eastern language into which the New Testament could be translated in a shorter time or one capable of expressing more distinctly and truthfully the thought of the original." He transferred only two or three words in Greek—such as "Amen" and "Hyssop."

—The Evangelical Section of the Dutch Reformed Church has resolved upon establishing an exclusive Protestant University, where theology is to be taught in accordance with the tenets of the Synod of Dort. The site of this new university has not yet been determined upon, but it is known that the most important chair for orthodox divinity will be offered to Dr. A. Kuyper, the eloquent opponent in the Second Chamber of all undenominational education. The four already-existing universities in the Netherlands are Leyden (1575), Groningen (1614), Utrecht (1636), and Amsterdam (1877).

—The Presbyterian says: "There are only three Roman Catholic Churches in the State of New Jersey which are consecrated, that is to say, there are only three churches out of debt, which is the condition in which consecration is granted. One of them is in Princeton, and it was consecrated last week. In order to give the service a slight flavor of the church's 'environment,' the sermon was preached by Father Denny, who was formerly a Presbyterian." To which it may be added that a large proportion of the Romish Churches in the United States are heavily mortgaged.

—King Menelek, of the Shoa Country, which is south of Abyssinia and north of the Galla Country, has written a letter from Ankobar to the London Anti-Slavery Society, announcing that he, as a Christian king, has abolished slavery in Shoa. He commands in the same letter that the Egyptian authorities have cut off his communication with the coast and will not even suffer messengers of the gospel to come into his country, and asks the aid of the society to have the road opened again.

—The Rev. Cunningham Geikie, D. D., author of "The Life and Works of Christ," entered on Sunday on the incumbency of Christ Church, Boulevard Bineau, the new church connected with Miss Leigh's mission homes and orphanages in Paris. The treasurer's account for the seven months ending the thirty-first of August shows a total of 2,431f. receipts and 3,985f. disbursements.

—There are now between ninety and a hundred Medical Missionaries at work in the foreign field, whereas only twenty years ago there were barely a score. The importance of this style of missionary work is being more and more appreciated, and the demand for doctors is considerably greater than the supply.

—With reference to the Pope's state of health the Rome Fanfulla mentions that some time ago his medical advisers persuaded him to take daily exercise in the shape of a drive in the gardens of the Vatican, and that Leo XIII. felt, for a time, much the better for this advice.

—The new session of Mr. Spurgeon's Pastors' College was opened with thirty fresh candidates to attend.

Our Young People.

THE CLOCK'S MESSAGES.

BY S. H.

What says the clock when it strikes one?
Mark, says the clock listen little one.
What says the clock when it strikes two?
Love God, little darling, for God loves you.
And tell me, tell me softly, what it whispers at three.
It is suffer little children to come unto Me.
Then come, gentle lambs, come and wander no more.
For the voice of the Shepherd that calls you at four.
And let your young hearts with gladness revive,
When it echoes as sweetly, "God bless thee," at five.
And remember at sun-set, at fading of day,
That your life is a vapor that passeth away.
What says the clock when it strikes seven?
Of such is the kingdom, the kingdom of heaven.
What says the clock when it strikes eight?
Strive to enter in at the beautiful gate.
And louder, still louder, it echoes at nine
And its song is, My son give Me that heart of thine.
Then sweet be your voices, responsive at ten,
Hosanna in the highest, Hosanna, amen!
And loud let the echo ring on till eleven,
Praise, praise to the Father, the Father in Heaven!
While the deep stroke of midnight the watchword shall bring,
Lo! these are my jewels, thus saith your King.

A Rainy Day.

Rain! Rain, go to Spain,
And never, never come back again,
Rain! Rain,—

"O do hush, Bell; I can't read a word," said Helen Harrison, looking up impatiently from her book.

"Well I can't go out-doors and I want the rain to go away; I am just tired to death with the drop, drop, drop," Sarah Simmons says:

Rain, rain, go away
Come again some other day,—

but I don't like that; I wish it would never, never come again!"

"O, sister Helen," and the small head, of golden curls turned eagerly towards the grown up sister, "Wouldn't this world be beautiful if we had sunshine all the time?"

"Do you think so, my dear child?" said Helen, closing her book and gathering the bodeguided pet into her arms. "Suppose we talk seriously about the matter. How would the flowers grow in your own little garden if we had no rain?"

"We would have the dew every night, you know. I always get my feet real wet if I go out on the grass before it rises."

"But the dew only lies on the flowers on their leaves, refreshing them after a hot day just as you are refreshed by washing your face and hands after a dusty walk. Rootlets not sink deep down in the dry ground where the thirsty roots live; they could not have anything to drink if the rain did not come down so steadily from those dark clouds above us."

"That would be too bad," said Bell soberly. "I should not like the beautiful flowers to die of thirst."

"No, I am sure you wouldn't; nor dogs, nor kittens, nor horses, nor people."

"But they needn't; they have wells and springs—the water comes right out of the ground."

"First, though, it must go into the ground. These same little drops that are so tiresome to you creep away under the earth and run quickly into the quiet, dark corners of some thick wood, and when they find a cool, damp place, there they rest, and by-and-by other little drops find the same path and follow it to the same pleasant resting place, and so after awhile there comes to be a pool and pleasant spring. Everybody knows how happy that makes a tired and dusty traveler."

"Yes; you and I found that out the day we went to look for the arbutus blossoms. O dear! I was so tired," sighed Bell, her recollection of the long walk she had taken being almost vivid enough to bring back the weariness she had felt as well. Silent and thoughtful, she rested a few moments, and then said, although a little regretfully: "If we can't have wells and springs without it, I suppose we must have rain; but what can do all the day long?"

"Wait patiently and hope for the sunshine; it will surely come. You know the old story, dear, about the Flood?"

"Why, of course I do," said Bell, to whom all the stories of the Old Testament were familiar.

Fortunately her parents believed that God made and governs this world, and that He had grand and glorious purposes to fulfill in the being and destiny of both mind and matter. They did not allow second causes, however mighty, to obscure their sight of the Great First Cause; law could never take the place of the Lawgiver to them, and among doubts and mysteries they held but the more firmly to the unanswerable words of the Apostle Paul: "For every house is builded by some man, but He that built all things is God." So believing, they fed the instinctive faith of childhood with Bible stories that through their own lives, with their inevitable cares, might often come the comforting remembrance of God's love to His ancient people. Would that more parents, in these latter days, so believed and taught the old record.

"My little sister should be wise, then, if she used her memory to bring her hope this dreary day."

"Why, how do you mean, sister Helen?"

"What came after the Flood?"

"Oh, the rainbow—the bright beautiful rainbow!"

"Yes," answered Helen; "and think for a moment that you are finding one rainy day tiresome and dreary, while then the rain fell day and night. In a little while you will see the sun shining as brightly as before; but then the water was poured out of the windows of heaven," until nearly six weeks had gone by, and all the people who did not love their good God and would not obey Him, had perished. For one hundred and twenty years Noah had been telling them of God and warning them of the Flood, but they would not listen, and so they died. Then came the beautiful bow of promise that there should be no more Flood. Now, does any rainy day that can come to us seem so dreary if we hope for the rainbow that may shine after it?"

"No, indeed," said little Bell, the discontent all gone out of her face.

"There is another story, about the rainbows, it is such a beautiful thing that people who do not believe as we do must think something about it. They say, if any one can reach the place where the end of the bow rests on the earth they will find there a pot of gold. Which story do you like the best?" quietly said Helen.

With a puzzled look at her sister's face, as if she wondered if the question had been asked in seriousness, Bell answered, with a tinge of scorn: "What use would a hundred pots of gold be if we should have another Flood?"

And Helen answered, "What, indeed!"—New York Observer.

A BOY'S LEISURE HOURS.—What a boy does with his leisure is most important; what he gets in school is mainly drill or exercise; it is a gymnasium to him, he must eat elsewhere. What he does with his spare hours determines his destiny. Suppose he reads history every day, or scientific books, in the course of a few years he becomes learned. It matters very little what he undertakes Latin, Greek, Hebrew, Sanscrit, all disappear if he uses his spare time on them.

A boy was employed in a lawyer's office, and took the daily paper to amuse himself with. He commenced to study French, and at that little desk, became a fluent reader and writer of the French language. He accomplished this by laying aside the newspaper and taking up something not so amusing, but far more profitable.

A coachman was often obliged to wait long hours while his mistress made calls. He determined to improve the time; he found a small volume containing the Eclogues of Virgil, but could not read it, and so purchased a Latin grammar. Day by day he studied this, and, finally, mastered all its intricacies. His mistress came behind him one day as he stood by the horses waiting for her, and asked him what he was so intently reading. "Only a bit of Virgil, my lady." "What, do you read Latin?" "A little, my lady." She mentioned this to her husband, who insisted that David should have a teacher to instruct him. In a few years he became a learned man, and was a useful and loving minister in Scotland.

A boy was hired to open and shut the gates to let the teams out of an iron mine. He sat on a log all day by the side of the gate. Sometimes an hour would pass before the teams came, and this he employed so well that there was scarcely any fact in history that escaped his attention. He began with a little book on English history that he found in the road; having learned that thoroughly, he borrowed of a minister, Goldsmith's History of Greece. This good man became greatly interested in him and loaned him books, and was often seen sitting by him on the log conversing with him about the people of ancient times.

All these show that, in this country any one can learn that wants to. If he is at work, he still has three hours he can call his own. Let him use those wisely, and he can fill his mind, with stores of knowledge.

RELY ON YOURSELF.—It is related of Stephen Girard, that he had a favorite clerk, and he always said "he intended to do well by Ben. Lippincott." So when Ben. got to be twenty one he expected to hear the governor say something of his future prospects, and perhaps lend a helping hand to starting him in the world. But the old fox carefully avoided the subject. Ben. mustered courage: "I suppose I can now (for, stammered he, and I thought I would say something to you as to my course." What do you think I had better do?" "Yes, yes, I know you are," said the old millionaire, "and my advice is that you go and learn the cooper's trade. This application of ice nearly froze Ben. out, but recovering his equilibrium, he said if Mr. Girard was in earnest he would do so. "I am in earnest." And Ben. forthwith sought the best cooper in Spring Garden, became an apprentice, and in due time could make as good a barrel as the best. He announced to old Stephen that he had graduated, and was ready to set up in business. The old man seemed gratified, and immediately ordered three of the best barrels he could turn out. Ben. did his prettiest, and wheeled them up to the old man's counting room. Mr. Girard pronounced them first rate, and demanded the bill. "One dollar each," said Ben, "is as low as I can live by." "Cheap enough, make out your bill."

The bill was made out, and, old Steve, settled it with a check for $20,000, which he accompanied with this little moral to the story: "There, take that, and invest it in the best possible manner, and if you are unfortunate and lose it, you will have a good trade to fall back upon, which will afford you a good living."

A Boy to be Trusted.

A youth seeking employment came to a certain city, and on inquiring at a certain counting room if they wished a clerk, was told that they did not. On mentioning the recommendations he had, one of which was from a highly respected citizen, the merchant desired to see them. On turning over his carpet bag to find his letters, a book rolled out on the floor. "What book is that?" said the merchant. "It is the Bible, sir," was the reply. "And what are you going to do with that Book in this city?" The lad looked seriously into the merchant's face, and replied: "I promised my mother I would read it every day, and I shall do it;" and burst into tears. The merchant immediately engaged his services, and in due time he became a partner in the firm; one of the most respectable in the city.

EARLY DAYS.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, OCTOBER 23, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Work Never Done.

The work of evangelizing the world will end only with the end of the world. If, at any given time, all the people were converted, the generation coming on would have to be converted also. All the members of a family may be religious, but the new-born child coming into that family is flesh, and must be born of the Spirit. With all the old crop of humanity saved, the new must undergo the same processes of cultivation and harvest. With the advantage of prevailing piety, the newly-born would the more readily yield to spiritual influences, and their reception of the gospel would be more general than now, but there would be occasion for labor to bring sinners to repentance, and to reclaim apostate and wandering souls. The stream can never be so purified at its fountain that it shall be sweet and wholesome ever afterward. Each individual child, of whomsoever born, comes upon the scene of life with a corrupt nature, a nature that is not purified by ancestral piety, and that, in itself and for itself, must be changed by the Holy Spirit.

Each individual must for himself be subjected to trial and battle with temptation. The questions that his parents have settled for themselves, the doubts they have combatted, the perplexing problems they have solved, must be met anew by every soul upon the arena of probation. The children need the training and nurture that their fathers needed, and the same prayerful vigilance and diligent instruction will be required in order to save them. Such a field cannot be cleared of weeds, once for all. They may be kept down, but they will appear again and again, and the crop is really never laid by. That the world will ever, or can ever, be so saved, that the work of God's toiling servants may be slackened, is not probable. Corruption will come into the world with every child that is born, the enemy will continue to sow tares in the field, and there will be backsliding and stumbling among the converted. Christian work, in its results, can never be said to be done. If the present generation were wholly saved, the next remains to be met by gospel agencies, and to be brought to the knowledge of Christ. Whatever conceptions we may have of that brighter and latter day, when all shall know the Lord, there is not in them the promise to the church of release from toil. The sower must still go forth to sow, the utmost of care must still be given to the training and conversion of the young, and the conquest of the world, to be permanent, must be secured by watchful and persistent effort.

It is also true in the sphere of experience that there is no time when the Christian can put off the harness until mortal life is over. If there be no occasion for subsequent repentance, and if a perfect love be maintained from the hour of conversion—a supposition that applies to comparatively few—still there must be conflict with temptation, prayer must be unceasing, and effort is needed to keep ourselves in the love of God. The chiefest of the apostles said: "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus." The goal of personal holiness is not the goal of heaven. We must still press along the mark for the prize of the high calling of God in Christ Jesus. Without such earnest endeavor we may miss the crown, and be castaways. As long as we coast these earthly shores there is possibility and danger of shipwreck. The highest type of experience is still a warfare and a wrestling. The divine armor is both for defense and for attack. While he lives on earth, the Christian is a soldier, in the midst of the conflict. He must fight the good fight of faith, and lay hold on eternal life.

From the active pursuits of business men sometimes retire in the meridian of their strength. But there is no period in the Christian's course when he is at liberty to cease from labor for Christ. He must do what he can till death relieves him of further duties here. He can never truly say that he has given enough, nor that he has done enough, nor even that he has suffered enough. The good and faithful servant receives his discharge only when he enters into the joy of his Lord. The infirmity of years may come upon him, the weakness of sickness, but he must work as he can, and with unabated purpose and zeal. While the breath is in his body his work is not done. In every case the faithful Christian ceases at once to work and live. Neither as to himself, nor as to the world around him, will it ever happen that there is nothing more to do. As far as strength and circumstances permit, he is in the midst of his work to the very last; and, were he to live a thousand years, it would be the same.

The real satisfaction at the end cannot be that there is no more work to be done, but that we have done what we could. If there be then a clinging to life, its strength will grow out of the desire to do something more and worthier in the field of Christian labor. There is one regret that the believer is likely to feel most deeply in the dying hour: that which is connected with the sense of work but partially and negligently done. The blood of Christ may put away the sins of impatience, indolence and distrust, but they will linger among the last ingredients in the cup of things to be sorrowed over and to be repented of.

Denver and Montana.

Mr. Editor: I arrived here by steamer from Oregon on the evening of the third instant, after a rough passage of three days. The bar at the mouth of the Columbia was in its grandest, wildest mood, when we crossed it, and I never saw a more threatening sea. The roll and pitch of the ship left an impression upon the passenger not to be thrown off, until she glided into the smooth water of the Golden Gate. The long, heavy swell upon the Pacific told of distant equinoctial gales. We passed a school of whales, apparently enjoying the relief they must feel at the discovery of coal oil, and for the first time I saw a "double blower"—a whale that spouts from two distinct holes in immediate succession. The lazy majesty of the huge creature suggested conscious strength. He evidently rejoiced in the width and depth of the sea, and was not afraid of the steamer. This sea voyage was at the end of five or six weeks of travel and work unprecedented in my itinerant life. Besides holding the Western, the Denver, the Montana and the Columbia Conferences, I had traveled 5,000 miles of railway, and 800 by stage, preached fourteen times, and delivered four addresses. I feel especially grateful to the prayers of dear friends, for through it all my health has been good, excepting a thirty-six hours' neuralgia at Mobile.

Of this Western out-post work it may be said, in a word, that by the grace of God there has been during the year a forward movement all along the line. The Western Conference has been noticed in a letter to the Nashville Advocate. The Denver Conference consists of one presiding elder's district, and seven regular preachers. An excellent work was done during the year at Denver and Pueblo, and there were a number of conversions and accessions at several points. The church has been newly repaired, frescoed and furnished at Denver, at a cost of near $2,000, all of which is paid for. It is admirably located, and is well attended. Denver is a well built city of 20,000 population, full of costly houses and business enterprise. Every house going up is of brick, which can be put in the wall for $7 a thousand. The vast wealth of silver ore now in sight and tributary will certainly make this the second city in the far West. Its streets are at right angles, and streams of fresh water are flowing on the four sides of every square. The climate is dry and temperate, the soil very fertile and rich in alkalies. The brethren are much encouraged who have been long battling for Southern Methodism. This Conference needs several experienced young men, who are available at home, to put our church well up to the rapid and permanent development of Colorado. From Denver I traveled from Monday morning until Friday night, by car and stage, *via* Ogden, and found myself at Butte, in Montana. The narrow gauge road runs through Utah, Idaho, and up to northern Montana; there a stage accomplishes the rest of the route for you. As a preacher on the frontier of Texas once said to me, in respect to a circuit that swept several hundred miles next to the Comanches: "It is only a question of stock," so I may say of this Montana trip. It was dusty, and at night cold, but, on the whole, quite tolerable.

Butte is a silver-mining city of several thousand inhabitants, with reducing furnaces and shafts in and about it. Business stirring and hopeful. It has no Sunday, though I preached to a very excellent congregation on that day, both morning and at night. But men in search after gold and silver seem to forget everything else. Well-diggers, carpenters and crushing mills were all at work, as for dear life. This is probably the most important and permanent city in Montana. From Butte I rode in a spring-wagon, with Bro. Stanley, some seventy miles, to Willow Creek, the seat of the Conference. There we had a brave little session, and well attended by the people. It was held in a church which had been just completed, and which I dedicated, though it had been used and under way for several years. The missionary meeting yielded at this Conference $162; that at the Western $160; the Denver $50, and the Columbia $100, which may be taken as exponents, in part, of the frontier work. Both at Denver and at this place the congregation had spent a good deal for church repairs. There were five preachers attending, besides the lay members. It would be hard to find men truer to our church than they. The report of the work showed no falling off, even where we had had no preacher. At Helena the church building has been repaired, and $400 or $500 put upon it. The whole cost some $12,000, is out of debt, and waiting an energetic man, a devoted Christian minister, with good ability, to preach the word. I am satisfied that our church can afford to hold this and several other established towns in this territory, and cannot afford to give them up. The people need us, and demand our style and character of workmen more than at any previous time. They are disgusted with a pulpit that is half rostrum, that speechifies fully as much as it preaches, that charges itself with the care of the government fully as much as with the cure of souls. It is certainly enough to make the heart sad to see these early settlers and gold prospectors scattered over the foothills and mountains, as "sheep without a shepherd." They are weary, disappointed, sick at soul, yet without God and without hope. Hundreds of men are full of bitterness and blasphemy, because, by the very conditions of prospecting, they are deprived of the refining and saving influences of home life. It is this large class who are the real source of wealth in the mining regions. There are millions spent in digging holes only a few feet in the ground, to be presently abandoned. The prospector traverses mountains, valleys, foothills and gulches, scraping, washing, digging and carrying, beguiled, fascinated, attracted, on and ever, by the expectation of at last striking his pick into some rich load, which in a moment will amply repay him for all his years of toil and disappointment. Once in a while, like finding a diamond pin in the middle of Canal street, a deposit of precious ore is found, and one in ten thousand succeeds. I have forwarded the minutes of the Denver Conference to Nashville, but suppose they must have miscarried, and I therefore repeat the appointments, as also those of the Montana:

MONTANA CONFERENCE.—APPOINTMENTS.

Helena District.—E. S. Clark, P. E. Helena station, to be supplied; Helena circuit, R. S. Clark; Centerville, R. M. Craven; St. Louis circuit, to be supplied (by W. Eva;) Willow Creek, to be supplied; Bozeman mission, L. B. Stateler; Fort Benton and Sun River, to be supplied.

Deer Lodge District.—E. J. Stanley, P. E. Deer Lodge, to be supplied; Silver Star and Butte, E. J. Stanley; Missoula circuit, T. W. Flowers; Virginia City circuit, to be supplied; Yellow Stone Valley, to be supplied.

DENVER CONFERENCE.—APPOINTMENTS.

Denver District.—W. M. Smith, P. E. Denver, W. J. Phillips; Colorado Springs, to be supplied (by Ben Doering;) Divide, J. R. McClure; Fort Lupton and Sterling, to be supplied; Pueblo, W. W. Welsh; Silver Cliff, to be supplied (by W. A. Ansbury;) Canon City circuit, to be supplied; W. Las Animas, to be supplied; Trinidad and Raton, J. W. Carnes; Huerfano, A. H. Quillan.

I may add that Montana is a good stock country, with a few hills wooded like the down on a youth's chin, but mainly the highest points as well as valleys are covered with grasses, now looking dry but very nutritious. They have but little rain on this eastern side of the Rocky Mountain range, and the winter's snow is so light that horses and neat cattle find little difficulty in getting down to the hay beneath. A great deal has been already accomplished in bringing water from the snow peaks and ranges into the valleys, by flumes and ditches, and irrigation is cheap and universal. Marvelous statements are made in regard to the yield of wheat per acre. I found that each of the preachers was quite well satisfied and intrenched financially, several of them with small herds and ranches, and that they were in more than good spirits, and gave very liberally at the missionary anniversary—all good symptoms. For the first year or so they encountered the usual hardships of new comers, but now would not go back even to Mississippi. The continual motion of the past month left me no time for writing, only eating, breathing and talking. Hereafter there is somewhat to be said of the trip to Oregon, and that work.

Yours truly,

J. C. KEENER.

San Francisco, Oct. 6, 1879.

The Tithe.

We have known some laymen and some preachers who adopted the tithe as the rule and measure of religious giving. The examples, however, are few. The Christian Observer has recently published a series of very able articles advocating the tithe system. The concluding article closes as follows:

In a matter so simple as tithing it may seem superfluous to enter into any practical details. Yet some church member may ask, how can we bring in this reform? Where ought we to begin? In reply to this question, we venture to offer a few suggestions.

If you are persuaded, as we trust you are, that we should honor God by giving him our tithe, begin by tithing yourself. This is a matter between each Christian and his Lord. In a case of duty it is idle to think of screening ourselves behind the practice of the church or of the age in which we live. A cotemporary of Malachi could plead the example of previous generations and of his own generation in defence of his failure to pay tithes, yet he was none the less a robber of God. Here, "every man must bear his own burden," and if he honors God "then shall he have rejoicing in himself alone and not in another." But, in the next place, there may be others in your church who are convinced that they ought to adopt the system of ministerial support which the Bible describes. If there are such then you may meet together and covenant to observe some such rules as these:

1. The tithe is to be paid to God in humble, grateful acknowledgment that all we have comes from God and is His. I Chron. xxix, 14.

2. It is to be a tithe of all that God gives us. "Of all that Thou shalt give me, I will surely give the tenth unto Thee." Gen. xxviii, 22.

3. It is to be set apart as soon as we receive from God; "If the first fruit be holy, the lump is also holy." (Rom. xi, 16)—and to be paid to the treasurer of the church as soon thereafter as convenient. Ex. xxii, 29.

4. The tithe may be paid in kind, as far as it can be used. Beyond this it shall be changed into money by the person who tithes. Deut. xiv, 22-29.

5. The control and distribution of the tithes shall be with the deacons of the church.

When these rules are adopted, declare your pews free. Let subscription papers be torn up. Be honest with God and see if His blessing does not come upon you.

And now, we bring these papers to a close. We are aware that whatever grief we may feel in view of the evils which have been pointed out, we are but in sympathy with many an earnest heart in the church. The burden of our church journals and of our church courts is the inadequacy of the means supplied by Christ's people for the support and extension of Christ's Church. The appalling extent of this burden is seen in the statistics of our land. The census of the United States reveals the fact that the cost of the dogs of our country is greater than the cost of all our ministers; and that for every dollar spent in the support of ministers, there are one hundred dollars spent for cigars and tobacco, and two hundred dollars for intoxicating drinks. As God looks down upon all this, surely He must say, as He said in the days of Malachi: "Ye are cursed with a curse, for ye have robbed Me, even this whole nation." The remedy which we urge is, we believe, fundamental. In urging it, we have only followed others abler and more learned than ourselves. Whether to accept it or to reject it is not a matter for dalliance or for neglect. Let every man make up his own mind, and may God prosper the truth.

Toning Up.

Under this heading the Interior discourses as follows:

The theological or religious signs of the times are well nigh as bright as the business tokens. Though it is a time of sharp questioning and much honest doubt, there are many evidences that point to an era of larger and profounder faith and grander religious activity than the world has ever known. We observe a number of the religious papers commenting on Dr. Allman's address before the British Science Association in the most hopeful way, as an acknowledged weakening, if not abandoning of extreme materialism. Thus the Christian at Work says: "It is a long time that has no turning, and our friends of the scientific associations seem to have realized the truth in their new experience." Speaking of Dr. Allman's address, it says: "The reader will search in vain for any declaration that the professor finds the 'potency' of life in any aggregation of molecules." Not only so, but Dr. Allman expressly asserts that there is such radical difference between different kinds of protoplasm as to necessitate the conviction that antecedent design had something to do with determining its constitution. Dr. Allman further refers to some of Prof. Huxley's statements about protoplasm in a form of mild dissent that has led some critics to the conclusion that Dr. Allman's dissent was authorized by Huxley, and equal to a retraction of the distinguished professor's bold statements about the origination of life from not living matter. Be this as it may, Huxley has of late manifestly wavered from his once positive ground on this subject, and Tyndall now admits the possibility of a creative force back of matter. He holds, indeed, to its unknowability, but it is something to have admitted the possibility.

In another direction there has of late been progress on this side of the ocean. Not many years ago Ralph Waldo Emerson was generally regarded as at least in doubt about personal immortality. But now that the sun of that superb mind neare its earthly setting, we have the assurance of his intimate friend, Bronson Alcott, that it is going hence in the strong conviction that it will have a morning of unclouded and immortal life. Mr. Alcott says, "It is my impression that he is not a pantheist but a theist, and I venture to say a Christian theist."

Not less remarkable is the change through which Mr. Alcott himself has passed. In the Conference at Andover he affirmed his belief in the personality and sovereignty of God, in the value of prayer, in the Trinity, and in the inspiration of the Scriptures. He also spoke his mind freely as to the future of Unitarianism. "He expressed his belief that it will soon cease to exist. One wing has for some time been tending strongly toward orthodoxy, and will soon be absorbed in it, while the other wing is fast drifting into a liberalism far worse than Unitarianism."

Are we not going ere long to have such a gathering around the fundamental truths of the Christian faith as we hardly dare now anticipate, a consent of the world's best thought to the essential gospel? And that will mean the advance of a great host with closed ranks and lofty enthusiasm.

"The Strongest Pillar."

The following is from the Western Christian Advocate, Cincinnati:

Some months ago The Christian Advocate, the New York organ of the Methodist Church, published an editorial commenting upon the allegation that a member of the present Cabinet had advised the President to avoid Grant's friends, and especially not to allow himself to be influenced too much by Grant's Church. Recently no one has connected Secretary Sherman's name with the affair, as the member of the Cabinet who had thus advised the President, and the consequence is that some of Mr. Sherman's Methodist friends have been quite troubled about it. A few days ago a gentleman in Washington called the Secretary's attention to the matter, and received the following reply:

Washington, Sept. 9, 1879.

Dear Sir,—Your note of yesterday, in which you allude to a paragraph in the Advocate, the organ of the Methodist Episcopal Church, to the effect "that a prominent member of the Cabinet had warned the President not to trust or have any thing to do with any of Grant's friends, and especially his Church—that is, the Methodist," and stating that such a remark, has been attributed to me, is received.

Such an imputation is scarcely worth denying. I believe it to be untrue as to any member of the Cabinet. I know it to be untrue as to myself. The idea of warning the President against the Methodist Church—the strongest pillar in this country of the Republican party—is utterly preposterous, and no one who knows me would give it credit for a moment.

And it is equally preposterous that I could warn the President against "Grant's friends," for General Grant never had a truer friend than I am. I supported him from the beginning of his service at Fort Donelson to this hour; never spoke an unkind word of him, never besought him for favors, being always in a position where he could render me none; always supported his policy, except in the few cases where my judgment did not conform to his and then I always frankly told him why; and I do not mean that our friendship shall be disturbed by any act or word of mine.

Very truly yours, John Sherman.

From this we infer that somebody regards the Methodist Episcopal Church as strongly devoted to the political fortunes of Gen. Grant. Mr. Sherman's estimate of the Methodist Episcopal Church, is that it is "the strongest pillar in this country of the Republican party."

Mr. Sherman is a cagacious politician is likely known, whereof he affirms. There are many Democrats in the Methodist Episcopal Church, no doubt, but they are in the minority. A tolerable acquaintance with the spirit and drift of the official press of the Methodist Episcopal Church fully justifies Mr. Sherman's words. They were uttered as commendatory of that church, but they are not altogether relished by the editor of the Western. To accept the position of "the strongest pillar" would be an embarrassing admission. However that may be, we fear the honorable Secretary of the Treasury, a prominent aspirant for the presidential candidacy of the Republican party, has only spoken the truth; and he also knows that it is important to conciliate "the strongest pillar" by affecting the utmost friendship for Gen. Grant. It might help his chances if he only had a Methodist wife, and occasionally attended Methodist meetings.

Tennessee Conference.

The Tennessee Conference began its session at Murfreesboro, October 8. The editor of the Nashville Christian Advocate left the Conference in session on Monday the twelfth. From Dr. Fitzgerald's account we give the following items:

Bishop Paine was in the chair most of the time, and now and then astonished the brethren by little flashes of chastened wit that showed how fresh an old man's heart may be kept by the grace of God. Bishop Doggett is in attendance, and greatly relieves his venerable colleague by his services.

The Rev. Dr. J. O. A. Clark, of the South Georgia Conference, is here in the interest of the Wesley Monumental Church, Savannah. His lecture on *John Wesley* on Thursday evening was an elaborate and masterly production. We hope to see it in the forthcoming memorial volume, of which our readers have already heard. The Conference on Friday passed resolutions, expressing approval of the Memorial Church enterprise, and recommending that $1,000 be raised in the Tennessee Conference in aid thereof.

Drs. McFerrin and Young addressed the Conference on Publishing House interests, and sold thirty of the $25 bonds. The Tennessee Conference has very properly led the column in the movement to relieve the Publishing House. The feeling of the body is enthusiastic. The Methodist people of Tennessee know the men who compose the Book Committee; they know Dr. McFerrin and his co-worker, Dr. Young, and they have confidence that the business is being managed with skill and absolute fidelity.

The anniversary of the Woman's Missionary Society was held on Friday evening. The spacious house was crowded. The reports of the officers of the society showed that a year of successful work had been done. Dr. Wilson and the editor made addresses. The secretary hit the mark, as he usually does. There is real life in this organization, and we predict next year will show a decided advance as compared with the last.

The Missionary Anniversary on Saturday evening was addressed by Dr. Wilson, and Dr. Young lifted the collection in his own effective way. Dr. Wilson's speech was worthy of the man and the occasion. He dealt with facts and principles, basing his appeal for missions on Christian obligation, and searching the consciences of the immense audience. The collection was about $250.

Columbia Conference.

Mr. Editor: We had a delightful session of Conference. The preaching by the brethren at the various churches in the city gave great satisfaction. Our dear Bishop Keener was with us in good health, although in labors and travel abundant. That stage ride of three days through the mountainous region between the railroad connection of California and Oregon fatigued him much—gave him a thorough jostling up. How he did sleep after he got here! We had him as our guest, of course. Did not our hearts burn within us as we talked of persons and things of other years! Truly, it was refreshing! His presence was a benediction. He is gone; all the preachers are gone; one feels lonesome. God bless the dear Bishop, and restore him in due time to his beloved family.

We buckle on the armor for another year's conquest. Pray for us! "The prayers of the righteous avail much."

Affectionately in Christ,

T. B. White.

Albany, Oregon, Oct. 7, 1879.

APPOINTMENTS.

Willamette District.—T. B. White, P. E. Albany, M. C. Muller; Tangent, T. B. White; P. A. Moses; Lebanon and Forks of the Santiam, E. G. Michael; Harrisburg, D. C. McFarland; Eugene and Coast Fork, to be supplied; Junction, to be supplied (with Thomas Starus;) Corvallis, Joseph Emery and professors of Corvallis College; Dallas, A. Hardison; Yamhill and Tillamook, to be supplied; Oregon City, James B. Perkins.

Jacksonville District.—J. R. N. Bell, P. E. Roseburg, J. R. N. Bell; Oakland, H. B. Swofford; Williamsburg, to be supplied (by James M. Gross;) Jacksonville, W. H. Kryce; Coquille, to be supplied.

Walla Walla Dist.—J. W. Compton, P. E. Walla Walla, J. B. Davis; Weston, E. P. Warren; Pendleton, to be supplied; Hopner, R. C. Oglesby; Dayton, F. M. D. Mays; Palouse, H. T. Berger; Powder River, T. P. Haynes; Wallowa, to be supplied; Payette and Weiser, T. W. Shreve; Boise Valley, S. Gascolgne; Grande, S. W. Dayle; C. H. E. Newton and J. W. Stahl, superannuated.

RESOLUTIONS.

Resolved, That we tender to the good people of Albany our most hearty thanks for the hospitable manner in which we have been entertained by them during the session of our Conference.

Resolved, That we tender our thanks to the O. & C. railroad, and the O. S. N. & Co., for generously passing the members of the Columbia Conference over their lines of travel.

Resolved, That we respectfully request the city papers to publish these resolutions.

Conference adjourned at eleven A. M. on Monday.

Among the Editors.

Christian Intelligencer.

—"Well, but after all, these Puritan practices won't do. You must remember that this is the nineteenth century, and that we are turning our electric light upon old fogeyism and Bourbonism of every kind. These antiquated regulations won't do any longer. Men are too enlightened to submit to them. You must accommodate yourselves to the exigency of the time. There are your Sunday laws, for instance. You must modify them, they are not adapted to the present condition of society. Men have changed, and such regulations must be changed." We do not feel the force of this. We are of quite a contrary opinion. We think the Sunday laws were never needed more than at present. Never before has there been less reason for working or playing on Sunday. Never before have men been able to do so much and earn so much in six days as at this very time. Never before could men afford so well to take a day off or a week off. Never before have men had so much done for them, such provision made for disasters that may befall them. Never before has a religion achieved so much for men as Protestant Evangelical Christianity has for the men of the present time. Never before

have religious commands come with as great power, with claims so strong, with supporting evidence so indisputable and clear, as the Ten Commandments come to men to-day. Never before have men needed so much the rest of the Sabbath as they do to-day.

The "exigency" demands a more faithful preaching of the whole counsel of God. Regeneration, justification, sanctification, and all the terms of the word of God, mean to day precisely what they did three hundred years ago. Men need to-day the doctrines contained in these terms as they have always needed them. The word of God, unaltered in a single phrase, is to day the "sword of the Spirit," as it has always been. The "exigency" demands a call to repentance, to just such a change of opinions and conduct as has been demanded from the day of Adam's sin until now. The "exigency" demands an exhortation to faith in the Lord Jesus Christ as the propitiation for our sins, as the Saviour of *sinners*. The "exigency" demands a return to the practices, the rules of life, declared in the word of God. There has been no change in human character or in the relations of men. Not one new moral or religious truth has been discovered. Intellectual life is essentially, precisely what it has been. The times have not changed in character, and there is no call for a change on the part of evangelical Christians.

Richmond Christian Advocate.

—The scriptural plan is the safe and sure one: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."

This plan has apostolic authority. "Every one"—rich and poor, young and old, male and female—"every one" without exception. If this plan were carried out in good faith, the treasury of the Lord would always be full and overflowing. Pastors would be paid, Sunday-schools supported, missionaries sustained, colleges endowed, churches built. But why is it that all these interests are on the beg, and crippled up for the want of support? Mainly because the men and women of moderate means do not give according to their ability. It would astonish any thinking man to know how many thousands there are in the church who do not give a dime during the year to God's cause. In the great majority of our pastoral charges the burden of the expense is paid by a handful of the membership. Those who pay most liberally during the year are the few who, by additional contributions, make up deficiencies at the end of the year. How shall we bring up the masses of church members to the duty of giving according to ability? There are noble examples, as notable as they are noble, among the poor, where the full measure of giving up to ability is met, and that, too, with cheerfulness and a willing mind.

Watchman (Boston).

—Dr. Morgan Dix, rector of Trinity Church, New York, in his "Manual of the Christian Life," warns churchmen not to attend the places of worship of the denominations or sects. "Go not at all," he says, "neither to hear preaching out of curiosity nor to oblige friends. Keep to the church alone. You have naught to do with those without the church, but to pray for them and treat them with kindness." By the church he of course means the Episcopal Church. Dr. Dix is a high churchman, but it would surprise one who had never made it a matter of particular observation to notice how many who rank as low churchmen act on the same rule. William Wilberforce gave similar advice. We once asked a friend, a Congregationalist, if he had ever heard a distinguished Episcopal clergyman in the city of his residence. He said he had not; that he had friends who were Episcopalians, and had often invited him to do so, but as they would not accept invitations to hear *his* pastor, he was not inclined to hear *theirs*. We do not quote his decision to recommend it, at least for the reason expressed, but to suggest that one who has an intelligent Christian reason for belonging to a church, and a due sense of her claims upon him, with a proper regard for the uses of the Lord's day and of the sanctuary, will not very often go to other places "out of curiosity, or to oblige friends."

Christian Neighbor.

—To preach acceptably to the people, and acceptably to God, do not always go together. When a minister pleases God in the matter, spirit and manner of his sermon, he pleases all men who ought to be pleased. A preacher should seek to come out with clear skirts and an acquitting conscience. No one knows as fully as the preacher the temptation to omit or pass lightly over the more popular sins, such as may possibly obtain largely in his congregation. Let the preacher remember Paul to the Galatians: "For do I persuade men or God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ."

Methodist Recorder.

—That time serving spirit which opposes truth from motives of self-interest, or from fear of exciting opposition, finds no countenance in the word of God. The Bible never excuses or palliates sin, but boldly presents the naked truth. Away, then, with the false conservatism, whether in Church or State, which would give mild names to existing evils, and blunt the keen edge of the Spirit's sword. Away with those who cling to error with one hand, and hold back truth with the other, trembling lest by a too rapid progress it should injure its own cause; let them point out if they can a single instance in all the past where truth has overleaped itself.

Let no man's heart fail him for fear that Christianity is retrograding because of the turmoils in the world, for it is only marching steadily onward; neither let its enemies exult as though it were dead, for it is only waiting till it can leap to its predestined supremacy.

To Our Subscribers.

—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration by months will appear opposite the name of each subscriber, indicating the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and no individual partiality be shown, as every subscriber will have a standing notice of expiration. It will also facilitate agents in giving receipts in accordance with office accounts, corresponding with printed date. Where advance payments exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised, and we *urge* you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore, to whom payments may be made, or sent direct to this office, if preferred.

—The following items are from the Southwestern Presbyterian of October 9:

Rev. J. H. Nall, D. D., and family, arrived in our city on Friday last. They were at once conducted to the parsonage of the Prytania Street Church and installed there. Dr. Nall preached on Sabbath morning and evening. The attendance was good. This pastoral charge, so long vacant, is, we trust, supplied for years to come. We hope that a career of great usefulness may be awaiting the pastor elect, and that the prosperity of this important church may return.

Rev. A. N. Workell, pastor elect of the Canal Street Church, reached the city on last Friday, in fine health, much benefitted by his summer sojourn in a cooler climate. We need not say that he was warmly welcomed by his many friends, and especially by his congregation. He proposes to join the Presbytery of New Orleans at its present meeting. The addition of two active and efficient workers—himself and Dr. Nall—will be a welcome accession to the roll of Presbytery.

The Good Hope camp meeting in Jones county, Miss., will be a grand reunion of the Presbyterians scattered through that section of the State. The attendance, we expect, will be large, and we hope that the occasion may be a profitable one.

—Mrs. Sarah Ridley died, at the residence of her son-in-law, Rev. J. B. Walker, D. D., in New Orleans, October 17. She was in her eighty-first year. For the past year or more she had been suffering from the effects of a fall, unable to go about and for some months past she was confined to her bed. She was ready for the change, and waited for it with desire. Sister Ridley was a woman of great strength and firmness of character, a life long Christian, cheerful in her piety, and supreme in her devotion to Christ and His cause. Mature in years and in Christian experience she peacefully fell asleep in Jesus. To her children, grandchildren and great-grandchildren she leaves a name and memory that will be ever precious to them, and an example that they can safely follow. The funeral services and burial were at Ocean Springs in accordance with her own desire, as expressed years ago. We presume an obituary sketch will be furnished soon.

We regret to learn that L. D. Dameron, business manager of the St. Louis Christian Advocate, has been seriously ill for some time. In the issue of October 15 Dr. McAnally says:

"At the beginning of the present week the condition of L. D. Dameron's health was not quite so favorable as it was the week before, though we all hope he may soon be able to be out and attend to business. Until then, correspondents and others will wait with what patience they can. The business suffers for lack of his attention, and we earnestly request those who may be in arrears for the paper, or for books, to forward the amounts at the very earliest convenience. There is urgent need for it.

—Our much esteemed friend, Prof. J. W. Nicholson, professor of mathematics in the State University at Baton Rouge, La., sends us a pamphlet containing a new, simple, and complete demonstration of the Binomial Theorem and Logarithmic Series. The professor informs his readers that he has prepared this pamphlet more especially for the use of his own classes. Copies, however, can be obtained of him. Price, twenty-five cents. We are not able to give any opinion about the new demonstration; but have no doubt it is worthy the attention of mathematicians.

—The Republicans seem to have made a pretty clean sweep in the recent elections in Iowa and Ohio. The result in Iowa was expected, but in Ohio the scales, before the election, seemed nearly equally balanced. The victory in Ohio gives that State a Republican governor, Legislature, and a United States Senator in the place of Mr. Thurman whose term expires shortly. It is thought also to indicate the election of a Republican President next fall. Mr. Sherman's prospects are somewhat brightened by the election of Foster.

—We are informed that the impression prevails, in some sections, that Seashore camp ground has been so injured by storm, and by the yellow fever flurry of last summer, that there will be no attempt to hold camp meetings there in the future. This is a great mistake. The injury done by the storm was not great, and is being repaired. The camp meeting will be held hereafter at an earlier date, so as to avoid all apprehensions about the fever. Mr. James P. Hamilton is the keeper at the camp ground, and to him communications should be addressed, and not to Mr. James Tharp, who is now residing in Mobile.

—We deeply sympathize with Bro. J. M. Weems and family at Shubuta, Miss. Sister Weems writing October 19, says:

This has been a year of sore affliction to us. On the eighth of September our darling Bessie, aged one year and six months, died of malarial fever; and during the past six weeks none of us have been well, sometimes all down at once. My husband has only been able to fill two appointments during this time, and is now in bed, with the third attack of fever. Pray for us.

—Vanderbilt University, says the Western Methodist of October 11, has opened with a larger number of students in the Literary and Scientific, the Biblical and the Law Departments, than in any previous year of its history. In fact, the number of matriculates is already about as large as it was during the last term. The Medical Department also is prosperous and promising—more so than ever.

—Rev. George F. Thompson, pastor at Moss Point, Mississippi Conference, gave us a call this week. He reports his charge as doing well, and as doing well by him. Our friends at Moss Point will have a well-dressed preacher.

—On Oxford circuit, North Alabama Conference, we learn that there have been 171 conversions this year; and in the Talladega district, probably, 500 conversions.

Judge J. L. Rice of Keokuk, Iowa, recently deceased, bequeathed $10,000 to the Library Association of that city for the erection of a building, $5,000 to Williams' College of Massachusetts, and $1,000 to St. John's Episcopal Church of Keokuk.

The British Wesleyan Conference, at its recent session, appointed Rev. William Arthur and Rev. F. W. McDonald to represent it at the next Methodist Episcopal General Conference.

Periodicals.

—The National Repository for November has: Autumn with the Poets, Illustrated; Metal Work of All Ages, Illustrated; Moose Hunting in Canada; Taylor's Goethe's Faust; Youth and Age; My Land of Beulah; Poets and Their Wives; Madame de La Rochefoucauld; Growing Old; Editorial Miscellany.

—Lippincott's Magazine for November has: Rambles of Three—two papers—2; Later Pompeian Days, illustrated; Summerland Sketches, or Rambles in the Back-Woods of Mexico and Central America, chapter 5, Illustrated; Gil he's Mother, illustrated; Aimee two parts. I; Where the Beef Comes From; The Secret Societies of Southern Italy; A Slight Misunderstanding; Leadville, Illustrated; Three Friends; Sir Charles Coufrey, Baronet; Late; The Bicycle, and Riding It; Sheridan's Critic; Our Monthly Gossip; Literature of the Day.

—The Magazine of Art for October, with many fine engravings, has articles on: Our Living Artists; Mr. Seymour Haden on Etching; Royal Scottish Academy and Glasgow Institute Exhibitions; Raeburns portrait of Mr. Allan; The Fourth Annual Exhibition of Paintings on China; American Artists and American Art; Sketching Grounds—the Peak; Pictures of the Year; Wood Engraving.

MARRIED.

MOODY—WATSON.—At the residence of the bride's father, Mr. C. L. Watson, in Shubuta, Miss., October 9, 1879, by Rev. J. M. Weems, Mr. E. F. Moody, of Wayne county, Miss., to Miss M. E. Watson, of Clark county, Miss.

REDEGERD—GOODWIN.—At the residence of the bride's father, Mr. C. E. Goodwin, in Shubuta, Miss., October 12, 1879, by Rev. J. M. Weems, Mr. T. M. Redelberg to Miss T. E. Goodwin, all of Clark county, Miss.

CASE—GATES.—At the residence of the bride's father, Mr. J. R. Gates, October 16, 1879 by Rev. J. M. Weems, Mr. George J. Case, of Shubuta, Miss., to Miss S. R. Gates, all of Clark county, Miss.

ELLIOTT—BETHEA.—At the residence of the bride's father, Mr. W. W. Bethea, October 16, 1879, by Rev. J. M. Weems, Mr. J. C. Floyd to Miss C. E. Bethea, all of Clark county, Miss.

UPTON—CALHOUN.—October 12, 1879, at the residence of the bride's mother, near Alimia, La., by Rev. Thomas J. Upton, Mr. Levi L. Upton and Miss Mary A. Calhoun, all of Claiborne parish, La.

ELLINGTON—BAKER.—October 16, 1879, at the residence of Dr. S. F. Turner, step-father of the bride, in Ronger, La., by Rev. Thomas J. Upton, Mr. John J. Ellington and Miss Mollie C. Baker, all of Monroe, La.

CURRY—KELLY.—At the residence of the bride's father, in Washington county, Ala., by the Rev. Joseph C. Johnson, of the Alabama Conference, Mr. Edward K. Curry, of Santa Rosa county, Fla., to Miss Katie G. Kelly.

LOWRY—HOLLAND.—At the residence of the bride's father Mr. W. T. Holland, October 12, 1879, by Rev. G. M. Gilmore, Mr. W. C. Lowry to Miss Nannie E. Holland, all of Marion, Lauderdale county, Miss.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

THE ADVOCATE

FOR TWENTY-FIVE CENTS TO JANUARY, 1880.

The publisher announces to the thousands of our friends that he will send the paper from date to January next on receipt of twenty-five cents in currency or postage stamps. This is done to facilitate securing new subscribers, and, feeling assured that with but slight effort on the part of our patrons, thousands of persons could be induced to take advantage of this trial offer, many of whom after that time would become permanent subscribers. Will they exert themselves to swell the list? There is no other investment that will supply the same amount of interesting reading matter, fresh each week, as this liberal offer. Let us hear from you as early as possible.

THE ADVOCATE FREE.

To any person sending us four yearly subscribers with $4 the paper will be sent free for one year. Sample copies will be mailed to parties when advised, to facilitate agents in securing subscribers. Address all communications in connection with above to the publisher.

CLUB RATES.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville Christian Advocate will be sent to same address for one year on receipt of $3 50.

The NEW ORLEANS CHRISTIAN ADVOCATE and the Texas Christian Advocate will be sent to same address for one year on receipt of $4.

The NEW ORLEANS CHRISTIAN ADVOCATE and Frank Leslie's Sunday Magazine will be sent to same address for one year on receipt of $4, or to ministers for $3 50. Each paper to be mailed from its own office.

MR. E. E. F. ROSS, of the staff of the CHRISTIAN ADVOCATE, left Wednesday evening, for the West and East, on business connected with the ADVOCATE. We bespeak for him the courtesies which have been so liberally extended heretofore, and which we have not forgotten.

W. C. SHEPARD & CO.—Fruit jars. Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 19

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those desiring to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $1 and $1 50 per day.

ST. LOUIS IMPENETRABLE PAINT. We refer our readers to the advertisement of the "St. Louis Impenetrable Paint Company" on this page and can conscientiously recommend it as equal to any in the market. This concern started in business last spring, and since that time have done a good business, and those who have tried it are so well pleased that they have recommended its use to their friends. They are also proprietors of the "Colorless Waterproof Process" for rendering houses and other buildings, whether of brick, stone, cement or wood, impervious to damp. It has been used at and successfully applied to the Houses of Parliament, Windsor Castle and Hampton Court in England. The press of England indorse it in the highest terms. Two of the gentlemen connected with this company in St. Louis are of the highest standing, both gold and valued citizens. Write and get their circular, explaining more fully the particulars, etc.

NONOTUCK SILK COMPANY.—The readers of the ADVOCATE will see on this page the advertisement of the above company, who manufacture the "Corticelli Sewing Silk." This concern has invariably secured the first premium at all the industrial exhibitions and fairs, wherever its merits have been compared for its superior quality of stock, pure dye, full weight and fine lengths. They received the Centennial medal, and the latest is from Paris. The Cincinnati branch was established some six years ago, under the management of a very popular gentleman, Mr. H. M. B. Bowen. They enjoy a large and increasing patronage with the best manufacturers and dealers throughout the Western and South, who all unite in attesting the superior quality and merits of these goods. The mills of the "Nonotuck Silk Company" established in 1834, give employment to over five hundred people, and exceed in the production of sewing silk and machine twist, the rolls of any other company by nearly if not quite one hundred per cent. Remember, try the "Corticelli," and you will use no other.

CARRIAGES.—The "Enterprise Carriage Company" have on this page an attractive advertisement. This house has not been very long in the business, but during the short time they have been in existence they have sold a large number of buggies, and have heard, so far, no complaint. The high-priced vehicles of the past are no longer in demand, and the cheaper kind are becoming more popular, embodying all the qualities of high priced vehicles, both as to comfort and durability, this latter kind the "Enterprise Carriage Manufacturing Company" manufacture. Send and get their catalogue.

WE commend to the attention of our readers the advertisement of Messrs. J. K. Renaud & Co. This is an old and reliable firm and those living in the country can order their groceries from the city, and be assured of perfect satisfaction when dealing with this house. They pack the goods and deliver them to the railroad or boat free of drayage. A great saving would be effected by any one thus buying their supplies, and both privileges secured. They will fill either large or small orders.

THE fall and winter dress goods of Messrs. E. H. Adams & Bro. could not possibly be all enumerated, but a variety of new things are shown in their advertisement. These goods have lately been selected with great care, and are offered at extremely low prices.

DR. HOFFMAN'S PILLS.—These pills have been before the public for almost ten years, and give perfect satisfaction to those who use them. They are highly spoken of in the West. See advertisement. If you cannot find them at your drug store send to St. Louis for them. Do not forget, and you will be pleased.

EXCELSIOR DISINFECTING FLUID. This powerful disinfectant should be in every house, as it destroys all noxious gases and disagreeable odors. It also prevents the spread of contagious diseases. If your druggist has not got it, write to the St. Louis office for it. In that city it is spoken of very highly, and large numbers of families would not be without it. The price is within the means of everybody. See advertisement.

FOR DYSPEPSIA, Indigestion, depression of spirits and General Debility in their various forms, also as a preventive against Fever and Ague, and other Intermittent Fevers, the "Ferro-Phosphorated Elixir of Calisaya," made by Caswell, Hazard & Co., New York, and sold by all druggists, is the best tonic; and as a tonic for patients recovering from fever or other sickness it has no equal.

MISCELLANEOUS.

SPECIAL OFFER!

Twenty-five Cents will pay for the

CHRISTIAN ADVOCATE

To January 1st, 1880.

Regular Yearly Subscription, $2; clubs of 5 or more, $1 75 each; 10 or more, $1,50 each; 20 or more, $1,25 each; from date. Subscriptions taken from date to January 1, 1881, for $2.

No commission can be allowed agents from this special offer.

ADDRESS, G. T. BATHROP, Publisher.

NEW

HOSIERY, HANDKERCHIEFS, GLOVES, NECK-TIES, EMBROIDERIES, CORSETS, RUCHINGS, BUTTONS, RIBBONS, BELTS AND BAGS, BUSTLES, LACES, FLANNELS, DOMESTICS, PANT-STUFF, HOUSEKEEPINGS, CRETONNES, WHITE GOODS, LINENS, AND A SUPERB STOCK OF

FALL AND WINTER DRESS GOODS,

ALL SPLENDID VALUE.

E. H. ADAMS & BROTHER,

594 Magazine Street, Fourth Store above St. Andrew.

ESTABLISHED 1858.

NONOTUCK SILK CO.,

MANUFACTURERS OF

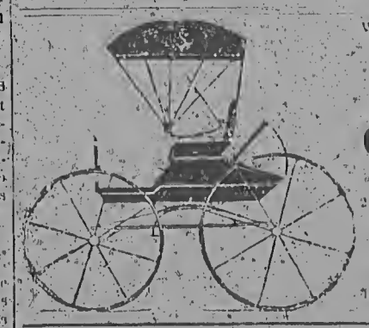
CORTICELLI SPOOL SILK,

THE OLDEST BRAND IN AMERICA.

Sewing Silk, Machine Twist, Button Hole Twist, Embroidery and Saddlers' Silks, Purse Twist, Knitting Silks, Etc., Etc.

H. M. B. BOWEN, Agent,

88 West Third Street, Cincinnati, O.



WM. SCHROEDER, Pres. and Treas. GEO. ENGER, Secretary.

ENTERPRISE CARRIAGE CO.,

MANUFACTURERS OF

Carriages for the Trade,

FACTORY,

21, 23, 25 & 27 Canal and 21, 23, 25 & 27 E. Court Sts.

WAREROOMS, 31 and 33 SYCAMORE STREET,

CINCINNATI.

Better work for less money, than ever before placed in the market.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, chafe or leave black spots in the pores. Mothers can apply it to infants, who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 607 North Sixth street, St Louis (Lindell Hotel.)

LADIES DELICATE AND FEEBLE.

These languid lassome sensations causing you to feel scarcely able to be on your feet, that constant drain that is taking from your system all its former elasticity; driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy Hop Bitters. Irregularities and obstructions of your system are relieved at once, while the special cause of perhaps years are permanently removed. Will you heed this? See "Truth."

WE should not suffer from a cough, when a few doses of AYER'S CHERRY PECTORAL will cure. Time and money, comfort, health all are saved by it.

Yellow Fever.

Rumors of the appearance of this terrible scourge are rife. The necessity of harmless as its application is shielded by the knowledge of a valuable specific for its prevention in Magnesia combining the Great Liver Regulator, Blood Cleanser, Anti-Bilious Purgative and System Renovator and Antidote for fevers of every form.

THE cordial reception that D. F. Willhoit's Anti-Periodic or Fever and Ague Tonic has received at the hands of the medical profession in Louisiana certainly proves that it is an excellent remedy, and that the composition of it, as publ shed by its proprietors, Whitelock, Finlay & Co., of New Orleans, is indorsed by them. As first Chills and Fever, Dumb Chills and Enlarged Spleen there is none better reposed.

BAKER'S CHOCOLATE, so noted for its nutritive, salutary and delicious qualities, hardly needs any further indorsement after the awards given for its excellence at the leading expositions in this country and Europe. A trial is all that is needed to convince any one of its great merit.

QUERU'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula, and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with a much greater benefit secured to the patient by a quicker penetration of this Jelly than by drinking the unpalatable liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUEX, Platt st., New York.

NEW ADVERTISEMENTS.

DR. HOFFMAN'S

BLOOD AND LIVER PILLS,

Are a tonic, alterative and cathartic, the greatest combination ever attempted in one medicine. They give tone and strength to the system, enabling it to throw off its load, thereby creating a healthy action throughout the whole system.

F. TRAUE,

207 South Ninth st., St. Louis, Mo.

For sale by druggists or the proprietor.

St. Louis Impenetrable Paint Co.

SOLE MANUFACTURERS OF

IMPENETRABLE PAINT

A glossy durable, waterproof paint, prepared in all colors ready for immediate use.

ALSO PROPRIETORS OF THE

COLORLESS

WATERPROOFING

PROCESS,

For rendering brick and stone walls permanently waterproof and preventing their disintegration with or altering their appearance.

All orders promptly attended to and information cheerfully furnished upon application at the

OFFICE AND FACTORY

No. 121 North Twelfth Street,

St. Louis, Mo.

EXCELSIOR

DISINFECTING FLUID.

This fluid is not a disinfectant, an antiseptic and a deodorizer, destroys all foul gases, and disagreeable odors arising from putrescent matter, and prevents the formation of organic substances by forming a chemical combination with the constituents. It prevents the spread of contagious diseases, and is harmless, inodorous and effective. It is cheap. Sold by the bottle or gallon or in larger quantities. Liberal discount to dealers.

EXCELSIOR DISINFECTANT CO.,

121 N. 12th Street, St. Louis, Mo.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the lowest market price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST CROP and of the STRONGEST and most DELICATE FLAVOR. Our prices are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES, ANCHOVIES, MARKET BEEF.

New Stock of

PRESERVES AND JELLIES.

PLANTATION SUPPLIES

OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO

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Farm, Garden and Household.

WORM PROOF COTTON.—Mr. L. C. White, of Jasper, Texas, sent to Mr. G. A. Mills, Secretary Galveston Cotton Exchange, two samples of worm-proof lint cotton to be submitted to the classification and quotation committee for their views, etc., the samples being numbered one and two. Mr Mills has kindly sent us samples of the same, which we have received to-day, and which any one is at liberty to examine. We take from the Galves on News of August 2d the following statement, giving the result of the examination by the classification committee, and some interesting facts with regard to this co ton:

The committee, after a careful inspection of the samples, report both as a ties of half length, remarkable strength and very silky. —No. 2 the best. This cotton has been produced by Mr. White after some sixteen or seventeen years of inter and study by amalgamating ordinary cotton with a weed, the weed and his process are his secret. He is now in correspond nce with the Agricultural Depar ment of Washington City, with a view to the Government paying him for his discovery and then making known his process, which he says is so simple that any ten year old child can do it—that its simplicity looks ridiculous to him now. Mr. White further states that the weed with which this cotton is mixed was never known to be eaten by worm or insect of any kind.

The writer examined the cotton growing; the stalks were large and healthy, a brownish red color, the leaf resembling ordinary cotton, with a very rank weed odor; the bolls were larger than ordinary cotton and well filled with lint. In the centre of each boll there is a small pod containing, evidently, the seed of the weed. When the boll is fully opened this pod of seed is also opened, and the seed dropped, leaving the lint cotton in the boll. The bolls will all mature within a few days of each other. This the planter could remedy by planting at different times. Mr. White says the cotton can be picked within one hundred days after planting. Mr. White has taken stalks of ordinary cotton with the cotton worms at work upon them, placed them in and along side of his cotton so that the worms could easily get on his cotton, but in no instance did they eat any of the leaves, stalk or boll of his cotton. He has gathered the worms from other cotton stalks and put them on his cotton with the same result, and feels very confident that worms will never touch it.

Should Mr. White's discovery prove to be what he claims for it, absolutely worm-proof—and upon this point he has no fears—the value and importance of the discovery cannot fully be estimated, especially in the cotton belt.—Galveston News.

TO DRY FLOWERS WITH SAND.—There are many of our brilliant flowers—such as dahlias, zinnias, pinks, geraniums, sweet williams, carnations, gladiolus—which may be preserved so as to retain their color for years. While flowers will not answer for this purpose, nor any succulent plant as hyacinth or cactus.

Take deep dishes, sufficient to allow the flowers to be covered an inch deep in sand. Procure the common white sand such as is use l for scouring purposes; cover the bottom of the dish with a layer half an inch deep and then lay in the flowers, with their stems downward, holding them firmly in place, while you sprinkle more sand over them, until all places between the petals are filled and the dish covered out of sight. A broad dish will accommodate quite a large number. Allow sufficient sand between.

Set the dish in a dry, warm place, where they will dry gradually; and at the end of a week pour off the sand and examine them. If there is any moisture in the sand it must be dried out before being again, or fresh sand may be poured over them the same as before. Some flowers will require weeks to dry, while others will become sufficiently dry to put away in a week or ten days.

By this simple process flowers, ferns, etc., are preserved in their proper shape, as well as in their proper color, which is far better than to press them in books. When arranged in groups or mounted on cards or in little straw baskets, they may be placed in frames under glass.—Home and Farm.

THE JUICE OF THE TOMATO PLANT AS AN INSECTICIDE.—A writer in the Deutsche Gartner Zeitung states that he last year had an opportunity of trying a remedy for destroying greenly and other insects which infests plants. It was not his own discovery, but he found it among other receipes in some provincial paper, the stems and leaves of the Tomato are well boiled in water, and when the liquor is cold it is syringed over plants attacked by insects. It at once destroys black or green caterpillars, etc., and it leaves behind a peculiar odor which prevents insects from coming again for a long time. The writer in question states that he found this remedy far more effectual than fumigating, washing, etc. Through neglect, a house of Camellias had got almost hopelessly infested with black lice; but two syringings with Tomato plant decoction thoroughly cleansed them.

PIG'S HEAD CHEESE.—Having thoroughly cleaned the head, put it into a large kettle of hot, (not boiling) water, and set the kettle over the fire; let it run gently, taking off the scum as it rises; when boiled so that the bones leave the meat readily, take it from the water into a large wooden bowl or trays; take from it every particle of bone, and chop the meat fine and season with salt, pepper and sage of thyme to suit the taste; squeeze a cloth in a colander and set it in a deep dish, put the meat in, and fold the cloth closely over it, lay a weight on which may press equally the whole surface. Let the weight be more or less heavy according as you may wish the cheese to be fat or lean; a heavy weight pressing out the fat, will of course leave the cheese lean.—The Household.

A SINGULAR PLANT.—A curious plant has been discovered in Wisconsin which produces a kind of cotton and flax from the same stalk. It has already been woven into fabric, and, as any article cut out will make as good cloth as can be made from this plant, will make good paper. It has been called the paper plant. It can be planted in the spring and cut in the fall and winter. It bleaches itself while as it stands, and will yield at least three or four tons to the acre. From a single root that was transplanted at Appleton last Spring, grew twenty large stalks, with three hundred and five pods containing the cotton) without seed to seed in each. From this root were obtained seven ounces of pure cotton and over half a pound of flax. It is a very heavy plant, and grows from six to seven feet high.—Philadelphia Times.

YEAST MAKING.—Take a pail of water put about two oz of hops, two tablespoonfuls of sugar, one dessert spoonful of salt; boil all together for an hour, then strain the boiling liquid on two heaped tablespoonfuls of flour that prevents it from going sour. When it is lukewarm cork it up tight. To eight lbs of flour use about half a pint of yeast. In the cold weather set a sponge over night and knead it all together in the morning; in the summer you do not require to set a sponge. When you take out the last of the yeast boil fresh hops, and fill the bottle again; by so doing you will always have good yeast. The same quantity of yeast will do for either white or brown bread. For brown bread the dough requires to be madder than for white.—Queensland er.

MAYONNAISE FISH SALAD.—Take about one pound of cold boiled fish, cut but not chop, in pieces about an inch in length. Mix in a bowl a dressing as follows: The yolk of four boiled eggs rubbed to a smooth paste with salad oil; add to these salt, pepper, mustard, two teaspoonfuls of white sugar, and lastly, six tablespoons of vinegar. Beat the mixture until light, and just before pouring it over the fish, stir in lightly the beaten white of an egg. Serve in a glass dish, first mixing half the dressing with the fish, and the remainder spread upon the top, and ornament with blanched lettuce leaves or celery.

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Symptoms of a Diseased Liver.

PAIN in the right side, under the edge of the ribs, which is often oppressed, sometimes the pain is felt under the shoulder blade, and in the top of the shoulder, and sometimes mistaken for rheumatism. The stomach is affected with loss of appetite, sickness, and sometimes with vomiting. The bowels in general are costive, sometimes alternate with pain, and sometimes with a dull, heavy sensation. The head is affected with pain, accompanied with a dull, heavy sensation in the back part. There is sometimes a pain in the region of the kidneys, and a frequent desire to pass the water, which is often high colored and deposits a sediment on standing. The patient is troubled with a dry cough, sometimes mistaken for consumption. The system becomes much debilitated, subject to frequent attacks of chills and fever, sometimes a slight chilliness, more generally a chill, succeeded by fever, which assumes a typhoid character, with great prostration of mental and physical energy, the blood becomes impure, the whole system is affected, and if the disease is not arrested by the use of proper remedies, Dropsy, Consumption, Epilepsy or Fits, Paralysis, Jaundice, Rheumatism, Neuralgia, Gout, Dysentery, Bowel Complaints, Fever and Ague, Typhoid Fever, Yellow Fever, Bilious Fever, Inflammation of the Bowels, Piles, Inflammation of the Kidneys, and many other painful diseases will follow.

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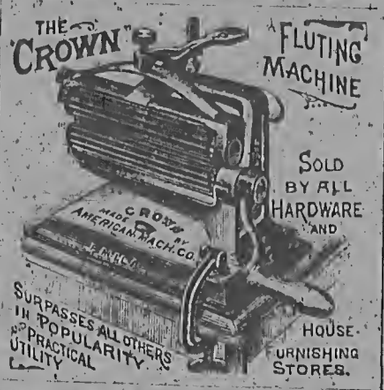
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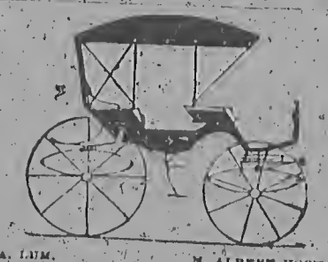

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IMPROVEMENTS OF THE SAHARA.—For some time past there has been considerable agitation in Europe over some plans for cutting a channel from the Mediterranean into the Desert of Sahara, in order to flood a vast depression that has there been discovered, and return it to its supposed original condition of a landlocked sea. The latest advices from Paris indicate that the conversion of the Desert of Sahara into an inland sea might not, after all, be so much of a blessing to the Continent of Africa as was claimed when the project was first broached. Its shores would be as arid as those of the Mediterranean in Tripoli, and if the climate should change, the date crop, which is the principal support of the natives, would be ruined. The routes of the caravans from Tunis and Algiers to the interior would also be destroyed and the whole inland trade deranged. It is also predicted that the pressure of the mass of water would produce perturbations in the subterranean currents which feed the artesian wells in the oases, and might cause them to fail, and this entail the loss of hundreds of thousands of palm-trees. It is now probable that this project will be abandoned, and a railway from Algeria to the mouth of the Senegal River constructed. The distance from Algiers to Timbuctoo is about 1,600 miles, and the cost of constructing the road is computed at $80,000,000. Soudan contains magnificent rivers, large lakes and innumerable shade-trees. Rice, sugar-cane, cotton and indigo can be easily produced there, and it would be merely a question of time before Algeria and Marseilles would reap the benefit of this cultivation of the Sudan territory. According to surveys made from Affreville to Laghouat, where the Sahara proper begins, there appears to be no more difficulty in the construction of the road than is now met with on the Algerian railways. The French exploring parties have not been further than El Goleah yet, about 220 miles from Laghouat, where a dry valley, known as Oued, stretches to the oasis of El Goleah. The Sahara Valley contains a hard, rocky soil, and the hills, of which at one time were believed to occupy its whole length and breadth cover, it is now known, only the ninth part of its territory. These sandy hills are not even considered obstacles in the construction of a railway, and wherever they are occasionally swept away by the violent winds trifles could be built so as to protect the road. The supply of water for the use of the engines is easily, as at least three trains per day will have to traverse the desert, is what puzzles the minds of those who attempt finding it is railway; but they expect to overcome this by placing on the various trains tanks sufficiently large to contain all the water required during twenty-four hours. A railway across the Sahara, and a tunnel through the Isthmus of Panama, certainly ought to gain for French engineers a reputation for boldness and originality in design, nothing more.—Christian Union.

Dynamite has been used with economy and success in removing the snags which obstruct navigation in the Waikato River, New Zealand. By means of a plain wooden tube having a piece of glass to fit the bottom the part of the snag to be found for the insertion of the charge was easily selected, and especially in the action of the explosive matter urged the stumps were invariably found clean at the bottom of the water hole, leaving a surface as flat as that which would be left by a cross-cut saw.

Since writing the note on the introduction of vegetating spores on Wright and on Dr. Maunder's belief that the spores of the common mushroom never vegetate unless they first pass through the stomach of an animal, Mr. Worthington G. Smith, one of the leading mycologists in England, has published a statement that he has known of an instance where some mushrooms grew on a piece of dead grass. It appears therefore, that the theory must be given up among the rejected in this case, as in so many others.

Some bulbs preserve their vitality for a long while, and instances are on record where valuable plants have been introduced to cultivation from herbarium specimens. Prof. Supton, of the Vanderbilt University, at Nashville, recently exhibited a specimen producing the Mexican sapindus saponaria, which had been dry for over a year. Prof. Supton says the root is used by the Mexican women for ordinary purposes of washing.

There is every probability that the Eastward tunnel will be completed by the end of November. The point now reached on the Arvolo side is 1,281 metres, that on the Chestelmon side 661 metres from the centre of the mountain; and it is expected that the junction of the two galleries will be made some 300 metres from the centre on the Chatillon side.

The number of asteroids has now risen to 201. Several of the missing ones have been rediscovered, among them Eriga, which after being lost for more than twelve years, was found by Peters, some six degrees away from her proper predicted place.

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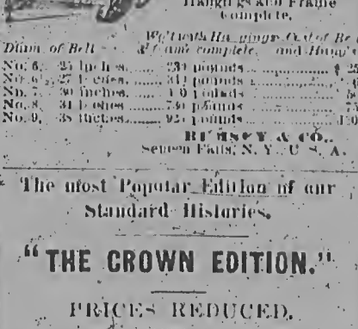

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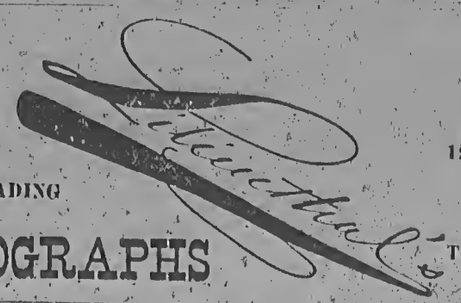

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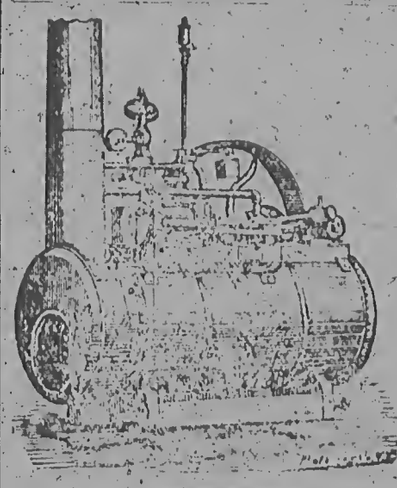

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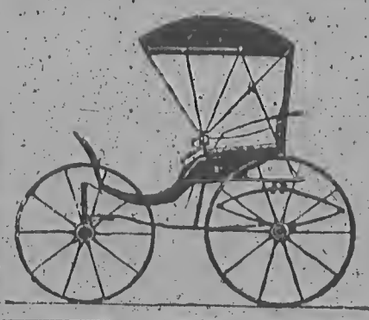

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IN

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REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	28	— —
New York, choice	18	19
Coffee, ₩ lb.:		
Rio, fair	15¾	16
Rio, good	16¾	17
Rio, prime	17¾	17¾
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 70	2 75
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	13	— —
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 25
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	6 00	6 25
Choice XXX	6 75	7 00
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5½	6
Dried peaches, ₩ lb	4	6
Raisins, ₩ quarter box	45	50
Raisins, ₩ half box	— —	1 00
Raisins, ₩ whole box	2 15	2 25
Bananas, ₩ bunch	50	1 50
Crackers, ₩ lb.:		
Soda	5	5
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	18	20
Coal, in barrels, best	16	18
Tramrance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	58	60
Molasses, in barrels.		
Common	— —	— —
Fair	38	— —
Prime to choice	45	— —
Golden and Roquet strops	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3½	3¾
Ordinary	6	6½
Fair	6¾	7
Prime to choice	7¾	8
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's imperials	2 10	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	3	3½
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	92½	95
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	8¼	8½
Off whites	8¾	— —
Crushed	9¼	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	13½	— —
Pepper	13½	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3	@ 4
Medium	4	@ 4½
Good to fine	4½	@ 5
Low leaf	5½	@ 6
Medium	6½	@ 7½
Good	7½	@ 8½
Fine	7½	@ 8½
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	— —	— —
White	65	— —
Mixed	— —	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	42	44
Bran, choice, ₩ 100 lbs	85	— —
Hay, ₩ ton:		
Prime	24 00	— —
Ordinary	17 00	18 00
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Clear sides	7½	8
Shoulders	5	5½
Sides, clear rib	9½	— —
Sides, clear	9	— —
Hams, sugar-cured	11	9¾
Mess Pork, ₩ bbl.	1 00	— —
Dry Salted Meats:		
Shoulders	4½	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	8½	8½
Choice, in tierces and barrels	7½	7¾

ESCULENTS.

Potatoes, ₩ bbl	2 25	2 50
Onions, ₩ bbl	2 75	3 00
Apples, ₩ bbl	2 00	3 00
Cabbages, ₩ box	1 00	2 00

POETRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 50	— —
Young	3 50	3 50
Ducks	3 50	3 50
Geese	4 00	— —
Turkeys	9 00	18 00
Eggs, ₩ dozen:		
Western	16	18
Louisiana	18	20

BALING STUFFS.

Bagging:		
In lbs	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 20 lbs and buckles	— —	2 50
Twine, hemp	12	— —

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MOUNTAIN MUFFINS.—One quart flour; two teaspoonfuls Kellogg's Baking Powder; a little salt; two eggs; milk enough to form a stiff batter. Pour in the muffin rings, and bake quick.

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You may hunt the world over and still will find
A need of the household which brings to the mind
The idea of value more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a pain, or a wound or a burn
From pencil to scuffalon, the household shall turn,
On the shelf should be found the foe of all pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of his lips is too rough to be borne,
Kind Vaseline comes as sun ally between,
And the cheek takes on velvet it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, Oct. 20, 1879.

COTTON.

The demand continues fair, and, under the course of futures at New York, factors are very stringent in their pretensions, which checks the movement, and the sales thus far do not exceed 2,000 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	10
Good ordinary	10¾	10¾
Low middling	10¾	10¾
Middling	10¾	10¾
Good middling	11	10¾
Middling fair	11¼	11¼

Sales to-day, 8,800 bales. Market active.

Receipts at United States ports, week ending Monday, October 20, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	3 089	5,240	55,075
New Orleans	12,042	11 321	13,587
Mobile	2,144	4 951	7 681
Savannah	5,801	7,7 2	37,945
Charleston	3,924	5,587	26 05
Wilmington	1 415	421	6,677
Norfolk	3 708	4,772	23 318
Baltimore	.....	114	615
New York	219	730	4 807
Boston	1,821	1,861	2 583
Philadelphia	12	11	575
Various	.....	.....	12,0 8
Total	31,761	43,103	162,093

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	10 c@10 3	10.52
February	10,97@ 0,98	10.65@10.67
March	11, 0@11 02	10.78 @10.79
April	11 2 @11 25	10.9 @10 91
May	11 38 @11 45	1,07 @ 1,08
June	11, 0@11,5	11.15@11.18
July	11 61@11 68	11 24@11 7
August	.....	.....
September	.....	.....
October	10 @ 0 98	0.77
November	10.76@ 10 75	10 49
December	0 72@ 0 73	10.43@ 0 44

Sales, 231 000 bales. Market strong.

MR. WESLEY AND THE BULL.—In the winter of 1763, during a very hard frost, Mr. Wesley visited Sheerness. His carriage could not cross the ferry, it being frozen over, and several friends went to meet him. When about halfway between the "halfway house" and Sheerness, they saw a bull coming towards them, foaming at the mouth, and a number of men running after it, and calling to the party to get out of the way; but this was impossible, there being a wide moat on both sides of the road. As the bull approached, Mr. Wesley saw their danger, immediately took off his hat, knelt down, and said, "Let us pray." The bull came up, made a dead stand, looking at Mr. Wesley for two or three minutes; it stood perfectly quiet, and seemed to be awed and restrained by a supernatural power. Mr. Wesley was at the head of the party and nearest to the bull, my grandfather and his son Thomas next. The men then came up, and the bull made a rush, passing by them without injuring any one. Mr. Wesley then gave out a hymn, in which all heartily joined.—A Correspondent in the Methodist Recorder.

—A small boy took it into his head to change the name of his dog to Infallibility. The first time his mother heard him call the animal she exclaimed: "Why, Jack, what do you mean by giving the poor beast such a name as that?" "Eh," returned Master Jack; "isn't infallibility a dog-ma?"

—An old bachelor was courting a widow, and both had sought the aid of art to give to their failing hair a darker shade. "That's going to be an affectionate couple," said a wag. "How so?" asked a friend. "Why, don't you see that they are dyeing for each other already?"

MISCELLANEOUS.

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Episcopal Appointments for 1879.

Conference.	Place.	Bishop.	Time.
N. W. Texas	Fort Worth	McTyeire	Oct. 29
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahasse	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Appointments for Quarterly Meetings.

MISSISSIPPI CONFERENCE.

MERIDIAN DIST.—FOURTH ROUND.

Chickasawha mission at Mutual Rights	Sept. 27, 28
Enterprise station, at Enterprise	Oct. 4, 5
DeKalb circuit, at New Hope Camp Ground	11..12
Wayne circuit, at Camp Ground	18, 19
Waynesboro circuit, at Waynesboro	25, 26
Shady Grove mission, at Spring Hill	Nov. 1, 2
Enterprise circuit, at Concord	8, 9
Pambling circuit, at Pleasant Hill	15, 16
Shubuta circuit, at Shubuta	22, 23
Pillade phia circuit, at Hester's Chapel	29, 30
Meridian station, at Meridian	Dec. 4
Spring Hill circuit, at Union	6, 7
Marion circuit, at Coker's Chapel	13, 14

40 E. J. JONES.

ALABAMA CONFERENCE.

MOBILE DIST.—FOURTH ROUND.

Mobile, at St. Paul's	October 5
Wilmer	19
Toulminville, at Four Mile Post	26
Eastern Shore, at Daphne	Nov. 2
St. Stephen's, at New Hope	8, 9
Bladen Springs, at Bladen Springs	15, 16
Okatumpa, at Jones' Chapel	22, 23
Chickasaw, at Mauvilla	28
Mobile, at Franklin Street	30
Grove Hill, at Mount Zion	Dec. 4
Siggerville, at Siggerville	6, 7
Mobile, at St. Francis Street	14
Grand Bay, at Grand Bay	15

The members of the Quarterly Conference are requested to come prepared to close the business of the Conference year in good order.

40 E. WADSWORTH, P. E.

MONTGOMERY DIS.—FOURTH ROUND.

Tallassee and Tabitha at Tallassee	Sept. 27, 28
Opelika station	Oct. 4, 5
Auburn station	11, 12
Salem circuit, at Salem	18, 19
Hurtville circuit, at Hurtville	25, 26
Crawford circuit, at Mount Zion	Nov. 1, 2
Elmore circuit, at Pleasant Grove	8, 9
Sougahatchie, at Newport	15, 16
Tuskegee circuit, at Carlos Stand	22, 23
Montgomery station	29, 30
Lokchinpoka circuit, at Notasulga	Dec. 6, 7
Tuskegee station	13, 14

41 T. F. MANGUM, P. E.

EUFAULA DIST.—FOURTH ROUND.

Bethel, at Spring Hill	Oct. 18
Enon and Midway, at Midway	19, 20
Clayton and Louisville, at Clayton	25, 26
Pea River, at Liberty Chapel	25
Ozark, at Mount Zion	30
Newton, at Mount Carmel	Nov. 1, 2
Columbia, at Smithville	8, 9
Wilonia, at Malone's Chapel	15, 16
Glennville	18
Geneva, at Pine Grove	22, 23
White Plains, at White Oak	29, 30
Henry	Dec. 6, 7
Eufaula	13, 14

41 H. B. CRAWFORD, P. E.

THE GOSPEL, NOT THE PREACHER.—"I want a little money for our preacher." "Our Quarterly Meeting will soon be here; can't you give me a little money for our preacher?" Such is the language in which most of our stewards solicit money for the support of the gospel. We are very much inclined to believe this phraseology should be changed. Money should be solicited and contributed not as a gift to any individual minister, but for the support of the gospel. We owe it to God the Father, we owe it to the Lord the Redeemer, and to the Holy Ghost, we owe it to the church, to our families and to future generations; we owe it to the memory of our sainted dead to support the gospel. The man who pays only to the individual preacher is apt to pay just in proportion as he happens to like or dislike the preacher. Moreover he considers that he is making a gift to the preacher, while he should feel that he is discharging a solemn obligation to God and the church. He can make as many gifts to the pastor as he chooses, but the amount apportioned to each church should be paid to the support of the gospel. It would be better the truth, and have a tendency to a proper education upon the subject to ask for money for the support of the gospel. Let the phrase, "support of the gospel," be in every solicitation for money by the stewards. Stewards as well as ministers may help to educate the people upon this subject.—Georgia Advocate.

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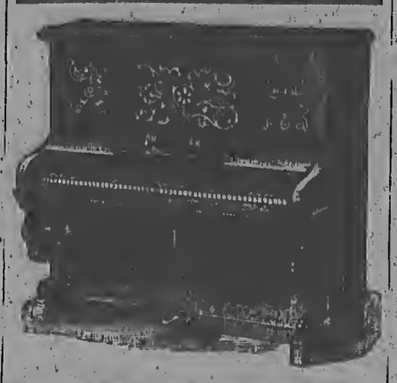

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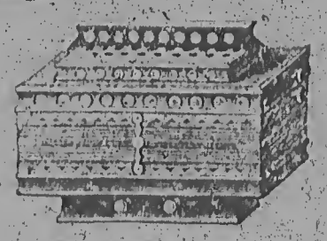

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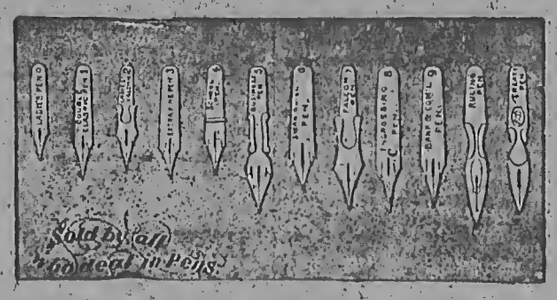

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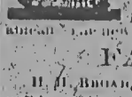

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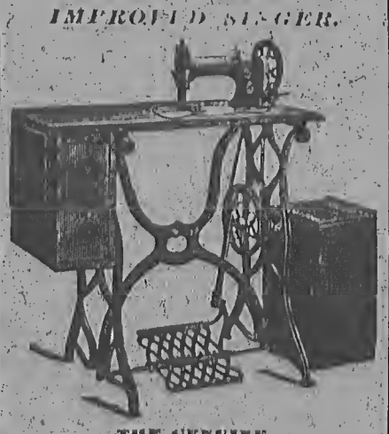

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From Mrs. Gen'l Sherman.

WASHINGTON, D. C., Nov. 21 1879.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect, and is admired by all who have seen and heard it, for its fine tone, richness of touch, and beauty of finish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are pleased with it, and shall most cordially recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,

ELLEN B. E. SHERMAN,
235 I Street.

St. James, December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos among the very best I ever had and know. I think the power and brilliancy of tone required to perform the great pieces of modern and the ancient masters are equal to any I ever had in this country. Hoping that your Pianos will understand our Climate as well as any other manufactured at the North, I shall with pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WIMMER,
Professor of Music, St. Mary Jefferson College, St. James La. (Co. Vent. P. O.)

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen—After giving our Pianos a fair trial I am happy to congratulate you upon the excellent qualities you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly, CAMILLA URSO.

Extract of Letter from W. H. Aldrich, Esq., Paris.

We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.

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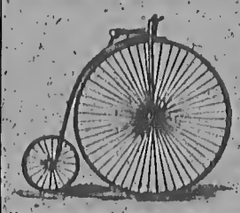

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, OCTOBER 30, 1879. NO. 44.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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THE REST OF EVENTIDE.

With wo strong shafts of red and gold the sky
Hid sweet good-morrow to the westering sun;
Across the tops of the hoeing daylight slants;
And gathering mists of evening steal up the land.
The busy world is at rest, for work is done.

Within the old gray hall a watch is still;
All living things alike seek welcome sleep;
And man rests calmly, feeling naught of ill,
Trusting in Him by whose Almighty will
Night by and night they varying hours keep.

But when I fall asleep in the west,
And shadows of the dimly round us creep;
All be equally weary as down we rest,
Like tired children on a father's breast,
"For so He giveth His beloved sleep."

The Quiver.

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Oct. 21.—The Haytien Minister here has received intelligence that another revolution took place at Port au Prince on the 3d inst. The provisional government was deposed and another chosen. The consular office of 1876 was nominated, and the Chambers were called to meet on the 15th inst., to elect a President and amend the constitution.

COLUMBUS, Oct. 23.—The official count of the vote for Governor in the recent State election gives Foster a majority over Ewing, of 17,129. In a total vote of 668,367.

NASHVILLE, Oct. 23.—The Grand Lodge of Good Templars have adopted reports urging that the Legislature be petitioned to pass a stringent prohibition law, making it a criminal offense to make, buy or sell intoxicating liquids to be use as a beverage.

DIXIE, Utah, Oct. 24.—Advices from Park City, Utah, report that Ute Indians and Snakes are on the war path, with about three hundred warriors. They have killed a number of settlers on Ashley Fork, and are coming toward Bronco Lake, on Green river.

SAN FRANCISCO, Oct. 24.—A Tucson dispatch says:—A special to the Star from Silver City, New Mexico, 19 day, states that no depredations have been committed by Indians since the 15th.

There are reports that the Victoria band divided; one party going to the other then of the Florida mountains and the other toward Barro mountains. Captain Boyle has issued a warning to all settlers on the Upper Gila to be on the alert, but there is danger feared.

Major Morrow is in hot pursuit of Victoria with three hundred soldiers. The citizens of Silver City have organized a band of fifty men, well armed and ready to move at any minute.

YANKTON, D. T., Oct. 21.—Fifty-six lodges of Minneconjou Sioux, under Chief Burnt Face, left the Cheyenne agency last Friday, and on the 11th of the month Touch-the-Clouds, of the Eleventh battery, is in pursuit.

MEMPHIS, Oct. 25.—The following telegram was sent us this morning by Hon. A. S. Marks, Governor, Nashville, Tenn.:

The epidemic is declared closed this day. The camps will be broken up Monday morning. I thank your excellency on behalf of the people of Memphis for the material assistance rendered, and for the further and prompt aid if necessary.

We have sufficient in de to carry us through, and will not be compelled to draw on you for any.

C. T. POTTER,
President Taxing District.

MEMPHIS, Tenn., Oct. 25, 10 A. M.—Another heavy frost fell last night. A thin coating of ice formed on the pools of water in the suburbs. Thermometer placed by the signal service officer on the ground as a test marked 32½ degrees at four o'clock this morning.

The steamer Hard Cash, from St. Louis, arrived this morning at nine o'clock, being the first boat to land at the wharf since July 21st. The weather is clear and cool.

MEMPHIS, Oct. 25.—Total cases reported for the week, 31; white, 21; colored, 10; total to date, 1511; total deaths from yellow fever for the week, 14; white, 12; colored, 2; total to date, 470. The Howards have eighty-five nurses on duty attending seventy-two white and nineteen colored families. This includes those sent to Forest City, Arkansas. One case was reported this morning, Alfred Barnez. Two deaths have occurred; W. M. Johnson, colored, at Bunyon station, and Joseph Lea, city, at the hospital. The following is the official announcement of the Board of Health declaring the epidemic ended:

"Owing to the fall in temperature within the past three days, there having been two good frosts, with prospect of a continuation of cold weather, the board of health hereby declares the epidemic of 1879 at an end; and announces that it is but little danger to be apprehended from yellow fever by absentees or other persons coming into the city, provided the instructions published September 28th have been complied with in regard to ventilation of houses, bedding, clothing, etc. It takes this occasion to advise people on their return to avoid infected places. There are a few cases of yellow fever yet in the city; a few cases may yet develop, but by ordinary prudence there is no danger of the disease now spreading from that source. By order of the board of health.

"J. CHANDLER, M. D., Secretary."

NASHVILLE, Oct. 27.—McKendree church, of the Southern Methodists, on Church-street, burned last night. Loss $30,000; insurance $25,000.

MEMPHIS, Oct. 27, Noon.—There was a general resumption of business this morning in all branches of trade.

Stores that had been closed since last July were opened by the proprietors, who have returned to the city, and the wheels of commerce are once again moving rapidly along.

Through trains on all railroads, excepting the Little Rock route, arrived and departed. The streets presented their wonted animated appearance.

The cotton exchange was open to visitors and members. Regular quotations, receipts, shipments and stock will be posted as heretofore.

But one case of fever is reported. Mrs Rosa Volkmar, who was stricken three days ago.

Weather pleasant.

Evening.—No new cases or deaths since morning.

Camp Marks was broken up to-day, and the people moved into the city. Camp Father Mathew will be broken up to-morrow.

But one nurse has been sent out by the Howards since last night, the sick person being Miss Bettie Bragg, residing fourteen miles east of the city.

Two hundred passengers arrived by the Louisville train this afternoon. The first through train on the Charleston railroad will arrive at midnight.

The Howards received $300 to-day.

Dr. J. B. Cummings telegraphs from Forest City, Ark., that two suspicious cases have developed there. The people are resting under quarantine regulations, and desire to return to their homes.

FOREIGN.

HAVANA, Oct. 22.—It is officially reported that three-fifths of colored slaves imported have surrendered at Los Indios.

MANILA, Oct. 25.—The commission having in charge the subject of slavery have adopted, by a vote of twelve to six, to-day a report providing that slavery be abolished in Cuba, but that the negroes who are enfranchised shall, during the maximum period of five years, continue to work for their present master, receiving no less than ten pastres per month.

MADRID, Oct. 25.—Ministerial Journal, the Political says Senor Canovas Del Castello, like Martinez Campos, favors the immediate abolition of slavery in Cuba.

A terrible cyclone burst on Friday night at Membrillon, near Malaga. Forty houses were flooded. Twenty-four collapsed and two persons were drowned.

LONDON, Oct. 25.—Telegrams from Berlin and Vienna concur in stating that the alliance between Germany and Austria is not a written treaty, signed by the two emperors, but is in form of a memoranda, which Prince Bismarck took Count Andrassy exchanged and submitted to their respective sovereigns, who approved thereof.

LONDON, Oct. 25.—A dispatch to the Standard says:—General Gough's brigade has arrived here to-day to re-enforce the force holding the entrenched camp at Sultar Garden, the command of which, report states, the Ameers surround by thousands of Mongols.

He signals for help can hold his own, but from the heavy firing it is clear that he is badly engaged. General Gough will march for Sultar Garden Monday. If the position should prove untenable, it will be evacuated, but if the enemy dispute the line will remain at Sultar Garden and General Gough's brigade return to Cabul.

Advances to the same paper state that four regiments have been changed for completely by the massacre of the British embassy.

There has been fighting between Ali Kheyl and Sultar Garden, in which the enemy was defeated with heavy loss, and communications have since been re-opened.

FIELD NOTES.

ALABAMA.

MONTGOMERY HILL, ALA., Oct. 18.—This is my second year on this circuit (Stockton) and the Lord has given us many evidences of his favor. Last year about forty members were added to the church. This year also we have had, from time to time, refreshing seasons from the presence of the Master. I have just closed a profitable meeting at Deans. Six accessions to the church, membership revived. A new church in prospect. Two camp-meetings to hold. The collections ordered by the Conference are being looked after, and though the finances are rather low, yet we hope to be able to make a respectable report at the end of the year. Congregations good and appreciative of the word. Health good. Crops good.

A. J. COLEMAN, P. C.

GUNTERSVILLE, ALA., Oct. 20.—We have lately had a revival in the Guntersville station—two or three conversions, and the membership greatly refreshed. Rainy weather. Health good. Crops about an average, with, perhaps, an improvement in the financial condition of the country.

J. W. NEWMAN.

RENFROE CIRCUIT, ALA., Oct. 21.—I have had two meetings since my last communication, which were "times of refreshing from the presence of the Lord." Twenty-two accessions, and quite a number of conversions. Spiritual condition of the circuit good. Finances a little behind. Have raised the money to build a new church.

J. D. SIMPSON, P. C.

GOSHEN CIRCUIT, ALA., Oct. 25.—I closed a meeting at Sister Springs last night. It lasted six days. Twenty-six joined the church, and there was about the same number who professed religion. A part of the time the weather was very bad, but the congregations were very large. The rains have damaged cotton very much. The health of the country is very good.

C. MOSLEY, Pastor.

MISSISSIPPI.

MAYERSVILLE, MISS., Oct. 21.—The first sixteen days of October were remarkably warm. It is cooler now. Cotton is being gathered and sent to market very rapidly. I have not found a cabin vacant nor an acre of land uncultivated on account of the negro "exodus." Many people think the *brokerage* charged on cotton sold in New Orleans is sheer robbery. The weather is dry. Health is generally good. Churches and pastoral charges are more or less prosperous. In almost every part of this district good results have evidently attended and followed the preaching of the word. We gratefully acknowledge great blessings of many kinds this year.

W. L. C. HUNNICUTT.

DEKALB CIRCUIT, MISS., Oct. 22.—New Hope camp meeting, on this circuit, commenced on Friday, the tenth instant, and closed on the sixteenth. The weather was unfavorable, though we had a good corps of preachers—some of the best in the country. Our meeting was not the best—about seventeen conversions, ten accessions to the church. Our accommodations were full and free. The tent-holders did their duty well. We think a good state of religious feeling prevails on our work. Four men were licensed at our last Quarterly Conference—one in his forties, a son of a preacher, going off to school to prepare for the ministry.

A. D. NICHOLSON.

LOUISIANA.

NATCHITOCHES STATION, LA., Oct. 21.—I closed a four days' service here last night; was assisted by Rev. R. S. Isbell, of Columbia, who preached with great earnestness and success, and won the affections of our people. Fifteen professed conversion, and twelve were added to the church. Some of the conversions were unusually bright and satisfactory. A deep interest is manifest. Several others speak of joining soon. We collected $25 from the Sabbath-school last Sabbath for the completion of the Sunday-school room. The basement of the church will be finished this week, and will be occupied next Sunday for the first time. My beautiful church edifice at Independence will be finished this year. I do not know much about the crops, and less about politics.

THOS. J. HOWELL.

MISCELLANEOUS

LOLA, TEXAS, Oct. 16.—We have had the severest drouth here known for many years. No general rain since May 5. Creeks are dry and rivers fordable, and in some instances scarcely running. Light showers have fallen lately, enough to enable many to plant turnips and sow small grain, but not water for stock or household purposes yet. Religion has flourished. Great ingathering of souls all over Texas, and still the work goes on. The Sunday law is approved and enforced in most of the State.

J. W. ELLINGTON.

Notes from Nashville.

MR. EDITOR: We are enjoying a visit from the Rev. James Osgood Andrew Clark, of Georgia. His polished name bewrays his origin. Dr. Clark is abroad in the interest of Wesley Monumental Church, Savannah, Ga. Our last General Conference recognized the brother and his meritorious undertaking. Coming with authority, he visited England, and was kindly received by our British brethren, who heartily indorse the enterprise. He obtained much valuable information concerning the Wesleys when he was in England, literary relics, etc., which will furnish the Monumental volume, which he has in press, the proceeds of which will be devoted to the Wesley Monumental Church. The doctor visited the Tennessee Conference, which heartily espoused his cause, and pledged valuable aid. We hope every Conference in the connection (why not every Conference in the world?) will do the like. Let us have one great ecumenical monument of Wesley, and let it be this Savannah Church. Dr. Clark delivered an eloquent discourse on Wesley and Methodism in McKendree Church last night, and in the afternoon he preached a masterly sermon on Christ as the bright ness of the Father's glory and the express image of His person. It was a fine specimen of exegetical preaching. The whole of that wonderful chapter (Heb. 1) being subjected to a keen and thorough analysis. There was no *mitthashal* theology in that discourse. How different from the Bashnellism which I find just read in a sermon by a Northern Methodist preacher, published in the New York Methodist, which seems to be the broad church organ of Northern Methodism. Just think of Pattipassianism, Theopaschism, Bushnell atonements and the like in the Methodist pulpit and press! You may well ask whither are we drifting? I can assure you there was no drifting from the old landmarks in Dr. Clark's discourse. There was no Sabellian or Swedenborgian confounding of the persons of the adorable Trinity, but a faithful echo of the beloved apostle's message: "The Father sent the Son to be the Saviour of the world." The Father's co-equal and co-eternal Son, begotten of the Father, *in His divine nature*, from all eternity, he, not the Father, for us men and our salvation became incarnate, and thus God was made man for man to die! While the preacher was eloquently discoursing on this great mystery, the sublime strains of Dr. Watts rushed into my mind:

Seraphs, with elevated strains,
Circle the throne around,
And move in charming the starry plains
With an immortal sound.

Hark, how beyond the narrow bounds
Of time and space they run,
And speak in most unlike tongues,
The Godhead of the Son.

How on the Father's breast He lay,
The darling of His soul,
Infinite years before the day,
Or heavens began to roll.

And now they suit the lofty tune,
And sweeter notes they play,
And bring the Eternal Godhead down,
To dwell in humble clay!

By the way, Watts was not tinctured with any semi-Arian pre-existence of the humanity of Christ—a day-dream which he had aforward for awhile—when he wrote that immortal "Song," and that other:

Ere the blue heavens were stretched abroad,
From everlasting was the Word;
With God he was, the Word was God,
And must divinely be adored.

But whither have I been betrayed? Dr. Clark explored the university, looking at everything with a cultured and practical eye. He expressed great satisfaction with what he saw. We hope he will repeat his visit.

By the way, the gymnasium is approaching completion; the edifice for the civil engineering department is well under way, and the deep and broad excavations are made for the foundations of new Wesley Hall. Everything is moving on in the normal way, except that Dr. Lipscomb is not yet in his place. I received a beautiful and touching letter from him the other day. He awaits the first frost to loose him and let him go. He wants to be in his professorial chair, and we want him there, too.

Dr. West opened his commission yesterday to an immense congregation at McKendree. God grant him a prosperous year! Bro. Sawrie has entered on his work as presiding elder of Nashville district. He is an indefatigable worker. Few men in the connection have done more work, perhaps, with less pay, than our old friend. Great success attend him.

The Rev. J. B. McNeilly has entered on the pastoral charge of Morse Memorial Church, Presbyterian. He preached a most seasonable and salutary sermon yesterday on John vi. 68: "Lord, to whom shall we go?" From last the words of eternal life. The search the times in which that question may well be asked; and who other answer can be given? The preacher, in forcible style, showed that no other answer can be given. To go away from Christ is to wander in *apostasia* amid the blackness of darkness forever. I conducted a part of the service while Bro. McNeilly went to the First Presbyterian Church to baptize a child of the pastor, Dr. Hoyt. We are neighborly here. The people at West End, including the Vanderbilt set, are delighted with the return of their pastor, the Rev. J. W. Hill, and his excellent wife. What could we do without them? They tread in the footsteps of their excellent predecessors, the Rev. William Green and his like-minded wife.

Will you be kind enough to inform your readers that Dr. Young is the publisher of the Quarterly Review? I receive a postal card from a late subscriber in Georgia, requesting me to stop his Review. I am not the publisher. The committee wish me to act as managing editor, and communications are pouring in upon me from various quarters urging me to render that service. I have heretofore, by request of the late managing editor and members of the committee, furnished several articles to the Review, and corrected the proofs of several others. Since I have not read, nor have I read any animadversions on the work. The book agent wished me to do what I might be asked to do for him, as the managing editor lived at a distance, and we had no professional proof-reader at the Publishing House. I never sought any office, though I have shunned some offices for sufficient reasons, but I am willing to do all I can to promote the literature of the connection, to which I have devoted my life. I may just say that the committee, with Dr. Young as publisher, were determined to make the Review a success. You may tell the friends to send on their subscriptions, but my sheet is full. God bless you.

THOS. O. SUMMERS.

NASHVILLE, TENN., Oct. 20, 1879.

Trip to Salem Camp Ground.

MR. EDITOR: We left the New Orleans and Mobile railroad at Scranton. Our course is north, ascending on the east bank of Pascagoula river. A delightful ride of four miles ended at the parsonage (a model one by the way) now occupied by Rev. George F. Thompson and family, at Moss Point. On Tuesday morning, October 1, Rev. John Ellis, P. E., joined our company. We crossed a bold, full stream, with an ugly name, "Big river," at Rapid's ferry, leaving the city of hills Moss Point behind us. Twenty-two miles over a level pine region, now lay before us. Not a cypher seen during the trip. But was surprised at the numerous cottage homes of the farmers that flung the rural and quiet lifestyle. Agricultural is the richest county state. It consisted of seventy-three and odd, and owed its existence simply as the center of a county. The jail only remains. We passed in silence this grim sentinel, that suggests the fact: Sin hath its wages. Two miles more bring us to Salem. Here, thirty-one years ago, the Methodists pitched their tents, and gathered under the shade of native forest trees to worship God, and without scarcely a single missed year. Their children have annually left their homes to engage in the feast of tabernacles. Some one informed the world that these camp-fires were in a deplorable condition, that until *his* church sent him down here the gospel of Jesus Christ had not been preached. That correspondent could not have heard of old Salem. In this section the heroic Richmond Nolley came with the message of life when the only roads were bridle paths for pack horses.

Rev. Miles Harper, another pioneer, an Abernathy, a Nash, a Moody, a Pipkin, and many other now sainted men of God, made these woods vocal with their clarion notes of "Behold the Lamb of God!" and "Come ye to the waters." Why, sir, the songs now sounding in my ears, while I write, with their peculiar tunes, speak of Primitive Methodism with an emphasis that is unmistakable. That correspondent did not know, or else he ignores the Methodist labors of over a half century. The attendants of this meeting are now, some of them, gray-haired sires and mothers who made their first visit in childhood. The gospel of Christ is to them an "old, old story." One good brother told me that for twenty-five years he has made his conch shell bugle to summon the faithful to prayer and service. O, what a record such a camp ground must have made in fifty years! While the camp fires died out in Mississippi, during and after the war, here the horn sounded, camp fires were annually replenished, the gospel preached and souls converted. Bethesda's angel has never failed to trouble the waters of the pool established here in the long ago. The stranger will be quick to note the unostentatious and bounteous hospitalities rendered, the simplicity of manners, and style of dress, the hearty use of vocal powers in the matter of song, then the patience that listens to a fervid sermon of perhaps forty or one hundred and twenty minutes' duration, followed by the benediction, and still refusing to pull out its watch, but rather continues in holy song, praising God long after the weary preacher has passed into the realms of dreamland. It is a real luxury to preach to this people, as the widow full scope of application, a hundred beatitudes for joy of the imagination, and nobody shocked when your soul feels and behaves itself, glory to God, comes out in clarion notes. Mr. Editor, put Salem camp meeting down on your list of appointments for next year. The audience is seated in close proximity to the speaker; the attention is unwearied, the word is received as we come far country. Several new tents erected this year, evincing the fact of undiminished determination to let the gospel have its appointed work. Advances are from the secured you a new audience of twenty-six souls of more all January 1, 1880.

R. H. BOWER.

"That Disciple Whom Jesus Loved." John xxi. 7.

BY PROF. AUSTIN PHELPS.

Some Christians do not cultivate the temperament of prayer. Devout they are more fitfully in some temperaments than in others, yet in all is the principle of unity. Evidently it is the thing that prayer is in its nature emotive. It is an expression of feeling, not mere words of intelligence, though in the case of profound and thoughtful minds, and to its most perfect type, the abstract feeling. To enjoy prayer we must be trained by it. Every-where we must be used to the sensibility of which it is the expression. Devotion should shun spontaneously from an emotive state, rather than be forced out in fits of sensibility or great occasions.

The reason that this is often overlooked by spiritual guides who live, in other respects, are not visibly defective. They do not possess desires which may very naturally be expressed in prayer. They have not deep refusal of feeling from which prayer would be a natural growth. The religion of some of us, whatever may be true of our opposites in temperament is not *sufficiently* a religion of *emotion*.

We love not sufficiently cherished, our Christian sensibilities. We have not cultivated habits of feeling deeply which are buoyant in their working. We have not entrapped our hearts that a certain emotive current is always choicest, welling up from the depths of the soul, like the springs of the deepest sea. We think more than we believe. We believe more than we have faith in. Our faith is too calm, too cool, too single-sighted.

Our theory of the Christian life is that of a clear creed, but a dull head, not of a great heart, in which deep calls unto deep. This clear headed type of piety has invaluable uses, if it be tempered with meekness, with gentleness with, shades of mercy. But we must confess that it does not always bear well the grill which the world gives it in selfish usage. It too often grows hard, solitary. It reminds one of a swan with a "cold heart," whose blood never ran warm, whose eye was always glassy, whose touch was always chilling, to whom sympathy was always like an east wind. Such a religious temperament as this will never do for the foundation of a life of loving communion with God. We must have more of the earnest nature of the loved disciple, more of the spirit of the victims of Patmos.

Our Northern and Occidental constitution often needs to be restrained from an excess of phlegmatic wisdom. I must think that we have something to learn from the more impulsive working of the Southern and the Oriental mind. I must believe that it was not without a wise forecast of the world's necessities, and of insight into human nature all around, that God ordained that the Bible should be constructed in the East, and by the inspiration of minds, of an Eastern stock and discipline, whose imaginative faculty could conceive such a poem as the song of Solomon, and whose emotive nature could be broken up like the fountains of a great deep. I must anticipate that an improved symmetry of character will be imparted to the experience of the church, and more of the beauty of holiness will adorn her courts, when the Oriental world shall be converted to Christ, and Ethiopia shall stretch out her hands unto God.

Our unimpassioned, inchurn, and often cloudy temperament in religion, does need an infusion of the piety which will grow up in those lands of thorns. Such an infusion of the Oriental life-blood into the stock of our Christian experience, would bring us into closer sympathy with the types of sanctification represented in the Scriptures. It would be like streams from Lebanon to our cultivation. We need it to render the Psalms of David, for instance, a natural expression of our devotions. We need a culture of sensibility, which shall demand these Psalms as a medium of utterance. We need habits of feeling, disciplined, indeed, not effervescent, not mystic, but, on the other hand, not crushed, not fearful of emotion, not bereaved of speech. We need a sensitiveness to the objects of our faith, which shall create desire for the objects of prayer, not passionate, not devoid of self-possession, but fluent and self-forgetful in its earnestness, so that it shall have more of the grace of a child in its outgoings of such an experience. Intercourse with God in prayer would be the necessary expression. It could find no other so fit. Joy in that intercourse would be like the swellings of Jordan.—From The Still Hour.

Pacific Conference.

This body met at Sacramento, Cal., October 8-13, Bishop Keener presiding. We clip the following items and appointments from the Pacific Methodist:

W. F. Compton and R. F. Alden were appointed fraternal delegates to the Conference of the Methodist E. Second Church. H. A. Henderson and H. H. Avery were appointed delegates to the Presbyterian Synod of the Pacific; L. C. Rentro, delegate to the Grand Lodge I. O. O. F.; and J. C. Simmons, corresponding Sunday-school secretary.

It was determined to hold the next annual session of the Conference at San Jose.

Saturday night, it rained. And, notwithstanding, a fair audience gathered to witness and participate in the twenty-fifth anniversary of the Church Missionary Society. Rev. J. T. Pedder, past treasurer, read a statement of the finances, in addition to the society. The secretary presented his yearly report, in which was given full showing of the society's progress and accomplishments. Rev. C. Simmons was elected president, Rev. W. F. Compton, vice-president; Rev. George Sim, secretary; Rev. J. T. Pedder, treasurer. Bishop Keener delivered the address, and fired the hearts of his audience by the powerful appeal in behalf of the Church Missionary Society. The collection of nearly two hundred dollars was the result.

On Saturday Martin V. Howard was ordained deacon, and W. H. Howard ordained elder.

Reports were made by the statistical secretary, Book Boards of Finance, Committee on Books and on Education. The report showed the total church membership in the Conference to be 6,042; number of ministers, 89; number of Sunday schools, 59, with a membership of 3,770; number of churches, 72; value of churches, $46,500; value of parsonages, $ 7,275; value of other church property, $11,150.

W. M. Prohaska was granted a location at his own request.

APPOINTMENTS.

SAN FRANCISCO DISTRICT—S. Brown, P. E.; San Francisco, H. A. M. Henderson; Stockton, J. Grandell; Sacramento, T. H. Anderson; Woodbridge, T. C. Barton; Dixieville, F. M. Station; Mountain View, James Kelsey; Santa Clara, to be supplied; San Jose, H. B. Avery; Gilroy, T. A. Atkinson; Hollister, J. W. Atkinson; Salinas, W. M. Whiters; Salinas circuit, to be supplied; Tres Pinos, J. S. Batty; Hollister, J. Hedgpeth; Oakland, to be supplied; Oakdale, F. M. Odom.

SACRAMENTO DISTRICT—W. F. Compton, P. E.; Santa Rosa, C. Y. Erskine; Santa Rosa circuit, B. H. Russell; Petaluma, R. F. Alden; Healdsburg, J. C. Simmons; Anderson Valley, W. H. Cooper; Ukiah, J. M. Adamson; Potter Valley, J. S. Clarke; Lakeport, B. F. Burton; Bodega, J. W. Biden; Winters, T. L. Parker; Elmira, to be supplied; Woodland, J. C. Simmons; Long Valley, T. S. Paul.

COLUSA DISTRICT—George Sim, P. E.; Colusa, C. Chamberlain; Napa City, M. McWorter; Wheatland, G. W. Humphreys; Vallejo, M. C. Fields; Benicia circuit, A. S. Peterson; Point Reyes, C. Evans; Chico circuit, A. F. Roberts; Fall River, to be supplied; Tehama, H. Neale; Willows, M. B. Scarbrough; Red River, T. A. Miller; Princeton, F. M. Overton; Alhambra, J. T. Howard; Moxee, H. McKnight; Knight's Landing, A. Nelson; Elkhorn, J. M. Ward; Orland, A. B. Rood; Millville, W. H. Howard.

VISALIA DISTRICT—W. A. Mahon, P. E.; Visalia, E. M. Bradley; Tulare, Lemore, P. F. Page; Merced, J. K. P. Price; Mariposa, R. A. Sawrie; Anticoke, J. B. Neal; Fresno, L. B. Hopkins; Woodville, J. Woods; Sonora, to be supplied; Linden, A. L. Hunsaker; Modesto, J. C. Pendegrast; Los Banos, E. H. Rheinegar; Madera, J. M. Brown; president Pacific Methodist College, W. A. Elder.

W. R. Richardson, transferred to South Carolina Conference; L. S. Boniel, transferred to the Columbia Conference.

TO THE WOMAN'S MISSIONARY SOCIETIES OF THE MISSISSIPPI CONFERENCE.—You will please elect one representative each to attend the meeting of the Conference Society, to be held at Meridian on Saturday of the Conference session. Let all dues be collected, and all money in the treasury of the auxiliary societies be sent to the treasurer of the Conference Society by the first week in November, that we may make a full report.

Mrs. Annie DeMoss, of Vicksburg, is treasurer.

The officers of the Conference Society are expected to be present, whether they are delegates or not.

MRS. C. H. GALLOWAY, Pres.
A. E. LIGHTFOOT, Cor. Sec. of Conf. Soc.

NOTICE TO THE PRESIDING ELDERS OF THE LOUISIANA CONFERENCE.—The presiding elders are most earnestly requested to send me the names of delegates and alternates elected to our approaching annual session. Ministers who intend to bring their wives will please report same also.

I trust that the brethren will give this matter their *immediate* attention, and thus avoid putting the minor delegated to the inconvenience of having to provide for any one after all his arrangements have been made.

JOHN T. HAWYER, P. C.
BATON ROUGE, La.

The Christian Advocate.

THURSDAY, OCTOBER 30, 1879.

For the New Orleans Christian Advocate.

"LET NOT YOUR HEART BE TROUBLED."

BY INVALID.

"Let not your heart be troubled;" O words of love and cheer!
They fall like sweetest music upon the listening ear.
They bring me rest and comfort at midnight's solemn hour,—
However loud life's tempests, I feel their soothing power.

"Let not your heart be troubled;" those words of Jesus bring
Strength for each day of conflict, and to them I will cling.
They whisper to my spirit, when I in anguish cry,
Oh! had He never said this my heart would faint and die.

"Let not your heart be troubled;" believe and trust in God;
This soothes when I am wearied, with deep affliction's rod.
"Let not your heart be troubled," tho' He who pays should take,
He only wounds to heal us—no bruised reed will He break.

"Let not your heart be troubled," tho' all the world should frown,
The patient and the faithful shall wear the victor's crown.
And Oh! the Saviour's promise, "Ask and ye shall receive."
I've found Him true, and faithful—Oh! who could ever believe?

Even tho' He now should slay me, yet will I trust in Him,—
I'll follow where He leads me, till life and night grow dim.

"Let not your heart be troubled," would all the world could know,
Those cheering words of Jesus, in weeping ones to flow.
Would that all hearts now troubled with sorrow, pain and care,
Would flake to the Saviour—who would their sorrows share—
Would trust in all will Jesus that ever faithful Friend,
Who spoke, ere He returns, the Comforter to send.

Is Slavery Scriptural?

MR EDITOR: Slavery implies more than the ownership of the time of the servant, but absolute control over the body and the soul of the slave. Exodus xxi, 20: "And if a man smite his servant, or his maid, with a rod, and he die, etc; notwithstanding, if he continue a day or two, he shall not be punished; for he is his money." This interpretation is according to the doctrine of slavery as taught in the sacred Scriptures. Revelation xviii, 13: "And cinnamon, and odours, and ointments, and frankincense, and wine, and oil, and fine flour, and wheat, and beasts, and sheep, and horses, and chariots, and slaves, and souls of men." Jeremiah ii, 14: "Is Israel a servant? is he a home born slave?" First Timothy vi, 1: "Let as many servants as are under the yoke count their own masters worthy of all honor, that the name of God and his doctrine be not blasphemed." Ephesians vi, 5: "Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart; with good will doing service, as unto the Lord, and not to men." In the passages quoted the apostle not only recognizes governmental authority, but makes the service rendered by the slave to the master a means of grace, not only binding the body, but the conscience, to obedience, by the phrase: "Whatsoever service any man render, it is unto the Lord and not to men." Next we notice the spirit and temper in which the apostle requires this obedience to be rendered. Titus ii, 9: "Exhort servants to be obedient unto their masters, and to please them well in all things; not answering again; not purloining, but showing all good fidelity." Ephesians vi, 7: "With good will doing service, as to the Lord, and not to men." It seems to be clear that the obedience of the slave is made a matter of conscience, and consequently could not by a possibility, be wrong. We quote again, First Timothy vi, 2: "And they that have believing masters, let them not despise them, because they are brethren; but rather do them service, because they are faithful and beloved partakers of the benefit. These things teach and exhort." The above is said by Paul to Titus to be sound doctrine.—Titus ii, 1. We argue, further, slavery to be a divine institution, from the fact that the patriarchs, prophets and priests held slaves. From Abraham, all along down the line, to the advent of our Saviour, these owners of slaves were the ones through whom God communicated His will to man. With Abraham He established His covenant; to Moses He gave His Law, upon Mount Sinai; and David He declared to be a man after His own heart, etc. The priest whose office it was to enter into the "Holy of Holies" held and bought slaves. See Leviticus xxii, 11: "But if the priest buy any soul with his money, he shall eat of it, and he that is born in his house; they shall eat of his meat." These men enjoyed such intimate communion with God, their being slave holders, we conclude, could not be wrong. We further argue that our Saviour, who was manifested to destroy the works of the devil, and to restore our fallen humanity, was out-spoken against sin in every form. But not one word do we see uttered by Him condemnatory of slavery as an institution. He recognized the authority of government and of law, and enjoined obedience among all classes, the high and the low. But the *abuse* of authority He condemned everywhere in unmeasured terms. Hence He commanded the people to "render unto Cæsar the things that are Cæsar's, and unto God the things which are God's." And in the relations of religious life the child is exhorted to be obedient to the parent; the parents not to provoke their children to wrath, etc. The servant is exhorted to be "obedient to their masters according to the flesh, not with eye-service, as men-pleasers, but with singleness of heart, as unto the Lord." And to the masters to "forbear threatening, knowing that ye also have a Master in heaven." Exodus xxi, 20: "And if a man smite his servant, or his maid, with a rod, and he die under his hand, he shall be punished." The only intelligent reason that Christ did not condemn slavery as a sin was that it was an institution of God, as we find in Genesis ix, 20: "And he said, Blessed be the Lord God of Shem; and Canaan shall be His servant." And, again, we find the principle recognized and clearly stated by the apostle, Galatians iv, 1: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." Where it is asserted that the child and the servant are minors, and are held as such until the maturity of the child, but no intimation that the minority of the servant ever ceases, which is expressed fully in the words, "Servant of servants shall thou be to thy brethren." Leviticus xxv, 46: "And ye shall take them as an inheritance for your children after you, to inherit them for a possession; they shall be your bond men for ever." The phrase "forever" in this place, evidently includes all future time. The apostle tells us, in First Timothy vi, 3: "If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strife of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself." Dear reader, shall I apologize for what I have quoted from the Holy Scriptures? No, rather when the Lord speaks let the earth be silent. Revelation xxii, 18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city."

G. F. THOMPSON.

Camp Meetings.

Dr. Parker, in the NEW ORLEANS CHRISTIAN ADVOCATE of July 3 says: "Camp meetings are a great public blessing, purifying and benefiting society, and arousing and building up the church." This witness is true. I write to exhort the people of Grove Hill, Jackson, Suggsville and Coffeeville, in Clarke county, Ala., to camp at Union camp ground next year, and see that Dr. Parker is right. If the people of the four places mentioned above, distant eight, ten, fifteen and twenty-two miles from the camp ground respectively, will build and occupy tents there next year, many others at intermediate points will quickly follow suit, and a permanent camp ground will be built up, where very profitable meetings will be held each year. Already a commodious tabernacle has been erected. The present year there were only five or six tenters on the ground, consequently the meeting was not as profitable as it might have been. It was a good meeting though, and the four tenters who remained to the close of the meeting the last morning of the meeting decided to hold another camp meeting next year.

There is no country from the Chattahoochie river to the Mississippi like where the conditions are more favorable for a successful camp meeting than Clarke county, Ala. In Dale county, Ala., at a place called China Grove, camp meetings are held every year. In a country no richer in material resources, nor with a better type of Methodism, than Clarke county, Ala. In 1872 there were about forty plank tents, besides numerous cloth tents, booths and covered wagons, at China Grove. Thirty-one preachers and several thousand people were in attendance, and the conversions numbered nearly a hundred. The same kind of a meeting is quite possible at Union camp ground, Clarke county, Ala. The trouble and expense of tenting at camp meeting is not greater than is incurred by every hospitable family in the neighborhood, and at the time of a protracted meeting.

Let a few reasons be stated why a camp meeting may be expected to produce good results:

1. The camp meeting attracts the people for a considerable distance around to the place, and brings many within the range of gospel preaching who otherwise have not been induced to listen to preaching.

2. The camp meeting secures the services of ministers, who come to preach and labor, with a view to immediate results. Preachers love to go to a place where they have the privilege of preaching to large congregations of awakened listeners. And, when so many preachers attend, the most useful are selected to occupy the pulpit, and thus the best of preaching is assured.

3. The brethren and sisters who can sing and pray are brought together, and by concentrated effort much good is accomplished. What grand singing! Oh, it is soul-inspiring to hear the songs of Zion lifted up upon the united and harmonious voices of hundreds of people filled with the Spirit! It seems like heaven to me. And when many believing souls unite prayer is fervent and effectual to an extent rarely realized.

4. The experience meetings at camp meeting are very profitable. And here, let me say to the good people living within a few miles of the camp ground, you will enjoy yourself more, and do more good by camping on the ground, and attending experience meetings in the morning, and grove prayer meetings in the evening, than you can possibly do by going to and from your homes. Camp on the ground, brethren.

Let every family in the whole country, for twenty-five miles round, begin at once preparations to camp on the ground at the next meeting. Let every family provide for itself and the orphan children living near, and the meeting will be self-sustaining, and not at all burdensome to any. Go then, brethren, constructents, booths, etc, or go with covered wagons, or any way that suits you best, but go. Camp on the ground. Your children and neighbors will be converted, the Sunday-schools and prayer and class meetings will have a better attendance, family prayer will become more prevalent, vice and irreligion will receive a check, and the heaven of spiritual religion will pervade society.

Thus camp meetings prove indeed "a public blessing, purifying and benefiting society, and arousing and building up the church." People of Clarke county, consider the above, and build up a rousing camp ground at Union.

W. H. MORRIS.

ST. STEPHEN'S, ALA., Oct. 16, 1879.

The Slanderer.

MR EDITOR: In the long catalogue of wicked men there is none more deserving of public and universal censure and condemnation than the slanderer. He possesses in himself some of the lowest and foulest traits of a depraved character. His very pathway is made slimy by the filth of his life. Like a maggot, he lives and fattens on putrid matter. Like a buzzard, he consumes carrion. As a man, he evinces, at least, three prominent depraved characteristics:

1. *He is a robber.* By his foul tongue he robs the innocent and pure of his or her good name. This robbery is meaner than that of taking the goods of another, because in taking the money or goods of another he obtains that which impoverishes the other and maketh himself the richer; but in stealing the good name of another, by slander, he makes his victim vastly poorer, and does not add to the wealth of himself.

"There is a thief in this man which no charm can tame,
Or kindly publishing his neighbor's shame."

Then

"On eagle's wings immortal scandals fly,
While virtuous actions are but born and die."

He steals and robs for the naked love of stealing, and being generally mean.

2. *He is a coward.* Being a coward, he conceals and hides himself from the presence of him whom he would injure, and utters in the dark, or behind his back, that which he has not the courage to say to his face. Like a most cowardly and contemptible bushwhacker, he hides in the woods, and shoots his victim as he passes down the highways of duty and honor. All brave and true men hate and contemn the dastardly and cowardly bushwhacker. So all upright and pure men despise and abhor the more dastardly and cowardly slanderer.

3. *He is a dog.* The dog will slip up behind and bite you. It is the cowardly dog that will do this. But the slanderer will get on your track, and slip and steal along, till he gets a sly chance, and then bites and runs. Well may he run, for Conscience makes cowards of all such. The Apostle Paul gives special advice against this class of men. He says: "*Beware of dogs.*" The meanest of all dogs is the man-dog. He cannot enter into the kingdom of God on high. St. John says: "*For without are dogs.*" The slanderer is not fit for heaven, and ought to be spurned from all good society, and is spurned from the household of faith.

ANGUS DOWLING.

VILLULA, ALA., Sept. 5, 1879.

Just Home from the Dance.

"Oh! mother, mother, I am so sick! My head aches so bad. I have danced myself to death."

These words were hurriedly spoken by a young lady as she entered her mother's apartment, worn down and sick, from the midnight dance.

Her mother said to her: "Go to your room, my child, and sleep, and when you awake you will feel better." But there was no rest, no sleep for the poor girl. She grew rapidly and violently ill, and in a short time that beautiful form which was seen whirling and whizzing around in the gloomy dance was borne away, cold, lifeless, dead, to the silent grave, and buried in the ground.

The above incident was related to me by a most estimable lady of one of my charges, as having actually occurred not far from where she then lived.

What a solemn warning this should be to all dancing young ladies!

If danger to one's health, however, were the only danger to which young ladies are exposed in the ball-room, it were not so bad after all, for with many persons a vigorous constitution might resist such violations of the laws of health, and carry them safely through. But the practice of dancing involves the ruin of both soul and body in the world to come.

In an experience of twenty-five years as an itinerant preacher, I have never known a single dancing church-member that was worth a nickel to the church. Their influence is harmful, against religion, and all such should either give up the dance, or withdraw from the church.

I was delighted, not long since, to hear an excellent Episcopalian sister say: "I have given up dancing." She had been led to believe there was no impropriety, even in church-members, dancing. But her conscience began to trouble her about it, and so she has abandoned the practice. Would that the lady members of all the churches might come to the same conclusion.

The young ladies of this country, and a few old ladies, are responsible for all the evils growing out of this custom. If they would give it up, the men, I think, would not be so foolish as to dance alone. The proximity of the two in the ball room and in the dance gives to it all the fascination there is in it. Separate the sexes, and you kill the dance.

Young lady, your presence in the ball-room may be the ruin of some young man, and he may be your own dear brother. After the excitement of the dance is over he may not return to his quiet home and to rest as you do.

The ball-room, the bar-room, the gambling room, are all places which alike sweep along close by the confines of the Infernal regions. The more constantly and passionately they are patronized, either by male or female, the more certainly and rapidly do they lead down to the world of fire and ruin, and death.

O that our young people might take warning from the unfortunate young lady referred to at the top of this article, and leave off these follies, and turn their feet unto the testimonies of the Lord.

Church-members in particular should desist from dancing, or go at once to their pastor, and request their names to be erased from the church-roll.

G. HAWKINS.

DAYTON, Alabama.

Alike, and Yet so Different.

There is beauty that "makes us glad," while there is beauty that strangely makes us sad! There is love that is almost as tender and unselfish as the love Christ gave His church, while there is love so *exacting* that its tyranny shadows and dooms the object of its devotion. There are Christians who are always happy; there are Christians that are always sad. While the one keeps his eye so steadily "looking unto Jesus," and is so lost in wonder at the beauty, and glory, and power of his now risen and exalted Saviour, that he hardly has time for penitence and tears, the other looks at his Saviour as marred and spit upon, and crowned with thorns, and crucified for *his* sins, and still despised and rejected by men, and in the depth of his soul he cries: "Oh, that my head were water and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." There are Christians that are "clothed with righteousness, as with a garment," and their lives are so beautiful, that when we associate with them we are forced to believe earth, as well as heaven, has its angels. There are Christians that can "talk with God," and their prayers bring down safety and blessings to many a home, and yet their exterior is so harsh and unattractive they can win but few souls for Christ. Sometimes I wonder if God does not withhold the outward adornments from some of his children that "all boasting may be excluded," and they may be kept always mortified and in the dust. Sometimes I wonder if God expects those Christians who were born with natures as fiery and restive as the lion ever to be as patient, and amiable, and quiet as the Christian who was naturally meek and gentle as the Lamb. What God has made no one else may be. He never intends to do alike. We hear a good deal now about holiness and sanctification, which means, I suppose, a sinner so saved by grace that he remains alive without sin. In some of the revival meetings, only last night, a day began to seek salvation, have testified before the great congregation that they were not only justified but sanctified. I wonder, oh! I wonder, if it is possible for a stone just dug from the quarry to be polished, and at once made a pillar in the house of our God!

Oh! if the shadows could all be lifted, and we could know "the truth as it is in Christ Jesus!" I believe it is possible for every lover of Jesus to live so near to Him that, though when we are tempted and tried, we may sometimes do wrong, we have only *one* step to take, and we are again nestling down at the foot of the cross, and ere the recording angel has time to write down our sin it is all washed out in the blood of the Lamb.

G. A.

Rev. J. G. Miller.

MR EDITOR: If I had been called upon to point out a man likely to live to a given change it would have been Rev. John G. Miller, formerly president of Centenary College, Louisiana. When he took charge of South University, in November, 1876, he was in fine health, and in the very vigor of manhood. Accustomed to various climates, in physical build and extraordinary genial flow of spirits, all indicated many years of physical and mental activity, and extensive usefulness to the church and the rising generation. And although the war had shattered our prospects almost to the very foundation, yet we had something left; we had a fine building, beautifully located in the richest part of the great State. President Miller took hold of his work with a vigor seldom equaled, and for the short time allotted, in the order of Providence here, no man within my knowledge had succeeded in making so fine an impression upon the public mind. He had traveled extensively through the State, filling some pulpit almost every Sabbath, to the edification and delight of all who heard him. Laying the foundation for his future usefulness, but man proposes and God disposes. A strange order of Providence, that we cannot comprehend, removed him to his reward. On the twenty-ninth of January, 1878, he ceased at once to work and live. The writer being an old acquaintance, and having a high regard for one so worthy, by permission of his family, placed his remains beside my own little, family group. And a month since, by our agency, there has been placed at his grave a beautiful little monument at the cost of $150, to mark the place where he rests, and as a token of our high regard for him.

J. MATTHEWS.

CHAPPELL HILL, WASHINGTON CO., TEXAS, Oct. 14, 1879.

From the Work.

CHINA GROVE CAMP MEETING.

MR. EDITOR: The camp meeting at China Grove, Mississippi, commenced September 21 and closed September 30, 1879. Much interest was manifested from the first service to the close of the meeting.

God's people came praying, and the Holy Ghost was with us in power to awaken sinners, convert penitents, reclaim backsliders and strengthen believers. The ministers in attendance were P. Howard, B. S. Raynor, J. W. Sa[illegible]dell, M. C. Callaway, G. W. Brown, Warren Cammack and —— Avers. All of them rendered effective and appreciated service. The preaching was pointed and searching; the altar work was conducted with feeling and zeal. The best of order prevailed within and around the encampment during the whole time of the meeting. We received thirty-four into the church, and number forty-two conversions. The China Grove camp ground has, through the success of this meeting, become a fixture on this work. God be praised for the success with which he has crowned the labor and effort of the church here in establishing this camp ground!

The church is very much encouraged and revived.

DAVID A. GIVEN.

The revisiting of old scenes is like walking into a mausoleum. Everything is a monument of the smouldering dead and gone. For we die daily. Happy those who daily come to life as well!—George MacDonald.

Obituaries.

MY VENERABLE and venerated mother-in-law, Mrs. SARAH HARRIS RIDDICK, was born in South Carolina, October, 1794, and died in the city of New Orleans, October 17, 1879 in a few days of completing her eighty-first year.

While she was but a child her parents became members of the Methodist Church, which at that time was but a weak and unhonored branch of the church of Christ. In her youthful years she united with the Church of Christ, the Rev. W. McMahon, to see her a devoted Christian, which blessing, God granted, and she ever after lived a consistent member of the church of which she could boast a faithful member for sixty-four years. She was for many years a generous helper outside of her family circle, hence poverty, or bad crops could not prevent her from doing good. She was a widow for forty-seven years, and during that time she was called to part with her husband and seven children, all of whom preceded her to the better land. She was a widow indeed, living entirely for the Lord. In spite of all this sorrow she was cheerful, and ever ready to speak a word in season to the weary traveler. She was a kind mother-in-law, and a sister beloved by all who knew her. In regard to her personal appearance, she was modest and unpretending. She was a believer in Christian perfection, and for the last twenty-four hours before she died she was shouting for joy some of the time. She could not be persuaded to be still, but would have us enter into the spirit and enjoy the sentiment of the songs I used to sing. Mother, we do not know how long you are to live. You can't speak to us when you are dead. Now is the time to speak a word for your Lord. Let us meet the weary and heavy laden and help them up. She sleeps well, embalmed in the fond recollection of many hearts.

JOSEPH A. WILKES.

DIED, in West Baton Rouge parish, La., September 29, 1879, AGNES S. DESORMEAUX, the fifty-first year of his age, after an illness of only a few days. Mr. Desormeaux was born in Baton Rouge parish, August 5, 1828, joined the Methodist Episcopal Church South, May, 1855, at Jones' Creek Church, during the pastorate of the Rev. Joe Nicholson, came to Port Hudson parish in 1857, and consequently lived in the family with the church at Felicity. Of all the members of his family, only two are left, his wife and one son, Mr. Desormeaux was a man of high moral principle, and was highly esteemed by all who knew him. He leaves a wife and six children.

MRS. ANN E. ROUSE was born in 1818, in East Baton Rouge parish, La. She was first married, in 1842, to Samuel F. Gayle, a Christian gentleman and a kind husband, who received her to the spirit land the next year. One child, a daughter, was the issue of this marriage, who still lives. Her second marriage, which took place in 1847, was to Thomas H. Rouse, who was also a member of the Methodist Church, a native of Mississippi. He also preceded her to the land of the blessed. She had five children by her second marriage, three boys and two girls, of whom three sons and two boys living, prominent men and members of the church.

Sister Rouse joined the church when young, but did not have the opportunity of enjoying church privileges as the country was quite a wilderness in the days of the pioneer days. She suffered much and somewhat indifferent, but never forsook the Lord. In 1878 she again united with the church in East Baton Rouge station, under the pastoral work of Rev. N. H. Young's pastoral work here, and was baptized by him.

Sister Rouse she was afflicted with a cancer in the breast, and ever since she has been a great sufferer, continually confined to her house, and the greater part of this year to her bed. I visited her the evening of her death and prayed with her, she said she was ready to go, quoted that scripture with her hand, no fear of death, and asked me to sing that had not been forgotten. She requested me to sing the hymn "Jesus, my all to heaven is gone," with the chorus, "I am going to serve the Lord, I am going to serve the Lord, I am going to serve the Lord, I am going to stay no longer here." She also joined in singing another hymn, with the chorus: "Lord, remember me." All who knew Sister Rouse will remember her. She was ever ready to do what she could to relieve the suffering and needy.

A. J. VOISIN.

ANNIE E. MEADOR, daughter of John T. and Kate Meador, was born in Pikeville, Ala., October 9, 1858, and died there while on a visit to her relations, September 23, 1879. Dear Annie about thought ago she was a blooming girl, full of life and vigor, but consumption laid its fatal hand upon her, and she failed like the early flowers. She is gone, failed to that heavenly clime, of which she loved to sing. When but a child she was converted and joined the Methodist Church in Columbus, Miss., where she lived for a while, and remained a consistent member until her death always striving to "let her light shine" so that others might be led to love the Saviour. She was patient and never murmured during her sickness, and was asked by an old friend, a few days before her death, "If she was prepared to die," her reply was, "Yes, I am prepared to meet my Saviour." This dying testimony of our "gem the Annie" consoles us greatly, and we bow in submission to our Heavenly Father's will, knowing that "He doeth all things well."

M. A. M.

MARTHA A. MCGEHEE, wife of John H. McGehee, closed her earthly mission at the family residence in Crenshaw county, Ala., September 20, 1879. She was leaving children, but her death was unexpected. She was sitting up, and was in the act of taking a dose of medicine, while her husband was holding in his hands, when she dropped down upon her face and expired. Thus was an dying testimony, but also leaves a bright living testimony. She leaves nine sons and five daughters, the most of whom are on their way to heaven, where they anticipate a happy union.

W. B. OWENS.

The Christian Advocate.

THURSDAY, OCTOBER 30, 1879.

IF I SHOULD DIE TO-NIGHT.

If I should die to-night,
My friends would look upon my quiet face,
Before they laid it in its resting place,
And deem that death had left it almost fair;
And, laying snow-white flowers against my hair,
Would smooth it down with tearful tenderness,
And fold my hands with lingering caress.
Poor hands, so empty and so cold to-night!

If I should die to-night,
My friends would call to mind, with loving thought,
Some kindly deed the loy hand had wrought,
Some gentle word the frozen lips had said:
Errands on which the willing feet had sped—
The memory of my selfishness and pride,
My hasty words, would all be put aside,
And so I should be loved and mourned to-night.

If I should die to-night,
Even hearts estranged would turn once more to me,
Recalling other days remorsefully;
The eyes that chill me with averted glance,
Would look upon me as of yore, perchance,
And soften in the old, familiar way.
For who would war with dumb, unconscious clay?
So I might rest, forgiven of all to-night.

Oh, friends, I pray to-night,
Keep not your kisses for my dead, cold brow.
The way is lonely; let me feel them now.
Think gently of me; I am travel-worn.
My faltering feet are pierced with many a thorn.
Forgive, oh, hearts estranged, forgive, I plead!
When dreamless rest is mine I shall not need
The tenderness for which I long to-night.

The Tanganyika Mission.

If the London Missionary Society had not counted well the cost, both in money and life, of founding a mission in Central Africa it would now be inclined to give up the enterprise in despair. When the large sum of money necessary to the establishment of the mission was raised, the easiest part of the great task had been accomplished. The long, costly, wearisome, dangerous journey of mis-sionaries and caravans was a stupendous undertaking, which even commercial enterprise would have hesitated to enter upon. No wonder that some of the missionaries who had had experience in Africa best knew about going so far from the confines of civilization, and disappointed the society, which had need of their wisdom and experience. Then, after the journey had been finished by those whose courage and determination and devotion would not allow of retreat, one of their number fell a victim to disease. Next, the foreign secretary, Dr. Mullens, setting his heart on the success of the mission, and going out himself to help organize it, passed from among the savages of Mpwapwa to heaven. Now, a week after his death is published, comes the announcement of the death of the Rev. Arthur Dodgshun at the Lake. The dispatch states that Mr. Dodgshun died seven days after reaching the Ujiji. He died in the prime of life, being only thirty-two years of age.

He left England for Zanzibar in March, 1877, with five other missionaries, and it was thought that they might reach the Lake by the end of the year. The opening of the year 1878 found them, however, at Kirasi, only 160 miles from the coast. Here they had to abandon their teams, on account of the tsetse fly, and procure porters. June 12, 1878, Messrs. Thomson Hore and Utley left Mpwapwa with 250 men, leaving Mr. Dodgshun to come on with Mr Broyon, a trader, who had contracted to convey the rest of the mission goods, amounting to about seven tons, to Ujiji. They accordingly returned to the coast for the goods, and left Bagamoyo August 19, 1878 with a large caravan, for Mr. Broyon also had charge of the goods of the Belgian expedition and the French Catholic missionary party. They arrived at Mpwapwa October 1, and passed on to Mawere Ugogo. Hence the progress was slow. At Mukondoka, in the large country, the party was attacked by 100 armed natives, and it was only by paying a large tribute of cloth that they escaped without loss of life. Mr. Dodgshun wrote that they were in risk constantly. "It is," he said, "a daily dodging of fate." He arrived at Ujiji in April, 1879 and only survived, as we have stated, seven days. Mirambo, the fierce chief whose men murdered Mr. Penrose and plundered his caravan, Mr. Dodgshun and party avoided by going to Unyanyembe. This famous chief had been visited, however, by the Rev. J. B. Thomson and party, the advance party to the Lake, and Mr. Thomson, since dead, writes an interesting account of the visit. "Mirambo," he wrote, "received us most kindly, and has treated us very handsomely while we have been here. He has certainly done his best to show himself friendly to us, but when the novelty wears off I think he will not be so kind. His missionary will have to treat him with much firmness and kindness, never getting too familiar with him, but always treating him with respect."

The chief is thus described:

"Mirambo is about forty years of age, five feet ten inches, or five feet eleven inches in height, not stout, but firmly and well made; very active, far seeing and clever; mom, if anything, but makes himself very agreeable. He had none of the put on dignity which kings so often assume. He has twenty wives and five children. His name is much feared among the natives, and I believe he will do good in his way. He is gathering together the many scattered tribes who live by plundering all they can. Already he has done a good work in this way between this and Uvinza. He says that two years ago caravans could not travel this road, but now travelers can go safely. As a boy, the chief was brought up among the Wangeni or Watuta. By the way, there are some of them here just now, and they speak Zulu, and I can converse with them. Mirambo can also speak Kanguni, and I can converse with him very well. We have had many conversations together on religion and morals. He seemed much interested to hear that God was the Father of all men, and that He loved all, and that He was the Maker of everything, and that in Him everything lives, moves and has its being. I took an early opportunity of explaining to him the object of our coming into the country and the nature of our work. He seemed pleased with what I said, but he thought the Wajiji would not learn. The Arabs had been too long among them. He said he wanted white people to live with him, and I told him there were some on their way now, who would soon be here, who were going to live with him. The chief has given us seven head of cattle and one fine sheep. I gave him two muskets, two pound tins of powder, two boxes of caps, my own camp chair, one woolen blanket, five colored cloths and ten rupees, and £1 10s. in gold, which he asked for specially. He sent for my two head men, and told them to tell me that he loved me very much; but now he saw that I did not love him, or I would not have kept the good guns to myself and given him these poor things. He said he was not a pagaz' to use such guns. I sent back word to him that we did not measure a man's love by what he gave. But the chief did not see it, and nothing would please him till I had given him my own good rifle; and he returned the two muskets, the powder and caps. I was unwilling to part with this good and expensive gun, but I felt, if it would aid in securing his friendship and help our work, it would pay us in the end to part with it. It will be of the utmost importance to our work on the Lake, and to our communication with the coast, to retain his friendship. At present the chief is extremely pleased with the gun, and says he will do everything he can to help us, both now and hereafter."

Some recent letters from Ujiji give the following intelligence respecting the work of the mission:

"With regard to our work as a mission party, we have seemed to progress rather slowly with the people whom we came to deal with more especially. However, when we first came here the Wajiji passed us by without looking, and, on asking an explanation, I was told they were afraid. Now, I am glad to say, they come to see us very frequently—some for the purpose of trade, others out of curiosity. One old Ujiji elder visited me some days ago, in company of a young Arab, who is a friend of his. After relieving him of various things—not forgetting our most precious one, the Bible—he declared, in his own language, that from the time of his great grandfather till now no one had seen such wonderful things as he had seen in this our day. You will be pleased to hear that by our simple presence here our influence is felt, and we are doing some good. Only yesterday I was told that since we have been here there have been very few floggings among our landlord's slaves, and he has a great number; and the slaves say it is because of our presence here, and that before we came he had thrashed a slave to death. A caravan, also, which left a few days ago, taking with it a number of slaves for sale at the coast, conveyed most of its human merchandise out of the town before daylight. One of our men told me that they were marched in chains, with a gun in front and one behind. Thus by degrees we are making ourselves felt, and ere long the poor, down-trodden African may have cause to rejoice that we are here as his friends. God grant that the day may soon come when they shall rejoice that we are here, not only as their friends but as their instructors in the path of life, and of that God of whom now their notions are so very vague."

On the ninth of December Mr. Hore wrote:

"I have endeavored to make the acquaintance of the Wajiji in many ways. I am already on visiting terms with Abe, and with the Medo of Bangwe, both of whom I have doctored. We also have several acquaintances who visit us occasionally, but the great attraction is the children. By its means we have already made many friends among all classes, and in this work, considering my inexperience, I have had wonderful success. Abdullah bin Salimani and Muniyi Heri, the leaders of two opposing factions among the Arabs, both expressed their gratitude to me one for relief from rheumatism, the other from fever—while Muniyi Alida, a third leader (an old patient of Dr. Livingstone's) rejoices in a considerable increase of eyesight, due to the collyrium I administered to him. Nor is the fame of our medicines confined to the town. It has spread far and wide. Not a day passes without a patient of some kind, and in this way we are getting many friends."

Writing on the fourth of January, Mr. Hore remarked:

"I am anxiously awaiting the arrival of Mr. Dodgshun, both in order that we may together select a site or otherwise arrange for our permanent station, and that I may, without further loss of time, get about my work on the Lake. If we do not stop in this house, there are several sites around, the possession of any one of which would enable us to comply with the instructions you have given us with regard to position. Both in Kasimbo, Casha and Kigoma are numerous real Wajiji villages. We shall probably have to purchase the land, notwithstanding the promise of the chief; but I think it would be cheap. I have been busily engaged in getting up housekeeping, in keeping our landlord up to the mark with the work of completion, in keeping up friendly relations both with the natives and the wily but friendly-faced Arabs, and in laying the foundation of a medical mission; for I am able now and then, while giving medicines, to say a word or two as to the goodness of God in supplying in Nature the remedies for our diseases, as to the need of thanking Him for all such mercies, and the necessity of that only which shall please and glorify Him."

Messrs. Hore and Utley are all that remain now of the original band of eight missionaries. Two new appointees, Messrs. Griffith and Southon, are on their way to the Lake, starting in company with Dr. Mullens from Zanzibar. At last accounts they were at Mpwapwa, with the worst part of the journey before them. As soon as they arrive at Ujiji a site will be selected and the mission organized. We hope that the four may be preserved to do this. —Independent.

Religious Intelligence.

PROTESTANTISM IN ROME.—The correspondent of the Times at Rome, writing on the seventeenth, says: "The negotiations between the Society for the Propagation of the Gospel and the Roman Municipality regarding the site of the English Church have been definitely concluded by cession to the society of between 1,100 and 1,200 square metres of ground at the corner of the Via Babuino and the Via Gesu e Maria, formerly belonging to the ex-convent of that order, in exchange for the site outside the Porta del Popolo occupied by the building wherein the English Church service has been celebrated since 1818, and against which Cardinal Wiseman, battling for a moment on leaving Rome, delivered his famous anathema. The new site is certainly not as central as could have been desired; but, taking into account the many impediments in the way, it is difficult to see how a better was to be had. Considering the matter, however, from the broader view of the interests of the Anglican Church, irrespective of the convenience of the English in Rome, the site may be said to have peculiar advantages. With a church built by the English on this spot and the church already erected by the Americans at the further end of the Via Nazionale, the Anglican Church will possess a place of worship at both extremities of the area along which her children are scattered; and if their clergymen pull well together each may more or less gather within its walls the members of the Anglican Church nearest to it, without regard to nationality, without loss to the Society of duties, and with much increase of good Christian feeling. At the same time there is, midway in the Piazza San Silvestro, the building called Trinity Church, erected some sixty years ago for the use of the afore-mentioned members of the Church of England."—The London Watchman.

THE AUSTRALASIAN WESLEYAN MISSIONARY SOCIETY.—The Sydney Weekly Advocate states that the income of the Foreign Missionary Society for last year is £7000 in excess of the amount obtained in the previous year, and this in the face of the fact that the giving power of the people in the Friendly and Fiji Islands was considerably diminished—the one case by a hurricane having almost destroyed the nut crop, and the other by the unusually heavy claims of the government for revenue purposes. Notwithstanding the great commercial depression in Victoria, and the increasing difficulty that is experienced in meeting local claims, the mission contributions from that colony are equal to the average of previous years; while those from South Australia show a very gratifying increase. This state of things is owing chiefly to the vigorous carrying out of the deputation system. The board of management engaged the Rev. Thomas Williams and a native minister from Fiji to act as a deputation principally in the southern colonies during the past year; the financial results prove that the step was a wise one. At the same time, it is right that our readers should know that the expenses of our missions are largely in excess of the income that is received from the colonial auxiliaries churches to support them. And if we are to maintain the position we have got in Polynesia, we must fan our mission zeal into a livelier flame."—London Watchman.

—The Berlin Society for the Promotion of Christianity among the Jews reports receipts of $4,180 for the year, a sum too small by thousands of dollars for the needs of the society. Of this sum about $2,385 was the result of a simultaneous collection in all the Prussian Protestant Churches. An appendix to the report estimates the number of Jews in the world at between 6,000,000 and 7,000,000. There are in Europe about 5,000,000; in Asia, 200,000; in Africa, over 80,000; in America, from a million to a million and a half. More than half of the European Jews (2,621,000) reside in Russia, 1,375,000 in Austria (of whom 575,000 are in the Polish provinces of Gallicia), 512,000 in Germany (61,000 in the Polish province of Posen), Roumania is credited with 274,000 and Turkey with 100,000. There are 70,000 in Holland, 56,000 in England, 49,000 in France, 35,000 in Italy, Spain and Portugal have between them 2,000 and 4,000, 1,800 in Sweden, 25 in Norway. In Berlin alone are 15,000. Most of the African Jews are found in Algiers. Butchey are to be found in Abyssinia, and all along the north coast, and even in the Saharan oases, frequently acting as intermediaries between the Mohammedans and Christians. Of the Asiatic Jews, 20,000 are assigned to India and 25,000 to Palestine. The population of Jerusalem is given as 7,000 Mohammedans, 5,000 Christians, and 13,500 Jews. These last are classified as Germans, Spanish, or Arabic Jews.—Independent.

—The American Board of Commissioners for Foreign Missions held its seventieth meeting in Syracuse, N. Y., last week. The summary presented by Dr. Clark was generally of an encouraging nature. The Scriptures are circulated for the first time amongst the Moslems, who are now beginning also to attend Christian assemblies. In Western Turkey the number added to the churches has been larger than ever before, and in Central Turkey the congregations are larger. In India nearly 700 have been added to the mission churches under the Board, and in China "the story of the heathen temple transformed into a Christian Church by the authorities of a Chinese village belongs to the romance of missions, and suggests a new rebellion of questions of church building." In Japan the translation of the New Testament has been completed; and Christian literature is extensively used and widely appreciated. From papal lands alone come discouraging reports—ground lost in Mexico, opposition not yet overcome in Spain, and state persecution thus far successfully preventing forward movement in Austria.

—The Indian Mission Conference of the Methodist Episcopal Church, South, was held recently at Double Springs, Choctaw Nation, by Bishop Pierce. The Conference reports 108 local preachers, 588 white, 4,785 Indian, and 215 colored members—a somewhat mixed Conference. The increase was 107. There were 472 baptisms of infants and 279 of adults. There are 61 Sunday-schools, with 1,608 scholars. The churches raised $273 for missions. The Conference has four districts—the Cherokee, the Chickasaw, the Creek and the Choctaw.

—The recent movement among the Baptists to bring them into line with the supporters of the American Bible Society seems to have stirred up their "American and Foreign Bible Society" to new activity. It has been somewhat reorganized, and the Rev. F. A. Douglass, known by his success as a missionary among the Telugus, has been appointed general agent, with Mr. J. N. Folwell as treasurer. The office of this society is at 116 Nassau street, in this city.—Independent.

—The Mennonites, as is well known, hold to close communion. Their reasons for so doing are given in their organ, the Herald of Truth. They believe that those who commune together should be of one mind and one faith. Their objections to communing with members of other denominations are: 1. They uphold war. 2. They indulge in the pride and fashion of the world. 3. They swear oaths. 4. They belong to secret societies. 5. They defend infant baptism.

—The missionaries of the American Board have had to withdraw from Austria. Individuals have been fined for reading the Word of God to their neighbors; they have also been imprisoned for having their neighbors present at family prayer. The Papacy has not yet gained the ascendency—so far as the use of the rack and the stake—but whither they will go "knows only to Heaven," both said, "Hitherto shalt thou go, and no further."

—A Sixth Annual Christian Convention is to be held in Dexter this month, when the Rev. R. W. Hayden, Bishop Hiley (another reported Bishop of the Zion M. E. Church), and Lord Kinnear are invited to speak. Sectional meetings will be held after the manner of the British Association. The first of these conventions was held in connection with Mr. Moody's visit in 1874.

—Half a century having elapsed since Dr. Duff was set apart by the Free Church of Scotland as its first missionary to India, the church proposes to raise a Jubilee Fund, having for its objects the relieving of the committee from their present anxieties, and also the permanent benefit of its missions in India, Africa and Manitoba.

—Mr Spurgeon has made arrangements for the formal opening in October, with a public festival, of his new orphanage for girls, which is situated on premises adjoining his similar institution for boys. So soon as the house has been furnished, fifty girls will be received into the institution. Seven cottage homes have been guaranteed by various contributions.

—The first Presbyterian Church in Alaska has been organized at Fort Wrangle by the Rev. S. Hall Young, missionary, assisted by Dr. Sheldon Jackson and others. The church consists of 21 members, of whom 18 are Indians, including four chiefs of the Sitkine tribe.

—An English Catholic priest, chaplain of Cardinal Manning, and brother of six Jesuits, if not one himself, has visited Mexico for the sake of Bibles. They are printed with Popish comments, it is true, but they are *Bibles*—at least New Testaments. The sales have reached 25,000; and this in Mexico!

—The General Assembly of the Presbyterian Church in the United States of America consists of 38 synods, 137 Presbyteries, 4,938 ordained ministers, 5,115 churches, 574,486 communicants and 614,774 children in the Sunday-schools. The total amount expended annually for all religious objects is about $8,250,000.

—They say there are three great preachers in Hungary—Cardinal Haynald, a famous botanist, formerly Bishop of the Catholic diocese in which Kossuth Lajos is situated; Peter Nagy, the present Reformed or Calvinistic Bishop of Klausenburg, a man of liberal views and tendencies; and Joseph Ferenez, the Unitarian Bishop.

—Rev. William Taylor announces that his first recruits for the present season for South India sailed from New York, October 9. They consist of Revs. James Lyons, Ira A. Richards, B. A.; Henry F. Kastendieck, B. A.; V. M. Bovard, B. A.; M. B. Kirk, B. A.; Wellington Bowser, B. A.; and Granil Shreves.

—London has a City Bible Class Union, and at a meeting about two weeks ago of the representatives of Bible classes in houses of business in the city, the secretary, Mr. Stalnes, reported that there are now forty-one such classes, and that the number is increasing.

—The Free Church of Scotland intends to send its best men to the coming Pan-Presbyterian Council at Philadelphia. The delegation will probably include Principal Rainy, Sir Henry Moncrieff, Dr. Begg, Dr. Baikie, Dr. Adam, Lord Kintore and others.

—The communicant roll of the Reformed Episcopal Church shows an increase of over three thousand members during the last twelve months. There are now eight bishops and upwards of one hundred clergy, besides many candidates for the ministry.

—The Presbyterian preachers of Rochester have set their faces against Sunday newspapers.

Our Young People.

BABY'S WALKING MATCH.

Hurrah! Baby's on the track!
Got the word to "Go!"
Straight of limb he does n't lack,
Toddling to and fro.

Mother is the judge on hand;
There's no doubt he'll win.
See the pretty bell of mine
Round his waist to pin.

Many strides the race to take
In the shade and sun;
Many miles he has to make
Ere the match be won.

Brave! Up and down he goes,
Holding fast to chairs;
Rosy fingers, rosy toes,
Pretty little airs.

This is but the first two miles,
Just the speed to try;
A much better gait he'll reach,
Walking by and by.

Here he comes, the prompt, wee sheep,
Beating all the others!
Now he takes his final lap:
But that lap is mother's!

N. Y. Independent.

Extravagance in Speech.

"Good mamma! I'm just tired to death!" said Mary Keever, as she ran in one evening and threw her books, hat and shawl on the sitting-room table, and herself on the sofa, in a very untidy-like manner.

"What have you been doing?" asked her mother, very quietly.

"Bessie and I saw a snake at the foot of the hill, and ran about six miles—we went round the big road! Oh! we were scared to death! You never have heard us scream for two miles!"

"It's not more than three hundred years to the foot of the hill, and I did not hear you, and I've been sitting in the window all the afternoon."

"Well, you were not looking, or didn't think of it's being too cool to take a notice of the girls. But I'll now you could have heard very plain, and oh! mamma, such an enormous! It was as big as a—as a—about twenty yards long!"

"Twenty yards! My dear child, have you any idea how much twenty yards is? It is not twenty-yards from here to the gate. Please run for papa and the police to hunt up the snake. Have a good time to-night, for to-morrow it must be replaced by some lazy creeping from some menagerie, and I never heard of a snake over a yard long."

"Oh! mamma, don't be so very particular about every little thing. I say, let me tell my story when I'm excited and so tired, you are unjust to me, for I know you don't intend to tell for anybody—not even papa."

"Well, Mary, think a little—how long do you suppose the snake really was?"

"I don't know, for I just had a glimpse of it. I was startled across the street. I could not see its head or its tail. I know it was tremendous large! and I think it was tremendous long! Don't you think it was a awful adventure, for two little girls?"

"It was right hard on two little girls to meet an ordinary snake. You had better write a description of your adventure and send it to one of the editors for the sensational column."

"Oh! mamma! I don't like to be made fun of. You ought to sympathize with me."

"My daughter," said the mother, quite seriously, "I do sympathize with you in all real and legitimate trouble or danger, for I wish to bring you of exaggerating. Now you have told four or five falsehoods, for the result of that little incident."

"Why, mamma! I don't tell falsehoods," said Mary quite indignant.

"I don't know any other name for them," said Mrs. Keever.

"First—you were tired to death, then you ran six miles, were scared to death, could have been heard two miles, the snake was as large as the pond which is, I think, about a—two in circumference, and twenty yards long."

"Well, mamma, if you call it telling falsehoods, we will have to stop talking. Everybody tells that way. Of course they don't mean everything they say."

"Beg your pardon, my dear, everybody don't tell so. There are undoubtedly some exceptions to this wide-spread story telling. It is sad to add to children. I am sorry to say, many grown persons talk that way, and I always think they had better stop talking."

"Well, I can't help talking that way," said Mary, "and what's the harm? Everybody knows how much of it to believe."

"No, everybody don't know how much to believe, everybody knows it is not all true, and if you go on so, I fear, very soon no one will believe even a part of what you say. I fear you will be a by word in the community. People will say, 'Oh, if Mary Keever told it; you needn't pay any attention to it. It's one of her stories.'"

Mary was completely humbled and was crying, as she said:

"I didn't know it was telling stories."

"I know you don't mean to tell stories, nevertheless you do tell them, and tell them very often. Though I have talked to you so much about it, still the habit grows upon you, and I think it is time you were making an effort to overcome your propensities to enlarge upon everything. Last night I heard you telling your brother something, and you said, you died laughing, and that Jhamie Brown made a thousand mistakes in reading, and that after the last rain the creek was a mile wide. I said nothing at the time, but wondered if it was half that wide, how you ever crossed. Only think a little, how such talk sounds, and you will try to stop."

"Mamma, I will try, but I don't think I ever can, unless you cut out my tongue or sew up my mouth."

"Oh, yes! you can, by patience and perseverance and prayer."

"What, mamma! pray for such a thing as that!"

"Yes, surely, pray for what we most need. You need strength to resist your inclinations to speak untruths, and if you really wish to be helped, God will help you."

Mary did try patiently and prayerfully, but she made very slow progress.

A few days after this Mary had another lesson, that made as much impression upon her, as her mother's words.

Just after tea, Mr. and Mrs. Monroe came in, and at the door asked how Harry was, and seeing him at the table with his books, they looked confused, and said they had heard he was very ill. Lula and Lila Monroe were passing that evening, and heard Mary say—"Brother fell down, somewhere, and was dying." They ran home and told their mother and she hurried over to see. When they found out just what it was all about—that Mary had said, her brother had fallen on the sofa and was dying with laughter, both Mr. and Mrs. Keever felt very much mortified. Harry laughed, but poor Mary crept out of the room, and was seen no more that night. She cried herself to sleep, and she got up the next morning with new resolves. With divine assistance she was enabled to keep them.—Brandon Republican.

RESPECTABILITY A TROUT.—Estimated by their game qualities and the difficulty sometimes experienced in even landing them, the larger specimens of our mountain trout weigh like a salmon. This fact is established when we see the trout hooked in a pool with sufficient depth and spread of water even for him to use in his native element the full resisting force of his remarkably strong and active tail. In illustration of this, a story is told of the experience of two professional fishers who recently went out from Helena to Big Blackfoot—some a dozen miles or the other side. In a very brief time they had a basket of beauties for their pains, but the fascination of the sport led them to cast for the trout in the clear waters of the main current. Finally one hooked a "whopper," one of which he had many times seen by the river side. The pool was deep and broad, and the trout took to the water as the fisherman, the contest to the death commenced. Now the trout would rush to the bottom, then to the surface, then to the opposite side of the pool, and then down stream. Time and again the fisherman was compelled to follow after him. After a short, but exciting struggle, the hooked fish was brought to the gaff and tackle with one hand, lifted with the other his antagonist's head above water. But the lawyer found he could not bring his trophy to shore, and only by a superhuman effort could he keep himself and companion from sinking. On the very point of drowning, the trout came to the rescue straightened out the line, and, after a few spirited pranks, hauled the two men out of the pool to shallow water. Grateful for the service thus obligingly rendered, the fish was permitted to disappear over the rill-adown stream. This story is confirmed by the testimony of both the gentlemen concerned, and by the trout itself, which has since been seen towing the tackle and showing the waters of the Blackfoot.—Helena Herald.

A WONDERFUL LAKE.—One of the wonders of Florida is the Weiffenbach Lake, about one mile west of Deland, Volusia City. The lake is from two to three feet higher than the surrounding land, and is also about three miles in circumference. Its depth is unknown, as no bottom has been found at the depth of 100 feet. The water is clear as crystal, and cold as ice. It is said that no fish are found in the lake, and that no one has ever been able to ascertain where the water comes from nor where it goes, yet it is always clear and fresh.

HOW NUTMEGS GROW.—Nutmegs grow on little trees which look like little pear trees, and are generally over twenty feet high. The flowers are very much like the lily of the valley. They are pale and very fragrant. The nutmeg is next of the fruit, and mace is the thin covering over the seed. The fruit is about as large as a peach. When ripe it breaks open and shows the little nut inside. The trees grow on the islands of Asia and in tropical America. They bear fruit for seventy or eighty years, having ripe fruit upon them at all seasons. A fine tree in Jamaica has over four thousand nutmegs on it yearly. The Dutch used to have all this nutmeg trade, as they owned the Banda Islands, and conquered all the other traders and destroyed the trees. To keep the price up, they once burned three million nutmegs, each of which was as large as a church. Nature did not sympathize with such meanness. The nutmeg pigeon, found in all the Indian Islands, did for the world what the Dutch had determined should not be done—carried those nuts, which are their food, into all the surrounding countries, and trees grew again, and the world had the benefit.—Boston Journal of Commerce.

The Christian Advocate.

Organ of the Alabama, Mississippi and Louisiana Conferences of the M. E. Church, South.

THURSDAY, OCTOBER 30, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

The Weeping Sower.

There are differences in temperament and in the outward circumstances. Some gospel sowers seem always jubilant, and their path appears to be one of joyful triumph. And yet, it will probably be found, that the most successful have trodden the path of sorrow, and that their work has been done in the midst of the sorest trials, and in the face of deep discouragements. They have been afflicted in body, laboring in pain and weakness; they have contended with poverty and want, and the cloud of bereavement and of domestic trouble has darkened their sky. In order to do the work of God they have suffered the loss of all things which the world prizes. They have had inward struggles of soul in interpreting Providence, in confronting opposition, and in patient waiting for the fruits of their toil. The conditions of sorrow, common to all, belong to those whose vocation it is to sow the good seed of the kingdom. And, in addition, they have tribulations which are incident to their peculiar calling, so that, were they exempt from the ordinary sufferings of life, there is for them a burden which others know nothing of.

But do we misread the spirit of the hints which the divine record gives us when we infer that these conditions of sorrow are a noteworthy element of power, and of the truest success? There is a discipline in them that qualifies for the mission on which Christ sends His servants—a discipline that develops a robust faith, a perfect patience, and a tenderness and sympathy which would be otherwise unattainable. The school of suffering would seem to be necessary to the highest effectiveness. It is needed by the disciple, in a sense in which it was not needed by the Master, as a preparation and training for the duties to be performed. He that comes again with the sheaves is he that goes forth and weepeth. "They that sow in tears shall reap in joy." Possibly others may sow and reap, and yet the sowing in tears would seem to be the normal condition of all fruitful sowing. The faith, sacrifice, anxiety, must be ever present with the husbandman who commits the precious seed to the ground. It is his bread that he casts upon the waters. It is his treasure and life that go into the sowing. In the spiritual these analogies are formulated into a law that holds in the kingdom of heaven.

We cannot readily conceive of a servant of God going forth with precious seed and sowing to any purpose, while he revels in ease and wealth, and moves smoothly and comfortably along a path of flowers. We have only to call to mind the great sowers whose labors have been most conspicuously blessed, to see how trial and obstacles and sufferings have had to do with the sheaves they gathered. Luther, Wesley, Baxter, Bunyan, Robert Hall, and, above them all, Paul, were men of suffering, familiar with sorrow. It might be said that they persevered and triumphed in spite of their trials, but the soundor conclusion is that they were great and strong and wise in winning souls, because of their trials. They became what they were through the chastening and ennobling afflictions they were called to encounter.

The ministry of every Christian is enriched by the personal ordeals of trouble through which he passes. He has lived and labored, it may be, without weeping. No persecution has been awakened, health and prosperity have attended him, and he has been a stranger to domestic grief. Circumstances change, and he goes forth weeping. With the same field, with the same seed, with the same authority, he is invested with a new and higher inspiration, with an unwonted power, with a more complete consecration. The weeping sower is she who anguishes out a life of pain and weariness, and whose prayers and work for Christ are accompanied with sighs and tears. It is he who, with a deep sorrow in his own heart, carries the balm of consolation to wounded and suffering souls, and who, though himself poor and straightened, makes many rich. If there be sowing without tears, earnest, useful lives without suffering, there is a special fruitfulness and a more generous harvest for those who go forth weeping. The lack in many Christians, especially of the young, is this ingredient of suffering. It is a character that has its mission, and yet it is perfected by the maturity and mellow opulence of that suffering which imparts its own peculiar glory to the soul. Wisely is it ordered and appointed that, for the most part, our sowing must be done in tears.

Turning to another aspect of the weeping sower, we have the deep feeling of pity and concern for souls. The state of mind is that which Christ was in when He wept over Jerusalem. We cannot measure the depth of His compassion, because we cannot fully apprehend, as He did, the value of souls, and the fearful peril to which they are exposed. But are we worthy the name of Christian sowers, unless in some degree we are possessed of His absorbing love and pity for the lost? How far such a feeling is from a mere desire for the well being of others, and how far it is above the petty conceit and ambition of a professional ministry, it is needless to explain. Jeremiah, the weeping prophet, is not generally regarded as the highest and best type of Christian character, and even Paul's tears are considered as doing little credit to his Christian manhood. But it is this concern, earnestness, tenderness and agonizing that is demanded. Until there is travail of soul, neither pastor nor people have reason to expect the conversion of sinners. As Christ saw of the travail of His soul and was satisfied, so must it be with His disciples.

It is the weeping sower that comes again with joy, bringing his sheaves with him. It is the Christian, in whatever sphere, who feels deeply the preciousness of the gospel message, and the utter and endless misery of the impenitent who gathers the fruit of his toil and prayers. Where there is no yearning to save souls, no heartache over sinners, no heaviness nor sorrow, on account of dying men, there is little promise of a joyful reaping. All over the wide field of gospel work in our pastorates, our home missions and foreign, there are earnest, self-sacrificing men and women, who count not their lives dear, so they may win souls to Christ. But we need more of this terrible and invincible earnestness, and of this type of devotion which the weeping sower represents.

North and South.

It is not to be wondered at that much of the sectional animosity engendered by the war, and by causes lying back of it, should continue. It will take time to heal the wounds, and for the spirit of strife to die out. Considerable progress has been made in the direction of, harmony, and in the growth of a common national feeling. The circumstances under which the slaves were emancipated, and the investing of them with immediate and unqualified suffrage, were calculated to lead to more or less trouble. In no country in the world could these measures have been imposed upon a people with less of strife and violence. Whatever social and political disorders have grown out of these great changes will gradually pass away as the negroes become more enlightened, and as the whites become more accustomed to the new order of things.

Negro domination, however much our enemies desired it, was certainly intolerable and ruinous, and placed life and property in jeopardy. It is right and just, and in the interests of civilization and humanity, that these States should be under a white man's government, and that they should not be remanded to the semi-barbarism of negro ascendency. These views would meet the approval of nearly all Northern minds not influenced by partisan spirit or fanaticism. Whenever these influences come to direct and control public opinion at the North, there will be peace and good will, so far as this question is concerned.

There have been outrages, more or less, arising from a conflict of races, and from political passion, but these have never been approved by the great body of our people, and there is a deep and abiding determination that they shall cease. Lawlessness, engendered by conditions following a bitter war and emancipation, will be overcome in time. It was to be expected, as the earliest result of a great social and political revolution, that there would be occasional outbreaks and deeds of violence. The North, a generation hence, will be better prepared to do the Southern people justice, as to this matter, than they are now. They will then see that the measures of reconstruction, adopted by themselves, made inevitable many of the evils for which our people are blamed.

If there were no political ends to be gained by exaggerating the crimes that happen on Southern soil, and by systematic mendacity in regard to facts, there would be little sectional hatred left. Political and religious agitators and demagogues are the people who keep up the spirit of sectional strife. Their work and influence, it is to be hoped, will come to an end some time. Then there will be peace. Sectionalism will always exist in a territory as vast as that of the United States, but the issues will be made upon questions of commerce, and other local interests. These questions will not, however, have in them the food upon which fanaticism feeds, and they will be divested of those asperities which have characterized the struggle between the North and the South.

So far as we can see, the only real sin in the South, as judged by the average Northern mind, is our unwillingness to be governed by our former slaves. If they were capable of a just conception of this question, they would applaud rather than censure. Under like circumstances, their convictions on this subject would be the same as ours.

Good men on both sides of the line are liable to prejudice, and to be influenced by distorted statements and by a partisan spirit. But, with the great factor of Time to aid in the solution, the good people, North and South, will work out the problem of a peaceful and happy country, in which all sections, races and colors will feel secure in their rights, and in which all lovers of God and truth will fraternize in the work of spreading the gospel, and in promoting peace everywhere. May the Prince of peace hasten the day.

The Unconverted in the Church.

Mr. Editor: It is likely the General Conference of 1866, which met in New Orleans, was the most radical body that ever legislated for the Methodist Church. Certainly it went to the root of matters in changing old usages and introducing new economies. Nothing seemed specially sacred except the doctrines and General Rules of the church. Provision was made for lay representation in the Conferences, the pastoral term was extended, the class meeting test of membership was abolished, a form for the reception of members into the church was adopted, measures were inaugurated looking to the establishment of church and District Conferences, two distinct Boards of Missions were provided for and appointed, provision was made to try ministers by a committee instead of by the Conference, a committee was appointed to revise the arrangement of the Book of Discipline, and to point out redundant words and phrases, to be expunged by a succeeding General Conference, and last, but not least, the arbitrary six months' probation was changed, and the time of the reception of applicants for church membership was left entirely with the pastors.

That some of these measures were wise experience has fully demonstrated, but that the church would not have been damaged, had we paused a little longer, with regard to others, is highly probable. We are constantly learning that change is not necessarily progress, and the light of experience shows mistakes we would have avoided could we have looked into the future. In the polity of every church there are certain features that ought to be as immovable as the hills.

The fathers were in that body and did the work. Bishop Andrew said he had never seen as many old men in a General Conference, and that it was an assembly of unusual ability. Some of us who were younger can testify that they did most of the planning and speaking. We sat in mute amazement as they tore the old ship to pieces, and put in here and there a new timber. However, in private there was a great deal of earnest, anxious talk about these changes among some of us, who took little or no part in the public debates.

Dr. W. A. McCarty and myself occupied the same room, and agreed on most points; especially were we of the same mind about conforming the law to the usage of the church with regard to class meetings. The law required all to attend class, and affixed a penalty for habitual neglect of the duty, but usage and public sentiment opposed the strict enforcement of the penalty, and made the law in many places a dead letter. It thus became an element of weakness, and we thought it best to expunge it altogether.

More than thirteen years have passed since then, and much light has been thrown on the matter, and I now rather incline to the opinion it would have been better to let the law stand as it was, and to have made some provision for its strict and general enforcement. How a pastor of a large charge can, with the limited time allowed us, become acquainted with the spiritual condition of his members, is a problem I have not yet been able to solve to my satisfaction. I know it may be said the class meeting has not been abolished, and pastors may yet utilize it as the father's did. Let the preachers follow the Discipline, and then see the results. Some have done this, and but few attended the meetings. It seems to be a law of our natures that a little pressure must now and then be brought to bear to cause us to see and follow that which promotes our spiritual interests. As to the policy of abolishing the six months' probation, there was much difference of opinion. I thought the present or some similar plan ought to be adopted. It seemed to me we were constantly losing valuable members, who, being a little cold at the end of six months, would decline being received into the church. I had many examples before me to justify my conclusions. One of my early charges, a year or so before my time, was blessed with a "mighty revival." The pastor was of ardent temperament, and believed in the doctrine of *accessions* as an evidence of growth and success. At the close of every service, in the midst of great excitement, the door (not doors) of the church was opened, and between eighty and ninety were enrolled as the fruits of the "gracious work." But, under the operation of the six months' rule, nearly all went back. If memory is not at fault, I found *four*, of all who had joined, true to the faith. Now here was a tremendous loss. That it was exceptional I will admit, but it disclosed a startling fact, and I thought the abolition of the probation plan would greatly benefit the church by enabling us to retain many we would otherwise lose. Dr. McCarty differed with me, and contended the result would be the introduction of a large class of unconverted persons into the church. As the great object of some preachers seemed to be to enroll members, they would make haste in times of revival and religious excitement to receive into full connection as many as possible. After awhile these would be so numerous they would fill the offices, and actually legislate for the church. I, however, believed our ministry would be equal to the responsibility of their position, and would guard the church against the admission of those who did not have the root of the matter in them. But I fear I was too sanguine, and that my confidence in the sagacity and prudence of some of our ministers was probably too great.

Our condition of membership is "a desire to flee the wrath to come," but there should be some stronger evidences of that desire than a simple declaration, before one is formally inducted into all the privileges of the church. It seems to me a pastor ought to be fully satisfied of the correctness of the faith of the applicant, of his knowledge of our economy, and of the fixedness of his purpose, to persevere in a holy life, before giving to him the right hand of fellowship. In some but little time would be required for this, in others it might take six months or six years; and this, I submit, was the idea of many who took part in framing the law.

That at present we have many unconverted members no one acquainted with the facts will deny. Many of these, because of social position, wealth, intelligence, general cleverness and popularity, are made stewards, and called to other responsible trusts. Sometimes their spiritual status is not even inquired into. They may be prayerless, worldly-minded men, and by no means examples to the flock in spiritual life and power, but this does not influence the matter of their appointments.

I have been led into these statements and reflections by a letter from a brother who this year is serving one of the largest and most important circuits of the Alabama Conference. He writes pleasantly and cheerfully of the country and people where he labors, but adds: "I am getting along only tolerably well as to the true work of a minister. I do not see the results I desire. Indeed, I am puzzled to know how to manage or even to get at these people. I like them as a people, and they seem to like me, but there are few of them who claim ever to have been converted. Three of my most efficient stewards and brightest men say they know nothing of it; don't pray, don't see much as say grace at meals—that is, the most prominent one does not do so. Female members tell me they never pray, or even read the Bible. Somehow I can't reach them either from the pulpit or privately. What shall I do? It seems to me somebody is to blame for this state of things. It is a loose sort of Methodism, and they seem to be satisfied with being in the church."

Now the brother puts to me a very hard question. What to do in that case I am not prepared to say. They are satisfied with being in the church, and he hints that drinking, dancing, etc., are the indulgences and pastimes of some of them. They can't be reached from the pulpit nor at the fireside. Being *asleep in the church*, Sinai's thunders do not awaken them, and, never having known Christ, Calvary's radiant glories do not attract them. We can but sympathize with our brother, notwithstanding there is a mutual liking between his people and himself, for what are all our joys, and what is our success, if souls are not brought to Christ, and the church not built up in the most holy faith.

Of course we don't expect much from that charge in making provision for the general enlargement of Christ's kingdom. The minutes of last year show but a meager amount paid to the various collections ordered by the Conference, considering the numerical and financial strength of the work. Alas! it may be true that other works are in a similar condition. To properly sympathize with and work for the Redeemer's kingdom, one must know Christ, and, like the sun, he is seen only in His own light.

M. S. ANDREWS.

Montgomery, Ala., Oct. 16, 1879.

Those Books Again.—How to Defeat Proselyters.

Mr. Editor: Our Publishing House has a full catalogue of the best, purest and safest books in the world for all religious purposes, and on all subjects calculated to make our people sound in the faith, and to build them up in holiness and usefulness. These books have been written by men well versed in the Holy Scriptures, and deeply experienced in all that pertains to the salvation of the soul, and they have been read with great profit by multiplied thousand of the great Methodist brotherhood. Our doctrines and church polity—the grade of Christian experience required in order to a qualification for heaven, with its manifestation in the appropriate discharge of all our Christian duties—are so clearly set forth and proven by the word of God that to read with honest care is to admit the truth of all, and to place ourselves in a condition not to be "carried about with every wind of doctrine." But somehow we are slow in getting our denominational and religious literature into the hands of our people, and the consequence is we lose many from our church that ought to be orthodox and useful Methodists all their lives; but they do not get to read our books in time to become sufficiently indoctrinated and established in the faith to escape the persistent ingenuity of the experienced proselyter. There are some ministers in our cotemporary denominations whose habitual occupation seems to be to proselyte the ignorant, inexperienced and unstable of our church, in order to fill up the membership of their own. If through Christian courtesy we invite them into our families or pulpits, the next thing we know is they are taking advantage of our courtesy by efforts to proselyte the imperfectly read and inexperienced of our families or churches. The consequence is that not only individuals, but sometimes whole families, are lost to our church for all time to come. Now how are we to prevent this? Mainly by putting suitable books, in due time, into the hands of our children and uninformed young church members. Bishop Asbury once discovered that a sneaking proselyter was trying to lead off some of his Methodist flock, and he said "suitable means must be promptly employed to subvert him, for if God gives us spiritual children He holds us accountable for their safe keeping." We can keep our spiritual children in no better way than to get them to read suitable books when their hearts are young and tender, and before their minds become pre-occupied with dangerous and misleading errors. Brother preacher, did you not feel very sorry when those members left your pastoral charge, without even calling to bid you good-by, and joined another church? And was not their perversion more the result of ignorance of our doctrines and church polity than any other cause? What a pity you did not get into their hands, before it was too late, one or more of those little books easy of comprehension, but convincing in argument, which have relieved the doubts of so many sincere minds, and established so many in the true faith.

J. Q. Jones.

Missionary Meeting in London.

The English Wesleyans are justly celebrated for their missionary spirit and their liberal giving. At the anniversary meeting of the Wesleyan Missionary Society of the London districts, held in Exeter Hall, October 6, the chairman, Mr. Alderman McArthur, and others, delivered very impressive addresses. We quote from the London Watchman, as follows: The chairman, Mr. McArthur, said:

Success had been the trouble and difficulty of missionary societies. In former times they used to pray that God would open up doors for the introduction of the gospel; He had heard their prayers; doors had been opened; and now from almost every part of the world the cry arose: "Come over and help us." As the report stated, it was impossible for their own Society to maintain its present position, or to go forward as it ought, with its present means. Therefore they had to consider the question of retrenchment or to provide increased means. Which should it be? Were they to go forward in the name of the Lord, or should it be said of them, as was said of those of old: "The children of Ephraim, being armed and carrying bows, turned back in the day of battle." He trusted they would go forward leading the van in the warfare against sin and superstition, endeavoring to win the world for Christ. In order to do that they must consider their responsibilities and their duty. The world gave them credit for being a liberal people, and they very complacently took great credit to themselves for the amount of money they contributed to various objects; but he had no hesitation in saying as a church they had not done their duty to the missionary cause, nor had their givings been at all in proportion to their means or obligations, or the wants of the world. Let anyone look at the missionary report and see there the contributions given by their people. It was true there were some honorable exceptions, but one guinea was the usual subscription. Was this the estimate they were to form of the interest taken in the conversion of the world, or as a manifestation of their love to Christ? The number of members, as given in the last Minutes, was 377,612, and the contributions to the Missionary Society about £100,000. During the last six years we had directly spent upon intoxicating liquors, the sum of 850 millions, or 80 millions more than our national debt, and 150 millions more than the total value of all our railways. The sum which the nation devotes annually to the evangelization of the world is less than £300,000. Think of it, Christian men and women, £142,000,000 a year to the god Bacchus, and only £800,000 to the God of missions! We spend as much every two days upon Bacchus as we give to the God of missions in a twelvemonth. Was it too much to expect that every member should contribute something, and that when the large and small sums were added they should have at least an average of £1 per member? Then if they took their congregations they ought to get from them a large additional amount, so that instead of £100,000 they would have at least five times that amount, or half a million a year. Now, he did not consider that too high an estimate. It was possible they might not reach it all at once, but they should set it steadily before them, and never be satisfied until they accomplished it. There was one thing, however, which they could do, and which ought to be done at present, and that was for each subscriber to double his or her subscription. Might they not appeal to the Connexion generally and ask for this? They must also try and improve the organization of their branch auxiliaries so as to largely increase the number of subscribers. If all this were effected it would place the Society in comparative comfort, and enable it not only to maintain its present position, but to embrace those openings which presented themselves in every part of the world. Money thus given was twice blessed. It blessed him that gave and him that received. How wonderfully had this been exemplified in the history of the Society! What blessings at home as a Connexion had they not received! Think of the men whom God had given them first to the foreign field, and now filling high and important positions in the church at home. What multitudes were now before the throne from every kindred and tongue and people and nation, besides those that were now in our churches, rescued from sin and heathenism, and living in the enjoyment of the blessings of the Gospel. He need not refer to the debt of the Society's operations, or to the openings which presented themselves on the continent, Africa, India, China and Japan. These would be dwelt upon by other speakers. He might be permitted, however, to say that during the past year it was his privilege to visit some of its earlier missions on the other side of the world. He was in the Sandwich Islands where a vestige of heathenism did not exist. He spent some time in New Zealand and in the Australian Colonies. In those places they had now healthy and vigorous churches not only sustaining themselves, but, imbued with the same missionary spirit, taking charge of the several stations in the Pacific, and carrying the light of the Gospel into the regions beyond. He hoped the Methodist body would prove that they were determined by their contributions and prayers and efforts to maintain the work which God had given them, until the earth was subdued and the universe filled with the glory of God.

Rev. E. E Jenkins, M. A., speaking of mission work in India, said:

Hindûism rested upon ignorance, and as ignorance was becoming impossible in India Hindûism was becoming insupportable there. He wanted that to be understood—to the Hindûs Hindûism was becoming insupportable. Therefore those who talked about it being unjust and improper to molest the native faith in India talked nonsense; they might as well speak of entering a room with a candle at midnight and being told to keep the darkness intact. (Laughter.) When scientific knowledge came in Idolatry must go out. If Hindûism was becoming insupportable what was to take its place? He undertook to say, from his knowledge of India, that that was the question of questions among the leading minds of the country. What was to be the future religion of India? They could not make the Hindûs atheists. He was sorry to say that some who rushed in this country had tried to make atheism agreeable to the people, but the Hindûs could never become a nation of atheists. There never was a nation of atheists, for the simple reason that a nation was composed of families, and there could not be atheism with a family life. Men must have religion, and the only faith that did not fear science was Christianity, the mother of science. The question, What is to be the next religion of India? was being answered by the people themselves. Mohammedans did not intend to be Brahmins, and Brahmins did not intend to be Mohammedans, and therefore the only alternative seriously contemplated by both was this—the religion of Christianity. (Applause.) The Brahmo Somaj comprised in it the leading men of India, who said they were seeking for a pure faith, and with a Bible the New Testament to see whether there was a pure faith in that. (Applause.) The most earnest readers of the words of Christ, and the most earnest students of the life of Christ, were the members of that theistic church of the Brahmos. What was the result of their study? They had come or were coming to this: "No man spake like this Man," and in a recent lecture Chunder Sen astonished a Calcutta audience by saying: "It is not England that is coming to reign over us, but Jesus of Nazareth." (Applause.) He (Mr. Jenkins) had said that Christianity had been marching with increasing swiftness every decade during the last forty years. In 1830 the number of native Christians in India, Burmah, North and South Ceylon, was 27,000; last October an eminent statist told them the number was 450,000, and at the present time it was probably half a million.

The following extract from the speech of Mr. S. D. Waddy, Q. C. M. P., is highly suggestive:

He thought they were some men in great danger of neglecting the ordinary means, and resting to too great an extent on special efforts. They would get into difficulties as soon as they forgot that the real work of the missionary societies was not to be done by attending a May meeting and enjoying a whole day full of speeches, or by any of the—he could not help using the word—almost sensational means to which they sometimes looked. They wanted a great deal more of steady, plodding work all the year through without any inducement except the love of God. There was the same misbelief in the world as in years gone by, and they must

meet it by the same old remedy. Some people had endeavored to make men better by other means than the gospel, and they had always failed. He was not going to talk politics, but we had been trying, as a nation, to better the world in a most extraordinary fashion. We had been trying what we could do with the world by means of treaties and wars; we thought we should improve matters by turning missionary stations into the advanced outposts of our arms; and he did not think on the whole that the success which had attended our efforts had been such as to make us proud of them. (Laughter.) Sometimes there had been on the part of their missionaries themselves an impatience which one could not approve, and which had led them to wish even that the sword might open for them a way to the dark places of heathenism. So far as there had been any success vouchsafed to any such schemes, what he had heard on that platform that night would be a telling answer to it, and the missionaries in South Africa would not be of opinion that the conversion of John Dunn—a Scotchman with a large number of wives—was very satisfactory, for he had laid down a rule that no missionaries shall come into his place at all. What was wanted was the quiet, calm, persistent labor of such men as William Shaw, who, without any of the munitions of war, and with a diplomacy far higher than any diplomacy of earth, brought nation after nation to the feet of Jesus clothed and in their right mind. He (the speaker) did recognize the desirability of what was called a spirited foreign policy—in missions, a very spirited one; a policy of aggression. They had in their time seen a good deal of it, and, by the mercy of God, accompanied with a good deal of success. They were told years ago by the Romanists that the Pope must be the head of the nations as well as the head of the Church; but he believed that Rome had been fatally struck; and just as the beast had been struck on the one hand so had other false systems. Everybody would recognize this fact that the end of Mohammedanism was rapidly coming—it was merely a question of time—and he believed whatever their different views of our home and foreign policy might be they would all agree that in Turkey, with regard to Mohammedanism, the bayonet-and-baggage policy was the one that ought to be carried out. (Hear, hear.) It could not be delayed much longer; it could not stand, either as an empire, a religion, or a power of any kind; it was founded on a false religion, on blood and cruelty, and the denial of God. Only one thing could stand, that was the eternal purpose of God Almighty with regard to this world, and because he looked to that he had a perfect hope and confidence in the future of the world.

From editorial correspondence of the Holston Methodist, we clip the following:

Some of the works have paid up pretty much all their assessments. This shows that the preachers are better collectors than the stewards. For this strange state of affairs there must be some other explanation. It is strange that Methodists will meet every claim but that of their pastors. They will pay the bishop in full, pay the foreign missionary in full, pay the superannuated assessment in full, pay everything in full, and only pay the pastor in part! Why is this? One reason is patent: The bishops are beginning to seem to make a man's standing depend on having up his collections. Collections threaten to "snow under" conversions. The jingle of money is about to become louder than the shouts of new converts. Let us stop and reflect. Is the preacher's efficiency in the other departments of church work to be ignored? Is the inquiry never to be made, how many souls have been converted on your work this year? Or is the whole inquiry to be, how much money have you raised for church purposes? The money interests of the church should not be neglected, it is true. Money is "the sinews of war" to the church as well as to the world; but if we attach excessive importance to the mere receiving of money, are we not resisting in the means and forgetting the end? There may be a great deal of mere secular ambition in the activity of some men who always pride themselves in full connections. A report of that sort will please the bishop, and is imagined to be the "open sesame" to place and honors. There is danger of simony right here. These collections should be raised on their own merits. The character of the circuit and the standing of the preacher should not be the prime motives. The glory of God and the good of the church should be the moving considerations. Many a poor fellow has raked and scraped his circuit for the bishop and the "heathen Chinee," and left but little for himself. He has stinted himself and family, perhaps gone in debt, without the probability of paying, all to ensure full collections and to make a big show at Conference.

I mean not to say a word against these collections, as such. Their importance, in their place, should not be overlooked. But prominence should be given to the spiritual instead of the secular.

"Bishop Kavanaugh organized the Indiana Conference of the Methodist Episcopal Church, South, with seven preachers, at Gosport, Indiana, on the twenty-fifth ultimo. And yet some pretend to believe that the Methodist Episcopal Church ought to withdraw from the Southern States while the Church of the Confederacy is trying to push its way into the North."

We clip the above, says the Southern Methodist, from the Atlantic Advocate, edited by Dr. Fuller.

The organization of the Methodist Episcopal Church, South, in Indiana, was a necessity. A political gospel, preached from Methodist pulpits in that State drove from that church hundreds who were unwilling to see the house of God used for partisan political purposes, or the pulpit become the arena for political strife. Ministers and members who were Democratic in politics were proscribed and held and dealt with as heretics. Forbearance was no longer a virtue. These people were Methodists. Many of them had been brought up in its lap and nurtured at its breast. They loved its doctrines, and could not turn away from the church at whose altars their fathers and mothers had worshiped.

Besides, many of them were Kentuckians, and it is not surprising that they looked to the home of their childhood, where they knew the church maintained its integrity for a pure gospel teaching without any political alloy.

Our preachers crossed the river and found a welcome, and now hundreds have gathered to their standard.

The Methodist Episcopal Church, South, in Indiana, preaches only Christ. Any preacher who would introduce politics into his pulpit would be sent from the State. God is blessing their labors, and among their members are persons who vote the Republican ticket, and who are laboring side by side with us in our mission of good. We are not there to abuse the people to whom we preach, and among whom we live. We are there to point them to Christ, and will endeavor to meet our responsibilities as Christians. Will your record in the South vindicate your appearance in that region?

Dr. Summers, president of the Board of Missions, in a communication to the Nashville Christian Advocate, October 16, says:

It will be seen by the appointments of the Tennessee Conference that Dr. Kelley has been appointed assistant treasurer of the Board of Missions. This appointment was made by the Bishop in conformity with a resolution of the Board of Missions, as follows: "That the Bishop presiding at the Tennessee Conference be requested to appoint Dr. D. C. Kelley assistant treasurer to this board; and that Dr. Kelley be charged also with the part of the financial accounts committed to the secretary."

The secretary is obliged to be absent a large part of his time attending the sessions of Conferences, etc., and the treasurer is so confined by his pressing engagements as a merchant, that it was necessary to procure assistance in the bureau work of the board. The state of Dr. Kelley's health forbade his taking regular pastoral work this year, and his familiarity with the work of the board indicated him as the proper man for this service. There will be no additional expense to the board.

CHRIST AND THE THEATER.—Mr. James M. Sutherland, a converted actor, recently gave the following experience:

"For twenty years I struggled to be a Christian. I would go to my room and try to pray; but would end in sticking to the old life, and go to drinking. Not till I left the theater, never to return, did I find Christ. The other day a young man asked me if he could go the theater and be a consistent Christian. I answered the young man, 'If I could not induce Christ to go into the theater with me when I was earning bread for my wife and little ones, you cannot do it if you go for pleasure and pay fifty cents extra for your seat.'"

BE SHORT.—We have on hand a number of excellent articles, for which it is difficult to find place on account of their length. Four pages of ordinary foolscap is as long as any article ought to be for our use. Three such pages are a more available length. When an article runs up to six, eight, ten and even fifteen pages, we confess we are appalled and greatly perplexed.

—The publisher is ready to send a list of subscribers, with amount due, to any agent desiring to assist the paper by renewing subscriptions in his section before Conference. Send on names and post office at once, that no time may be lost.

—Rev. J. N. W. Spruger, a superannuated member of the St. Louis Conference, died, at his residence, in St. Louis, October 17.

Among the Editors.

Georgia Advocate.

—We do not know the history of all the churches which are located at camp grounds, but we do know the history of a few such, and they cannot truthfully boast of a very enviable record. The home with them is camp meeting. They talk about camp meeting from one year's end to the end of another, and this is about the most that may be said for them. They are usually destitute of prayer meetings, love-feasts, Sunday schools, and all other social meetings. They rarely say anything about missions, or the poor of the church, or the pastor's salary, unless it be to provide to raise money for all these claims at camp meeting.

Camp meetings are good in their place, but you cannot live spiritually on camp meetings. The soul will perish if it has only this one yearly feast, just as surely as the body would perish under similar treatment. You cannot live on one meal a year. Cease to talk so much about past camp meetings and the one yet in future, and go to work to live every day. Have prayer meeting, love-feasts, Sunday schools—do mission work, and all the varied Christian duties, that your soul may live and not die.

Watchman, Boston.

—Be careful about making vows. Be careful to keep them. Many persons make solemn vows of amendment when suffering from the immediate consequences of sin, when smarting under the lash, when overwhelmed with remorse. Perhaps it is partly on this account that life is strewn with the fragments of so many broken promises. The best time to make a vow of amendment is when we stand midway between the pleasure and the pain of sin, able to weigh both, and to form a determination in view of both. A resolution formed when pain is present, and when all conception of the pleasure is lost, is apt to be revised when the opposite sort of feeling is created in its turn. Conversions which proceed wholly from emotion, though the emotion be as sacred as that of penitence for folly and crime, are not so apt to prove permanent as those which proceed from a mingling of emotion and reason.

But there are other causes of violated vows. Not seldom does the soul promise to begin a new course at some future definite time, in order to escape the urgency of conscience. Pressed to give itself to God at once, it resorts to the diplomacy of delay. It does not mean at the time to be false. It really fancies that next month or next year will be a convenient season, and it acts upon the fancy hastily without taking time to consider. But behind the thought, and suggesting it, is a spirit who knows better; and were Christ present in the flesh, He would recognize the mask, as He did when Peter dissuaded Him from His crucifixion, and would say: "Get thee behind me, Satan."

But the duty of fulfilling such holy vows is clear, no matter when or how they were uttered. The soul that refuses lies, and that not to man, but to God who will remember and judge. Christian, did you promise at the last covenant meeting that you would be more circumspect? And are you going on in the old way, forgetting your closet, neglecting family prayer, silent about religion when with your children, late at church, careless about your pew-rent, disposed to nag your pastor, or to suffer him to toil without your sympathy, untrustworthy in your business? Sinner, did you last year fix some period as the time when you would seek the salvation of your soul? And has it come only to find you reluctant and disobedient still? Are you inventing more excuses? Did you make a truce with your conscience, and do you now seek to break it? You cannot do this without guilt. The Holy Spirit, mocked with your words, may leave you forever. He does not endure such trifling without indignation.

Western Methodist.

—Not even the Sunday school, nor any other school, however good, can make amends for the defects, the faults, the vices, the negative and positive evils which spring from lack of home education. The parents whose home is not a school of morals and manners, and above all a school of religion, need not expect their delinquencies to be counteracted in any school. The impressions first made, and especially if evil, are well-nigh, if not altogether, ineffaceable. It would require a miracle to undo what has been done at home—done by neglect, or unwholesome examples and unsound precepts. Extreme indulgences, low if not base aims in life, selfish lusts, sentimental as well as fleshly, pride and vanity—O how these things seen in parents and heard from them, absolutely and entirely forbid and prevent both self-formation of a true manly character, and education such as deserves the name at the hands of others, however well qualified for their work. It is a very serious fact that for the most part home education is but a name, or, worse still, an education involving evils of stupendous magnitude, entailing not blessings, but curses, failure in life, anguish of spirit, and ruin forever.

Richmond Christian Advocate.

—A man who busies himself in work for Christ, and, specially, if he be a man of "gifts," is in danger of pride. The temptation will constantly come to exhibit himself, and then service will degenerate into performance. Watchfulness, heart-searching, and, especially, growth in grace, are imperatively demanded, if a man would "give no place to the devil." Especially growth in grace! Yes; no man is so humble as the man of largest attainments, because no other man sees how much there is to learn. Enlarge the circle of light, and you, at the same time, enlarge the boundary of darkness. The more a man gains of the knowledge and love of God, the more diminutive do his acquisitions, in contrast with the possibilities of his life, appear.

Periodicals.

—The Southern Musical Journal for October has been received. This excellent periodical is published monthly by Ludden & Bates, Savannah, Ga. Price, $1 a year.

—The North American Review for November has: 1 The Other Side of the Woman Question, by Julia Ward Howe; Thomas Wentworth Higginson, Lucy Stone, Elizabeth Cady Stanton, Wendell Phillips. 2 Malthusianism, Darwinism and Pessimism, by Prof. Francis Bowen. 3 A Page of Political Correspondence—Stanton to Buchanan. 4 The Diary of a Public Man, part 4. 5 Tariff Reactions, by Prof. Arthur L. Perry. 6 Some Recent Works of Fiction, by Edward Eggleston.

—The Nineteenth Century for October has: Modern Atheism and Mr Mallock; Flogging in the Army; Familiar Letters on Modern England; The New Departure in Indian Finance; Lorenzo Burgia; Baptism; Notes by the Way in India—the Land and the People; Recent Science; The Olympian System Versus the Solar Theory; also Splendid Misery, by Miss M. E. Braddon. The Nineteenth Century is published monthly by George Munro, New York. Price, $2 25 per number.

—While Awake for November is full of good things as usual. No magazine is more beautifully illustrated. Among the many excellent articles are: Tails Telephone; The Training School Ship Minnesota; Facing on a Small Scale; The Tragical History of Chang-Ling-Foo; Our American Artists—George Loring Brown; The Fun and Frolic Art School; The Story of English Literature.

—Good Company, No 2 has: Schuylkill Water on Lake Peplo; Bible By-Gones; Fringed Gentian—a poem; The Fragrant Vase—a story; The Sunday Lanes of New England; In the Last Pew—a poem; Around St. Paul's; Metropolitan Charities for Children; An Eastern Story—a poem; The Men of Lake Tahoe; The District Attorney and Crime; The Gospel Doctor; The Cornet Solo—a story; A Night in an Opium Den; An Argument—a poem; A Kid of the Goats—a story; Nooktown Gossip; Editor's Table; Literature. Good Company—formerly Sunday Afternoon—is one of the choicest literary periodicals of the day. Published monthly, at Springfield, Mass. Price, $3 a year.

MARRIED.

BROWN-WHITE.—At the residence of Thos Brown, Esq., on the ninth of October, 1879, by Rev. Rufus T. Davis, Mr. Benjamin Willard Brown to Miss Ella G. White, all of East Baton Rouge parish, La.

SMITH-DEARING.—At the residence of Dr. George W. Dearing, on the twenty-second of October, 1879, by the Rev. Rufus T. Davis, Mr. Andrew J. Smith, of Baton Rouge, to Miss Ina Ida Dearing, of East Baton Rouge, La.

MAGRUDER-KLEINPETER.—At the residence of the bride's mother, East Baton Rouge parish, La., on Thursday, October 9, 1879, by Rev. J. T. Sawyer, Mr. N. H. Magruder to Miss M. Scottie Kleinpeter, of this parish.

BOYNTON-CURRIE.—At the residence of the bride's mother, Mrs. Hester Currie, by Rev. R. A. Davis, on the fifteenth of October, 1879, Mr. L. O. Boynton to Miss Mattie Currie, all of Caddo parish, La.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
N. W. Texas	Fort Worth	McTyeire	Dec. 23
North Texas	Sherman	McTyeire	Nov. 5
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration of months will appear opposite the name of each subscriber. Immediately the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and as individual partiality be shown, as every subscriber will have a standing notice of expiration. It will also facilitate agents in giving receipts in accordance with office records, corresponding with printed dates. Where advance payments exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised, and we must ask you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore, to which payments may be made, or sent direct to this office, if preferred.

CARRIAGES AND BUGGIES.—The names of Messrs. Anderson, Harris & Co., of Cincinnati, Ohio, are familiar to our numerous readers, and it is hardly necessary in saying that they are gentlemen to be relied on. Their aim is to present to the trade, and those requiring carriages or buggies for their own use, first class work at low prices, and at the same time by the introduction of styles not now made by other manufacturers. They employ none but the most skilled mechanics, and use only the best quality of stock. The work is done in the most substantial manner, the trimming, painting, finishing, etc., is of a superior order. This concern is personally known to us, and hence we take pleasure in recommending these estimable gentlemen to our Southern friends. Write and get their catalogue, and you will be astonished at their prices.

MARBLE.—The readers of the ADVOCATE wanting monuments of any kind should patronize R. L. Rosebrough Sons, of 1121 Broadway, St. Louis, Mo. It is almost a quarter of a century since this reliable firm came into existence, and they have an establishment to-day which turns out as much work as any in the West. They are looked upon as honorable merchants, and their prices are as low as any first class concern in the country. See advertisement, and get their prices. We heartily indorse them to any who may require their services.

ST. JAMES HOTEL, ST. LOUIS, MO. On a recent visit to the above city it was our good fortune to stay at the "St. James Hotel," kept by Maj. Thomas P. Miller, proprietor, and Capt. L. D. Watson, manager. The major is an experienced hotel man, having been in the business all his life, and the captain one of the best managers in hotel life in the West. Our friends visiting the "Mound City" will find this the best hotel for the money in that city. You can get excellent board at the restaurant for very reasonable prices. The rooms are large and well ventilated, and the situation everything to be desired, as it is almost in the heart of the city. So if you want to live well, at prices that it is impossible to get elsewhere in the city for the same accommodation, suitable for a moderate income, and at the same time to feel at home, for you cannot feel otherwise with two such gentlemen as those already named, go to the St. James.

TO THOSE who wish to purchase anything in the musical line, we recommend the well known establishment of Mr. Philip Werlein, where full satisfaction will be given as to price and quality of any instrument. Call and see for yourself.

THE ladies all know by this time that Messrs. E. H. Adams & Bro. have received their season's fall and winter goods. Just glance at the advertisement on this page and see the chaps they make; but these are only a few of their goods. Their large store is packed full of goods, and you don't see what you want any more for it.

W. C. SHEPARD & CO.—Fruit Jars Mason pints, $1; quarts, $1 25; two quarts, $1 50 per dozen; American China dinner sets, $15 $18. Equal in looks and usefulness as French China. 49

THE air of perfection, cleanliness and home like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well regulated establishment. To those desiring to combine this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $3 and $3 50 per day.

Indigestion, Dyspepsia, nervous prostration and all forms of general debility relieved by taking **Mensman's Peptonized Beef Tonic**, the only preparation of beef containing its *entire nutrition properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhaustion, nervous prostration, overwork or acute disease; particularly if resulting from pulmonary complaints. CASWELL, HAZARD & CO., Proprietors, New York. Sold by druggists.

MISCELLANEOUS.

SPECIAL OFFER!

Twenty-five Cents will pay for the

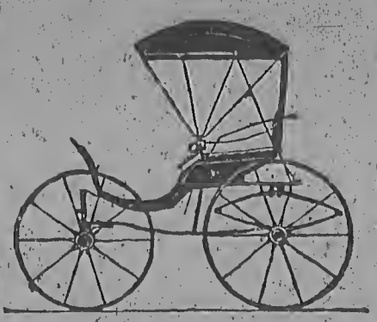
CHRISTIAN ADVOCATE

To January 1st, 1880.

Regular Yearly Subscription, $2; *Clubs of* 5 *or more*, $1.75 *each*; 10 *or more*, $1.50 *each*; 20 *or more*, $1.25 *each*; *from date. Subscriptions taken from date to January* 1, 1881, *for* $2.

No commission can be allowed agents from this special offer.

ADDRESS, G. T. LATHROP, Publisher.



ANDERSON, HARRIS & CO.,
Wholesale Manufacturers of
Buggies, Phætons,
CARRIAGES AND VEHICLES OF EVERY DESCRIPTION,
OFFICE AND FACTORY:
N. E. Cor. Baymiller and Liberty Sts.,
WAREROOMS:
N. W. Cor. Livingston & Baymiller Sts.
CINCINNATI.
Send for illustrated catalogue and price list.
Sixth Street (Green) Cars pass the door.

FALL. 1879 WINTER.

E. H. ADAMS & BROTHER,
ARE NOW PREPARED TO
EXHIBIT THEIR NEW IMPORTATIONS.
Dress Goods, Hosiery, Neckwear, Handkerchiefs, Embroideries, Laces, Corsets, Buttons, Belts and Rigs, Furs, Fringes, Ribbons, Bolmans, Cloaks, Shawls, Suits, Bosties, Fancy Knit Woolens, Cloths, Flannels, Blankets, Cretonnes, Lace and Muslin Curtains, Spreads, Damasks, Napkins, Towels, Covers, Tidies, etc., etc.
CHOICE AND CHEAP.
594 Magazine Street, Fourth Store above St. Andrew.

BUSINESS NOTICES.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave black spots in the pores. Nothing can apply it to infants who become chafed with a surety of immediate relief. Removes all eruptions. Price, 50 cents and $1 per box. Sold by druggists, and at depot, 507 North Sixth street, St. Louis (Lindell Hotel).

LADIES DELICATE AND FEEBLE.

Those languid, tired, nervous sensations rarely you to feel scarcely able to be on your feet; that constant drain that is taking from your system all its former elasticity, driving the bloom from your cheeks; that continual strain upon your vital forces, rendering you irritable and fretful, can easily be removed by the use of that marvelous remedy, Hop Bitters. Irregularities, depressions of your system are relieved at once, while the special cause of periodical pain are permanently removed. Will you heed his? See "Hop."

Wilbor's Cod Liver Oil and Lime.—Persons who have been taking Cod Liver Oil will be pleased to learn that Dr. Wilbor has succeeded, from directions of several professional gentlemen, in combining the pure Oil and Lime in such a manner that it is pleasant to the taste, and its effects in Lung complaints are truly wonderful. Very many persons whose cases were pronounced hopeless, and who had taken the Cod Oil for a long time without marked effect, have been entirely cured by using this preparation. Beware and get the genuine. Manufactured only by A. B. Wilbor, Chemist, Boston. Sold by all druggists.

Yellow Fever Startles

The nervous hit never depresses the thoughtful or judicious. If it comes, the latter will provide a supply of Maguire's Camphrange, and by the judicious use of this wonderful Liver Regulator, Blood Purifier, Stomach Cleanser, Purgative and System Renovator, secure safety and happiness.

THE reason why medical practitioners do not hesitate to prescribe Dr. F. Wilbor's Anti Periodic or Fever and Ague Tonic is as follows: Messrs. Wheelock, Finley & Co., of New Orleans, its proprietors, have published its composition, and physicians have approved it because it contains no dangerous drug, and because it invariably proves successful. It is for sale by all druggists.

BILIOUS PERSONS should avoid the use of coffee, and nervous persons the use of tea. An agreeable and healthful substitute is found in Cocoa. Walter Baker & Co.'s Chocolate and Cocoa preparations are highly recommended by the most eminent chemists, and are sold by all grocers.

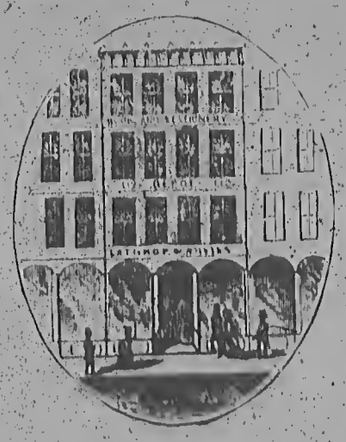
QUERIPEL'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for purest cases, being that and all other cod liver oil preparations, scientific and general medicines. The most vital therapeutic virtues belonging to cod liver oil can be retained, and will be found secreted in the purest form in the jelly. One teaspoonful of this jelly daily is equal to the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and at 16 QUEEN & CRESCENT pl., New York.

NEW ADVERTISEMENTS.

Established in St. Louis in 1858.

R. L. ROSEBROUGH SONS,
Marble Works,
OFFICE AND WAREROOMS,
No. 1121 BROADWAY.
Factory, 1115 N. Sixth Street,
ST. LOUIS, MO.



W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.

$15 will buy an elegant American China nearly equal to French China in quality, finish and for use; the set is PLAIN, but NEAT, containing pieces as follows:

12 Breakfast Plates,	1 Soup Tureen,
12 Dinner Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Bottle Glasses,	1 Pickle Dish,
12 Tea Cups and Saucers,	2 Pickle Dishes,
12 Bouillon Cups and Saucers,	1 Sugar Dish,
	1 Cream Dish,
12 Egg Cups,	1 Bowl.

Stone China DINNER SETS, WRITE
Stone China TEA SETS, FOR
Decorated CHAMBER SETS, PRICES.
Real French China DINNER SETS,
Gold Band China TEA SETS,
Tack TUMBLERS,
Table GOBLETS.

W. C. SHEPARD & CO.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the lowest market price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST CROP and of the STRONGEST and most DELICATE FLAVOR. Our prices are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES, AND FULTON MARKET BEEF.

New Stock of

PRESERVES AND JELLIES.

PLANTATION SUPPLIES OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO

JOHN K. RENAUD & CO.,
New Orleans,
Corner Camp and Julia streets.

Say you saw our advertisement in the ADVOCATE.

An Old and Valuable Remedy!

ESTABLISHED 1856.

BARK & IRON

A combination of the active principles of Peruvian Bark with the Peptonate of Iron. It is endorsed and prescribed by the leading physicians as a very

PALATABLE AROMATIC IRON TONIC,

for the cure of Dyspepsia, loss of appetite, boils, &c.

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USE OF LIME.—The advantages of the use of lime are so many and so great that it is almost impossible to enumerate the whole of them. Their effects may be described as being both chemical and mechanical, as being exercised both on the organic and inorganic constituents of the soil. The following may be taken as a summary of the principal benefits:

"1. A large produce of cereal crops of superior quality. This is especially the case with wheat, which becomes thinner skinned and yields more flour. The peas grown upon limed lands are better boilers.

"2. Upon deep alluvial and new soils it increases the crop of potatoes and renders them less waxy. Sprinkled over potatoes in the store heap it preserves them, and when riddled over the cut sets, it wonderfully increases their fertility.

"3. Lime eradicates the finger and toe disease in turnips, and gives great soundness and more nutritive qualities to the bulbs.

"4. It gives, when applied to meadow lands, a larger production of nutritious grasses, and checks foot rot in sheep pastured upon them. It also exterminates bent, as well as coarse and sour grasses, destroys couch grass and acts powerfully upon the rye grass is.

"5. Upon arable land it destroys the corn marigold, and weeds of various kinds.

"6. It rapidly decomposes vegetable matter, producing a large amount of food for plants in the form of carbonic acid gas.

"7. It destroys or neutralizes the acids in the soils, hence its advantage to sour soils.

"8. It acts powerfully upon some of the inorganic parts of soils, especially on the sulphate of iron found in peaty soils, and sulphates of magnesia and alumina.

"9. It proves fatal to worms and slugs, and the larvæ of injurious insects, though favorable to the growth of shell bearers.

SALT FOR POULTRY.—The question as to whether salt is injurious to poultry has often been mooted. To get at the true facts I have been feeding a dish all my fowls, young and old alike, and closely watching the result. I have oil to cold mush and hot, in bran and everything else, all the spring and summer (so far) with the following results: The poultry will eat all kinds of salted food in preference to unsalted; they are better in general health and, as a use of any kind to young or old, the first year I have been able to say so, and they are all beginning to moult, many of them laying as though for pudding. Eggs are cheap now, and the hens will be very few fall laying when the weather is cold and eggs scarce.

This may, or may not be, the reason of feeding salt largely to hens, but I am compelled to believe this to be so, as are some other peculiarities. I have noticed one feature which may not be in favor of salt—hens have seemed to be more persistently inclined to sit, or being very difficult to break off the inclination; they sit much closer than usual. All keep voraciously fond of green food of any kind, and have eaten a large quantity of pepper, grass, young corn, and other such foods. My observation leads me to the conclusion that salt is a healthful condiment for all poultry, and in all points is beneficial to them. Pigeons are extremely fond of salt in any form, and why should not our poultry be also? Such being the true state of the case, it behooves us to consider their needs and attend to them.—Country Gentleman.

PINKS AND DOLLS.—Mary Wager Fisher asks "whether he can tell us all about double-fringed fragrant pinks?" I should think will be a difficult question to answer, as I have been making inquiries of the best seedsmen, at home and abroad, for many years, and have not been able to obtain them. They were very common fifty years since, and were seen in most of the gardens in town and were called garden pinks; they were hardy perennials, and continued many years on the same roots, requiring much less care than carnations and picotees, and were nearly as handsome; they grew readily from seed, most of which came double, of various colors and very fragrant, a portion being clove-scented.

The Iris, or Flemish Lis, is propagated from seed or division of the roots; neither very readily, yet by the latter mode a good supply can be obtained in a few years; there are now many handsome varieties of the English, German and Spanish and the new Japanese kinds which I have not seen are said to be very beautiful. Lilium longiflorum is usually hardy, but it is well to cover it with two or three inches of dry muck, tan bark, or any of the refuse on the rubbish in the garden, on the approach of winter. The bulbs should be planted three or four inches deep—from the top of the bulb—and if the soil is not of a light sandy nature, put nearly an inch of sand under and all around the bulb.—N. Y. Tribune.

DISEASE IN POULTRY.—A serious disease is prevalent among poultry. The symptoms are: Bowels black and gangrenous; the liver soft, disintegrated and filled with black spots, which under the microscope show mass of broken up cells with dark blood-globules. It is a true enteric or intestinal fever, originating from gastric disorganization, as in the typhoid fever in horses, cattle and swine. Generally the dead fowls are exceedingly fat about the intestines, although not plump as to general contour. The symptoms are a yellowness of comb, wattle and skin about the eyes, dullness, and disinclination to move; difficulty in swallowing; great heat of body and costiveness; drowsy, lethargy, drowsy green, frothy, or black fetid discharges. The disease is a true blood disorder, and, in all probability, results from overfeeding and forcing for the production of eggs; just as the typhoid fever of swine is caused by corn; an effort of nature to excrete, by intestinal discharges, the excess of nutrition from sufficient pasture, or the feeding of dry herbage. A remedy has been found in bleeding in full-grain doses, given three or four times, followed by proper nourishment. In some cases relief has been found, and the disease stopped, by giving a teaspoonful of soda freely, or copperas to each dozen fowls, either dissolved in the drinking water or mixed with food, such as meal mash. The latter treatment will afford a reliable check in the early stages of the disease, and has stopped the disease in my flocks.—N. Y. Times.

TO MAKE HARD CUSTARD.—Put into three pint of milk in heat; when just at the boiling point take off and let it stand to cool. Have ready to use three eggs beaten up with half a teaspoonful of sugar. Beat eggs and sugar gradually into the milk, mixing thoroughly; flavor and pour into a baking dish. Set the dish upon a dripping pan, with about an inch of boiling water covering the surface of the pan; as the water evaporates renew it. Bake half an hour in a medium oven. Four eggs to a quart of milk is not sufficient for a custard. Use eight if you can, but no less than six. Scald the milk first, beat the eggs well, and stir them thoroughly into the milk. Do not cook it too much, or it turns to curds and whey. If cooked in cups set them in a dripping pan half full of hot water and watch them when they are done to a turn. If seasoned with vanilla, and kept a few hours in an ice chest, such custards are very nearly as good as ice cream. Bake custard by setting dish in a pan of hot water while in the oven, and you will have a better tasting custard.

VENTILATING ROOMS.—A simple device for ventilating bed rooms is within the reach of every one having an ordinary window in his room, by which fresh outer air can be admitted in small quantity with such an upward current as will prevent its being felt as an injurious draft by the inmates. It is particularly adapted to sleeping rooms, when the weather is too cold to admit of an open window. Thus: start both top and bottom sashes of the window half an inch, which is not quite enough to clear the rebate or stop-beads at top and bottom, but which leaves an opening of an inch between the meeting rails, through which a current enters, but diverted upward by the glass, as it should be, so as not to fall directly to the floor, as its coolness might otherwise induce it to do. It thus becomes well mixed with the air of the room without being felt as a draft.—The Plumber.

SETTING STRAWBERRIES IN AUTUMN.—Although Spring is the best time generally for transplanting strawberry plants, yet it often becomes desirable to do the work later in the season. The plants if set in August, make some growth, and obtain a good foothold before Winter. One of the difficulties with late planting later is the liability to be thrown out by frost. The work will succeed well in September if the following precautions are observed: Procure strong plants of the same season's growth, with abundant roots, and set in a rich, deep, and mellow soil which has a good surface and bottom drainage; spread the roots out well like an umbrella, which will prevent heaving out better than if crowded together; if the soil is dry, settle it about the roots with water when the hole is partly filled; mulch with manure and keep the surface well pulverized with such a mulching in Winter, taking care not to cover the crowns of the plants. If the soil is heavy or clayey make it slightly convex about the plants, and press it firmly with the foot, leaving a smooth surface to throw off the water of rains.—Country Gentleman.

CHOWDER.—One peck of green tomatoes chopped fine; soak over night in a strong brine; then drain and add one large head of cabbage chopped fine; cover with vinegar, and cook slowly one hour. Prepare one pound of sugar, one tablespoonful each of cinnamon, cloves, allspice and pepper, four tablespoonfuls of ground mustard, and a pint of grated horse-radish; mix all together with two quarts of vinegar; bring to the boiling point; drain the cabbage and tomato, and pour this mixture over. Put it tightly in a jar, and set in a cool place. Two red peppers and six onions may be added if liked.—Rural New Yorker.

APPLE PRESERVE.—Peel, halve and core six large apples selecting those of the same size having prepared a syrup made of one pound of granulated sugar, and a pint of water, when it boils, drop in the apple with the rind and juice of a lemon, and two or three cloves. As soon as they are tender, care must be taken that they do not fall in pieces; take the halves out one by one, and arrange on one side upon meat in a glass dish; drop a bit of currant jelly into each piece; boil down the syrup, and when cool, pour around the apples. This makes a very nice preserve for tea.—Cultivator.

MUTTON CUTLETS AND PEAS.—Lay the cutlets, ready trimmed, into a saucepan, with some butter and pepper and salt. Cook them on a brisk fire, taking care to turn them as soon as one side is done, and not to overcook them. Boil some peas in plenty of water, as fast as possible with salt to taste and a small handful of mint; do not cover the saucepan. When done remove the mint, strain off the water and give the peas one boil up in a saucepan with a piece of butter, a tablespoonful of flour and a pinch of sugar. Serve with the cutlets round them.

PIE CRUST CRISP.—In making any pie which has a juicy nature, the juice soaks into the crust, making it soggy and unfit to eat. To prevent this: Beat an egg well and with a brush, or dish of cloth, wet the crust of the pie with the beaten egg. Just before you put on the pie crust rim. For pies which have a long crust also, we brush with the same before baking, which gives them a handsome yellow brown. Apples beaten to a pulp, ginger cakes, and so just the thing for pies, by putting in a little sugar.

EVE-DOOR CAKES.—One pint of milk, three eggs one tablespoonful of sugar and a little salt. Stir in five pints of flour in the consistency of pone cake. Bake on buttered cups, or saucers. Indian flour.

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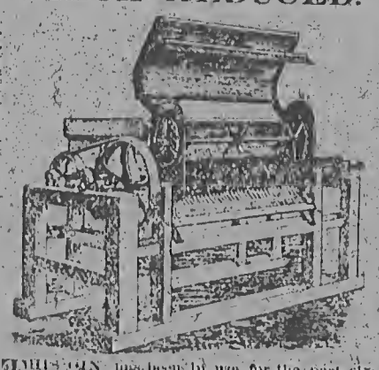

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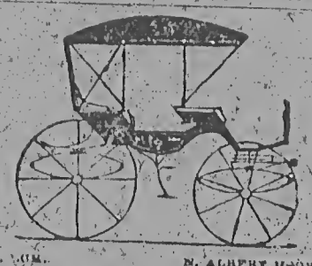

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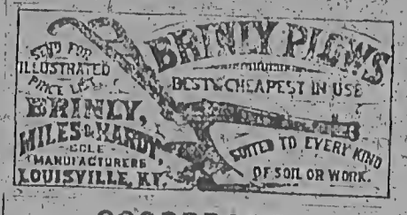

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EDUCATIONAL ITEMS.

—Yale has now 909 students.

—The buildings for Mr. Holloway's College for Women in London will cost $350,000. The whole expense contemplated is over $2,500,000.

—Williams College has received from the late Judge Rice, of Iowa, a bequest of $20,000, of which some $5 000 is to be applied to the establishment of Latin and Greek prizes.

—Garrett Biblical Institute, Evanston, Ill., was attended by 80 students in theology during the past year. Diplomas were conferred upon thirteen, and the degree of N. D. upon five. Under the presidency of Dr. Nindé the institution will no doubt enter upon a career of increased prosperity. The next term begins September 18th.

—Dr. M'Cosh, in a recent address before the New Jersey State Teachers' Association, held at Long Branch, advocated a closer relation between high schools and colleges, a larger introduction into high schools of obligatory education, and a class of schools intermediate between the high schools and colleges. He urged the necessity of religious teaching as a permeating element of the whole system.

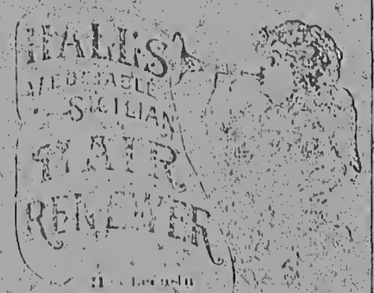
—The American Philological Association, which met at Newport recently, adopted a set of rules for simplifying our spelling. The rules recommended are these: 1. Omit *u* from *ough* or *gh* when pronounced as *o* short as in *though*, *helth*, etc. 2. Omit silent *e* after a short vowel, as in *hav*, *giv*, etc. 3. Write *f* for *ph* in such words as *alfabet*, *fantom*, etc. 4. When a word ends with a double letter, omit the last as in *shal*, *cliff*, *eg*, etc. 5. Change *ed* final to *t* where it has the sound of *t* as in *hi-ht*, *impresst*, etc.

—The death of Lewis B. Monroe, A. M., the late Dean of the School of Oratory, Boston University, has created a vacancy which it will be found difficult to fill satisfactorily. It has been decided to discontinue the school for the present. It is hoped that its work may be resumed in a year or two in a modified form in the post-graduate department, the "School of All Sciences." For the first time in its history, the College of Liberal Arts will this year be open to a limited number of qualified special students not members of any department.

—The rich Cambridge University prizes, amounting to £1,250 a year, are about to be increased. It is rumored, to the annoyance of many throughout the institution, that no more fellowships will be awarded for six years, and the emoluments of the six £250 a year. It is possible, also, that the minor fellowships will be awarded only for one year at a time, and their continuance or exchange for foundation scholarships will be dependent on conduct and success in study at the university, and that the maximum amount of these minor awards will be fixed at £150. There is also talk of the creation of a new office of "Professor of Instruction."

—All regulations for the government of the Women's College of the N. W. University, Half Acre, Evanston are made by the Faculty of the College of Liberal Arts. All cases of discipline requiring suspension or dismissal, are referred by the dean to this faculty for its judgment and action. The dean herself is a member of the Faculty. It has its own by-laws and full rights. Its departments of study, rules, and methods of study or management and instruction, and the power to confer degrees and honors, are identical with those conferred by the Trustees of the Northwestern University. Students have also always required to enroll in the college of liberal arts, unless excused by the Advisory Committee to go elsewhere. The organization of the Women's College makes available for connection of women all the means of a well-equipped and well-endowed college for men, and has been sought at Harvard without success. Instruction in the organized classes of the College of Liberal Arts.—Western Christian Advocate.

—It is reported that the ten infidels nominated by the French Chamber to succeed the legislators removed by the primary instruction bill will not be introduced several important changes in the French schools. Primary instruction will be made gratuitous, obligatory, and non-sectarian. The "Ave Maria" will be allowed in the schools. No public teacher will be asked from the books of a religious order; but all clergymen not belonging to authorized religious orders will be permitted to open private schools. All religious instruction in the public schools is prohibited; but such instruction may be given between lessons, should the parents desire it. The report of the committee provides that instruction shall be given in the primary schools in morals, reading, writing, elements of French literature, geography, history, elements of natural science, physics and moral sciences, their application to agriculture, health, and the industrial arts, with manual labor and the use of various implements, the elements of drawing, modeling, and military gymnastics. In addition to these, for the boys, is to be exercises; and for the girls, needle work. Independent.



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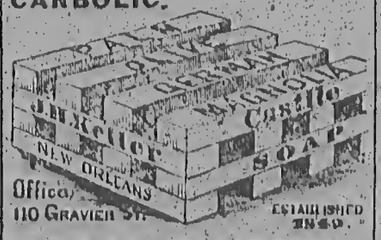

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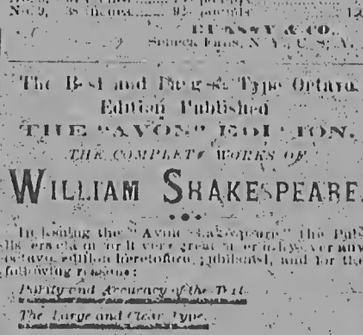

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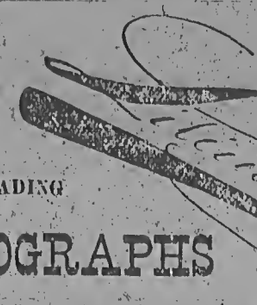

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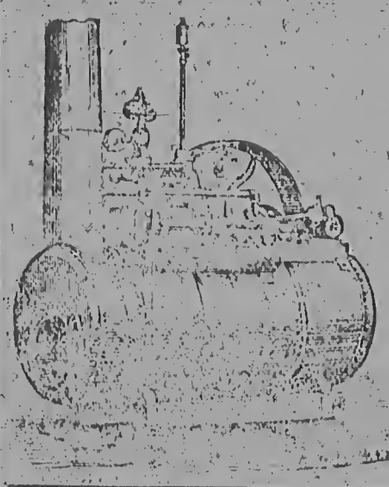

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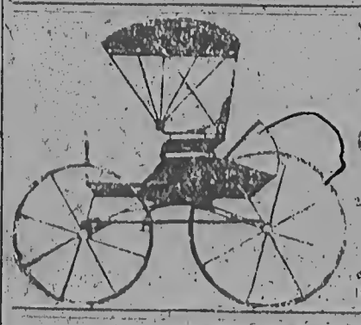

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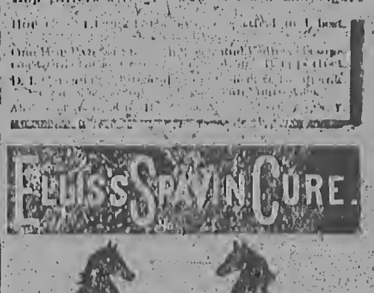
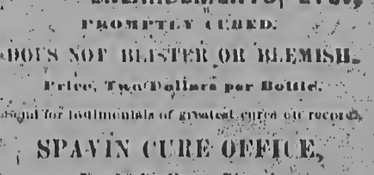


ELLIS'S SPAVIN CURE.



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CURB, RINGBONE,
ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for testimonials of greatest cures on record.
SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.
For Sale by all Druggists.

DRY IN ROGERS' POWDER
CITRATE OF MAGNESIA
This preparation is recommended by the Medical Profession for all complaints such as Torpid Liver, Sick Headache, etc. It is one of the best known preparations extant. Favorite medicine for children. Always keep a bottle in the house.
A. ROGERS' SONS, Chemists,
New York.
For Sale by all New Orleans Druggists.

NEW RICH BLOOD!
PARSONS PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, if such a thing is possible. Sold everywhere or sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Bangor, Me.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	29	30
New York, choice	20	21
Coffee, ₩ lb.:		
Rio, fair	16¾	17
Rio, good	17¾	17½
Rio, prime	17¾	18
Candles, ₩ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₩ bbl.:		
Choice	2 80	2 85
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	13½	14
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 25
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	6 75	6 10
Choice XXX	6 40	— —
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5½	6
Dried peaches, ₩ lb	6	7
Raisins, ₩ quarter box	70	— —
Raisins, ₩ half box	1 35	— —
Raisins, ₩ whole box	2 80	— —
Bananas, ₩ bunch	75	1 25
Groceries, ₩ lb.:		
Soda	6	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	19	20
Coal, in barrels, best	17	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	50	— —
Molasses, in barrels.		
Common	35	— —
Fair	55	— —
Prime to choice	57½	60
Golden and Roquet sirups	— —	— —
Half bbls. 5c, and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	3¾	3¾
Ordinary	5¾	6
Fair	6¾	6¾
Prime to choice	6¾	7¼
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 85	— —
Starch, ₩ lb.	3	3½
Salt, in sacks:		
Fine	1 82½	1 85
Coarse	92½	95
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	8¾	8¾
Off whites	9	9¼
Crushed	9¾	— —
Powdered	9¼	— —
Spices, ₩ lb.:		
Allspice	15¼	— —
Pepper	18¾	14
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Black Colong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3¼	@ 4
Medium	4	@ 4½
Good to fine	4½	@ 5
Low leaf	5½	@ 6
Medium	6¾	@ 7½
Good	7½	@ 8½
Fine	7½	@ 8½
Selections	9	@ 10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	64	65
White	70	— —
Mixed	64	65
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	41	42
Bran, choice, ₩ 100 lbs	80	— —
Hay, ₩ ton:		
Prime	22 00	24 00
Ordinary	20 00	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7¾	8
Shoulders	5	5¼
Sides, clear rib	9¾	— —
Sides, clear	9¾	— —
Hams, sugar-cured	10	10¾
Mess Pork, ₩ bbl	12 00	— —
Dry Salted Meat:		
Shoulders	4¼	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	8
Choice, in tierces and barrels	7¾	7¾

ESCULENTS.

Potatoes, ₩ bbl	2 25	— —
Onions, ₩ bbl	3 00	3 50
Apples, ₩ bbl	3 25	4 00
Cabbages, ₩ box	3 50	3 75

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 50	— —
Young	2 50	3 50
Ducks	2 50	3 50
Geese	4 50	— —
Turkeys	9 00	18 00
Eggs, ₩ dozen:		
Western	14	17
Louisiana	18	21

WOOL.

Barry	10	13
Louisiana, clear	— —	25
Lake, clear	— —	28

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow, best, per bundle, 80 ties and buckles	— —	2 50
Twine, hemp	12	— —

BOGUS CERTIFICATES.

It is no vile drugged stuff, pretending to be made of wonderful foreign roots, barks, etc., and puffed up by long bogus certificates of pretended miraculous cures, but a simple, pure, effective medicine, made of well-known valuable remedies, that furnishes its own certificates by its cures We refer to Hop Bitters, the purest and best of medicines. See "Truths" and "Proverbs," in another column. —Adv.

Ginger Snaps.—Two cups flour; two teaspoonfuls Kellogg's Baking Powder; half cup butter; half cup sugar; half cup ginger; one cup of molasses, and one cup of water.

A little Vermont girl called at a drug store, and said: "My mother wants ten cents' worth of jumps." This astonished the clerk. The child insisted that it was jumps she had been sent for, but returned to her mother for instructions. Very soon she came back and said it was hops that she wanted.

VASELINE.

You may hunt the world over, and still will not find
A maid of the household, which brings to the mind
The idea of value, more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a sprain, or a wound or a burn
From peace to confusion, the household shall turn,
On the shelf should be found the foe of all pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of his lips is too rough to be borne,
Kind Vaseline comes as an ally between,
And the cheek takes on velvet it had not else seen.

If the voice it is hoarse, the throat it is sore,
Take the jelly at once, and the trouble is o'er.
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, Oct. 27, 1879.

COTTON.

Under the decline in the New York futures market, although with an offset of an advance of ½d. at Liverpool, factors evince a disposition to meet the demand rather more freely, without, however, making any concessions from previous quotations, and as buyers have come forward with but little spirit, the sales reported thus far do not exceed 1,500 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	.....	.....
Good ordinary	10⅝	10⅝
Low middling	10⅝	10⅝
Middling	10⅝	10⅝
Good middling	10⅞	11
Middling fair	11⅛	11⅛

Sales to-day, 5,100 bales. Market quiet.

Receipts at United States ports, week ending Monday, October 27, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	4,345	7,655	26,843
New Orleans	3,227	15 204	16,811
Mobile	2,542	5 548	7,669
Savannah	6,648	6,8 5	83,022
Charleston	5,066	6,842	25 885
Wilmington	1 22	1,134	7, 66
Norfolk	3,559	3,494	20,464
Baltimore	.....	.....	436
New York	513	526	4 284
Boston	1,055	1,368	7,641
Philadelphia	57	241	1,36 6
Various	.....	.....	12,414
Total	26,484	50,407	164,331

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.12	11 35@11 37
February	11.26@11.28	11.49@11.50
March	11.4 @11.42	11.64 @ 1.65
April	11 5 @11.57	11.79@11 80
May	11.69@11 70	11.91@11.91
June	11.81@11.83	12.03@12.06
July	11.91@11.93	12.13@12.16
August	.....	.....
September	.....	.....
October	11.21@11.23	11.20@11.31
November	11 00@11.02	11.22
December	11.00@11.02	1.23@ 1.24

Sales, 146 000 bales. Market weak.

Another course of the decline of morals has been the publication of the disgusting details of crime by many even respectable dailies. The drunken brute who beats and kills his wife or child is exalted into notice by head-lines, by a column of intensely written paragraphs. The progress of his wretched, sinful life, the particulars of his crime are wrought up in attractive sentences, intended to catch and hold the eye. No crime is too filthy to be spread out in all its vileness, and to be returned to again and again as new particulars are discovered. A morbid appetite has been created in the young, and fed day after day upon fresh horrors, daintily and skillfully served up. The art of describing vileness by suggestion has been studied and acquired, and the man of such an accomplishment has no need to beg for a place. Everybody is familiar with the argument that the exposure of crime acts as a preventive. The testimony of experience is that the newspaper exposures of the past twenty or twenty five years have had no preventive influence, but have debased and polluted the minds of the young, have made men familiar with crime, have given to criminals a fame they are proud of. One of the most thrilling passages in one of the orations of Mr. Gough is that in which he expresses his longing for ability to blot out of his memory the scenes he witnessed and the words he heard in the days when he associated with the dissolute. So many a man has reason to long for ability to drive from his recollections the descriptions of vice which he has read in the daily paper.—Christian Intelligencer.

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.

CELEBRATED the WORLD OVER.

The manufacturers were awarded the highest and only medal given rubber plasters, at both the Centennial and Paris Expositions.

Far Superior to

nominal porous plasters liniments, the so-called electrical appliances, etc. It is the best known remedy for Loss and Weak Back, Rheumatism, Female Weakness, Sciatica, Lumbago, Diseased Kidneys, Spinal Complaints and all ills for which porous plasters are used. Ask your Druggist for Benson's Capcine Plaster, and see that you get nothing else. Sold by all Druggists, price 25 cents.

Mailed on receipt of price by Seabury & Johnson, 21 Platt Street, New York.

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ANTI-PERIODIC OR FEVER AND AGUE TONIC,

Is deservedly the most popular

CHILL AND FEVER TONIC,

Because it is simply a preparation of Peruvian Bark without Quinine or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a

SAFE AND PERFECT SPECIFIC

For the cure of

ALL MALARIAL DISEASES,

This remedy is *guaranteed* in every way by its proprietors.

WHEELOCK, FINLAY & CO.

DISCOVERY by which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the Hair germ never dies while life exists in the person, and that it is only necessary to stimulate the germ to produce a satisfactory growth. Three bottles for $5; $1 to accompany the order and balance to be paid when medicine is delivered.

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Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. 6p

Comparative Truthfulness of Nature and Revelation.

When a man looks into the water or a mirror nature tells him that there is a man on the other side, and tells him this as plainly as anything can be told by facts or words. It shows him the man—his head, his body, his limbs, his motions; it shows him there not once merely, but many times, and shows them to him as long and as minutely as he cares to look at them. It is a plain assertion by nature that there is such a man, as plain as that there is a rock or house or anything else of which nature informs us. And yet in all this nature tells what is not true. There is no man, or indeed anything else. It is a falsehood entire, that has not even the partial justification of a misrepresentation. It is a lie made out of the whole cloth. It once deceived the race, and still deceives every child that is born, and would deceive us all if we did not know that nature was lying; it having ceased to deceive us merely because the lie is found out. Nature still, however, continues to utter it every day, and, though it fools nobody now but children and an occasional simpleton, it is the continuous voice of nature on that point, as fixed and unmistakable as anything to be found in Scripture.

So nature tells us that the sun goes round the earth. It shows him rising, moving, setting. It makes him appear like anything else we see moving. The rate of his motion is given, and his course, and effects on day and night. It is one of the most common and important facts in our experience. And yet in this nature tells what is not true; and, for all else she tells us, we would never under ordinary circumstances find out the mistake. For six thousand years she made the world believe the lie, and makes half the world believe it to-day. And though we have discovered by an intricate process that it is not true, and that, perhaps, nature does not mean it, still it is what she says plainly to every one that looks at the sun; and her insincerity does not make it any the less a false statement. The Book of Nature tells us as plainly that the sun goes round as the Book of Revelation tells us that it was once commanded to stand still. The false assertion of the Bible, if it is false, is simply based on the previous false assertion of nature; and if we can believe nature implicitly, without any doubt that she always speaks the truth when rightly understood, it ought not to be so hard to believe the Bible when it merely takes up and repeats an utterance of nature. For the Bible, though it says some things as its own, says others on the authority of nature; and if they are not true it is nature's lie, and not the Bible's; the Bible merely gives them as it got them, and gives nature as its informant. If, therefore, nature says to the Bible you are a liar, the Bible can respond, so are you. In all the discrepancies between science and the Bible, where the latter is supposed to have lied, nature lied first, and if the Bible is to be charged with a mistake it results from believing what nature said, that nature which is admitted by most scientists to be infallible.—Good Company.

A Crane with a Wooden Leg.—In London—in St. James's Park—there once lived a crane. By some accident he broke one of his legs, and a kind doctor who saw him in pain cut it off above the knee. The bird got well, but how was he to get about in the world? He couldn't use a crutch, as a man with one leg can, nor had he any friends to wheel him about in an invalid-chair, as some sick people have when they can't walk.

I don't know what the poor bird would have done; but a soldier, who knew how to do a good many things saw the crane's trouble, took pity on him, and went to work to help him. He made a wooden leg, with a joint for a knee, and he managed to fasten it to the poor cripple, so that he could walk about and take care of himself. It was not a pretty leg, like his other, but it was useful, and he was satisfied with it. For a long time this wooden-legged bird was one of the sights of the park, and very proudly he bore himself before the crowds of curious boys and girls who came to see him.

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WHITE ROBES.

A New Sunday-School Song Book of unusual beauty. By A. J. Abbey and M. J. Munger. Price, thirty cents, for which specimen copies will be mailed. Examine this charming collection when new books are needed. Every song is a jewel.

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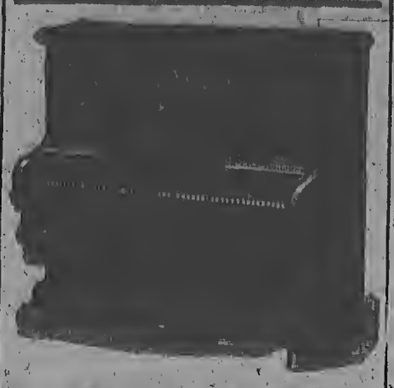

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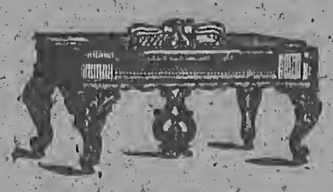

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The Excellent
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The Reliable and Fine Toned
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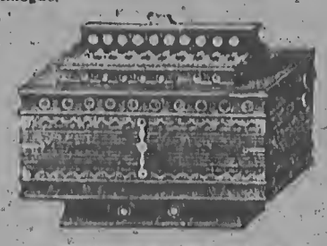

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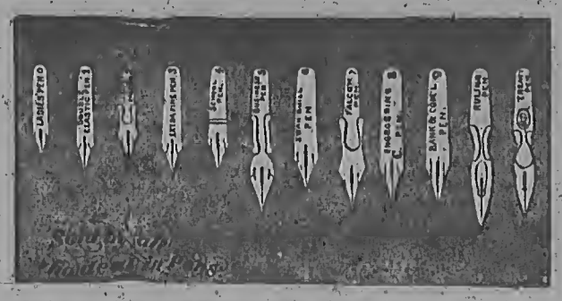

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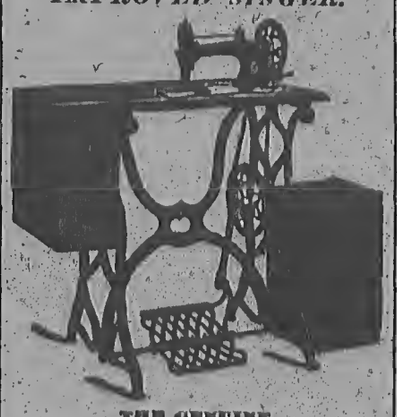

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From Mrs. General Sherman.

Washington, D. C., Nov. 21, 1870.

Messrs. Lynch & Gomien:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect and is admired by all who have seen and heard it, for its fine tone, delicacy of touch, and beauty of finish. Many good musicians and distinguished persons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are charmed with it. I shall most certainly recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
Ellen B. E. Sherman,
205 I Street.

St. James, December 27, 1873.

Messrs. Lynch & Gomien:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the mouth and brilliancy of tone required to perform the finest pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North. I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

Anthony Wimmer
Professor of Music, St. Mary, Jefferson College, St. James, La., (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.

New York, May 27, 1873.

Messrs. Lynch & Gomien:

Gentlemen—After giving your Pianos a fair trial I am happy to congratulate you upon the achievements you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly, Camila Urso.

Extract of Letter from W. H. Aid to Geo. Fonts Tea.

We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.

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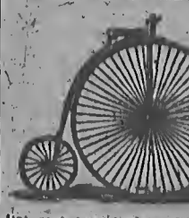

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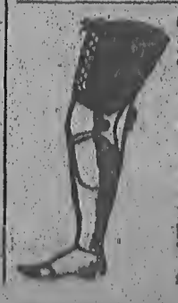

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A. McDERMOTT,

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208 Camp Street, N. O.

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, NOVEMBER 6, 1879. NO. 45.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.

G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing conferences.

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PRINCED GENTIAN.

BY ELAINE GOODALE.

Along the quiet wood-road with the slow
We saw the Gentian ranged like sapphire ways
And stooping up the terraced steps below,
Chased laughter-shapen shapes of the golden days.

In matchless beauty, tenderest of green,
The king no regal, in hood purest queen.

One sudden break, half down the lengthening slope,
Revealed a dark rimmed circle, steadfast-blue—
Here one lifted that supplanted glade,
So inside the enchanted solitudes there grew
Touches on above their wickedest outlook,
And steeped the light, the western fog, to gland
ships.

Pale blonde, Crimson fringed Heaven-spaces,
Her tinted eyes pass all sky-tints and three,—
Ecstatic in adoration of the Graces.

Each individual in pure intense and perfect
kind.

Alone and yet alone in her strange,
Her chaste fraction of the sun's ring chain.

Now we know why, about the forest eaves,
Nor I, in grows cold—death cold—and dreary
days.

And rustling ankle deep in fall of leaves!
The bleak, desert wood-path haunted in the frost;
Yet, guarded and well, of youthful charm bereft,
The last forsaken gentian still is left.

A week goes by, and o'er the pasture wet,
Scarcely calm beneath a sulph'rous sky,
But half a fair, in autumn's wildest hour,
The distant Eve that caught wholly die.
To me or radiant youth now forth dying,
Yet, to her pallor seems a higher tinge.

Death by her gaze, I deem no fancy wild
Where spirit grace outleaps the reaper's way
For gentle natures last and loveliest child
Takes no revolt, now her harm'ng charms away.
But when cold storms have stripped the flaming snow-
clad hill,
Dearest, fair presence lingers still!

—*Youth's Companion.*

NEWS OF THE WEEK.

DOMESTIC.

LITTLE ROCK, Oct. 27.—The State Board of Health today issued quarantine notices against all boats in the State.

WASHINGTON, Oct. 27.—Postmaster General Key has issued instructions to the Postmasters at New York city, Louisville and New Orleans, to refuse hereafter to rent boxes to the said offices to lottery companies or lottery agents.

SAN FRANCISCO, Oct. 27.—The City of Pekin brings the following news:

YOKOHAMA, Oct. 11.—The cholera is rapidly subsiding. Official returns show 108,000 attacked and fifty thousand cases since the outbreak and eighty-five thousand deaths. Its suppression is now attributed to the energetic efforts of the Government and the unprecedented expenditures for sanitary purposes.

BRENTVILLE, Miss., Oct. 29.—The physicians at Concordia pronounce the epidemic stayed.

No new cases reported in five days.

One death reported—Henry Clay, colored, Rev. Dr. Pierce and child not expected to live.

ST. LOUIS, Oct. 29.—The third biennial meeting of the Evangelical Alliance of the United States commenced in the Second Presbyterian Church here last night. Delegates were present from all parts of the country. The programme for last evening was an address of welcome by Rev. Mr. Rhodes and responses, also an account of the Conference at Basle, Switzerland, by Rev. T. W. Chambers, of New York. The session will continue to-day and Thursday, and among the speakers will be some of the most noted divines of the country.

CHICAGO, Oct. 30.—The American Missionary Association, now in session here, heard today the report of the Committee on Church Work in the South, showing that the increase since 1864 has been from almost nothing to 4000 members; and this having been accomplished in the face of open opposition, literal apathy and ignorance of the oppressed negro race. The report was of a very cheerful tenor, both as to the past, present and prospective work in the South.

GALVESTON, Oct. 31.—The Board of Health today established all quarantine restrictions hitherto enforced at this port, to take effect November 1st.

FARMINGTON Me., Oct. 31.—Jacob Abbott, the eminent author, died here to-day, aged seventy-six.

GARDEN CITY, L. I., Oct. 31.—Major-Gen. Joseph Hooker died here this afternoon.

MEMPHIS, Oct. 31.—The Committee of Safety adjourned *sine die* this afternoon. Since organization they have expended $40,000 in maintaining people in camp and providing for the indigent poor of the city.

CHICAGO, Nov. 1.—Senator Zachariah Chandler, of Michigan, was found dead in his bed at the Grand Pacific Hotel this morning. He had been speaking in Wisconsin, and last night addressed an immense audience at McCormick Hall, in this city, and spoke with his usual earnestness.

CAIRO, Nov. 2.—A fire at Mound City this afternoon destroyed over one-third of the town. A telegram was received here at 3 P. M., asking for assistance, and in response, three fire engines were promptly dispatched by railroad.

The firemen gained great headway and it was impossible for the fire department to do anything more than prevent its spread. From sixty to eighty houses were burned.

MEMPHIS, Nov. 3.—Ice formed this morning in all the gutters of the city and today is by far the coldest of the season. Fifty-five telegrams have been sent by physicians, advising that all can return with safety. This ends the epidemic of 1879.

BOSTON, Nov. 3.—The Journal says: Walter Hastings, recently deceased, has bequeathed the bulk of his fortune, after the death of his wife, to Harvard College. It is estimated to amount to half a million dollars, which is the largest bequest the college has ever received.

FOREIGN.

LONDON, Oct. 25.—A dispatch from Simla, via Fort Kohl announces the arrival there of a convoy from Shutargardan. The officer in command states all is there has been rapid sledding, the latter part for several days, and that many of the men, by their own confession, have suffered much from snow blindness. Provisions are plentiful.

HAVANA, Oct. 27.—The Spanish Consul-General at San Domingo reports that the Government of the Republic of Puerto Plata and Monte Cristo, during a period of hostilities on account of the rebellion, has made claims for losses from the United States to thirty thousand pesos. It appears that forty-two consular accounts from these Republics have been sent to Washington for settlement.

LONDON, Oct. 30.—A dispatch from Cetinje to the Daily Standard, says: The population of Crete is quiet, but there is a sullen determination which is hidden from the eyes of British dominators. The Cretans are kept down simply by fear, and would rise if they saw a chance of success.

MADRID, Nov. 1.—Since yesterday the principal railroad lines of Arragon, Catalonia and Navarre have been interrupted by gales and heavy floods in the valley of the Ebro, where the water has risen several metres above the ordinary level and destroyed the line between Saragossa and Casteuda for fifteen miles, floated away houses, mills, bridges and carried away boats to the extent of several hundred tons.

In Upper Aragon and Huesca the River Alcondre overflowed several villages, and the railway embankment at Canfranc was washed away, leaving the line suspended in the air.

LONDON, Nov. 3.—A Cabul dispatch reports that eight lacs of rupees have been unearthed in the city of Candahar. All has been confiscated for the present.

Eleven Egyptian officers have been exiled for participation in the massacre of the British Embassy. Sixty persons are under arrest awaiting trial.

It is expected the Afghan ministry will not be reconstructed for two or three months, and several provinces.

The surrender of the Ameer is still far from certain.

FIELD NOTES.

ALABAMA.

MOUNT HOPE, ALA., Oct. 11.—I have been sick one week; confined to my room; but am glad now to write and strike out a little. One meeting more and then Conference year ends. Finances are far behind, but most of the stewards are hopeful of yet being able to settle the preacher's claims. Am working for the parsonage and for the paper. The NEW ORLEANS CHRISTIAN ADVOCATE is popular with all who read here. Hope to send a large list of subscribers to you.

T. F. RANDELL.

BUCK SNORT, ALA., Oct. 22.—Three years ago I asked a location of the North Alabama Conference, and settled in Fayette county with the view of working out of debt, and preaching the gospel on the Sabbath. Most of the time, however, I have spent in the itinerant work. This year I have charge of Fayette circuit. The Lord has greatly revived His work, at every appointment, in some degree. Over sixty members have been received into the present Church. One new church has been formed. The crops are generally good, but the rains are hurting the cotton.

B. S. M'DONALD.

JONES' VALLEY CIRCUIT, ALA., Oct. 24.—I have closed a wonderful revival at Taylor's Chapel; thirty conversions and twenty-four accessions. Also a good meeting at Oak Grove, in connection with the District School. Students were converted, backsliders reclaimed, and the church greatly revived. Rev. E. C. Hardy assisted, preaching with great power.

W. C. M'CRAY.

LIMESTONE, ALA., Oct. 25.—We have had this year, on the Lentsville circuit, twenty conversions, forty accessions to the church, and sixteen infants baptized. Finances are much behind. Number of Advocates taken on the increase. Educational interest rather poor. Crops fine. Health good. Plenty of work to do. No time to spare.

B. W. COONS.

MERIDIANVILLE, ALA., Oct. 27.—A very pleasant episode occurred yesterday at Bethlehem, in this charge. At the close of the morning service, the Rev. D. P. Turner, with an appropriate address, and in behalf of the society, presented the pastor with a most elegant family Bible and the first subscription in good letters, which speaks for itself: "Rev. S. M. and L. Bonner, presented by Bethlehem Society, Madison circuit, North Alabama Conference." Have held protracted services at all my appointments, resulting in thirty professions and forty accessions; twenty-two children baptized. We now have a good parsonage, paid for and partly furnished. Much is due to the ladies of this charge for their energy and zeal in the Master's work.

S. M. BONNER, P. C.

MISSISSIPPI.

CLOVER HILL, Miss., Oct. 21.—My fourth quarterly meeting closed yesterday; had a pleasant and, I think, profitable meeting. Some fruit visible after two years' anxious toil. Three persons joined the church, such as we regard valuable additions. I think others will join before the year closes. Finances are yet greatly behind, but we have hope they will be brought up before Conference. We have had a pleasant pastorate among kind people.

H. J. HARRIS.

CANTON, Miss., Oct. 22.—Our charge in Canton, Miss., has been greatly revived. Sixteen accessions and as many conversions have crowned our efforts. Rev. R. F. Mitchell, of the North Mississippi Conference, and Revs. B. C. Langford and W. C. Black, of the Mississippi Conference, did most faithful, acceptable and successful preaching. The church is most wonderfully revived.

H. D. NORSWORTHY, Pastor.

MARION STATION, Miss., Oct. 23.—The Lord most wonderfully blessed us about two weeks ago with a glorious revival of religion. We had twenty accessions to the church and the whole community revived. The good people here repaired the church and cemetery, and the Giver of all good paid us richly by blessing their souls. We report close up to one hundred additions to the church this year.

J. C. BROOKS.

TRENTON CIRCUIT, Miss., Oct. 24.—Since my note of September 21, I have held two protracted meetings which resulted in nine or ten professions, fourteen new members added to the church, some backsliders reclaimed, the church very much built up and spiritually strengthened. Among those who joined were eleven heads of families, prominent persons in communities. Most all I see going into the church bend in prayers. The circuit is in a very good spiritual condition as a whole. Finances are very far behind. Thanks to Bro. McIlhaney for valuable aid at Raleigh.

B. A. SMALLEY.

EDWARDS, Miss., Oct. 21.—Assisted by Bros. Nesworthy, Galloway and Jones, I have held a meeting at each of my churches with good results. Forty-five have been added to the church during the year. No final ingatherings will be reported to the Annual Conference I think. At this place a weekly prayer meeting is held by boys between seven and eighteen years of age. They govern in business like style, having their own by-laws, and keeping a record of their proceedings. We are still making progress in the way of parsonage improvements.

W. C. BLACK.

HENDERSONVILLE, Miss., Oct. 25.—Rev. J. A. Godfrey preached an excellent sermon in Commerce the 5th inst. He visited in Jerry and Perry, at the same time and place Rev. Enoch Lewis, Jr., of Amite county, to Miss Elizabeth J. Lewis, of Pike county, daughter of Rev. H. P. Lewis, of the Mississippi Conference. The wedding party then repaired to the residence of the bride's parents, where a nice dinner awaited them. On Saturday following my last Quarterly Conference came off at Salem. A glee time and interesting Conference. On Monday, the twenty-first, a Sunday-school picnic was held at Wilderness, Amite county, near dinner; good order; a fine address by Bro. Godfrey; excellent singing; weather fine.

H. P. LEWIS.

WESTVILLE, Miss., Oct. 25.—My meeting at Williamsburg has closed with good results. Eleven were added to the church. The older members were strengthened in the faith. Protracted meetings all held. Sixty-five persons have been received into the church this year. Conference money in hand. Missionary collections well nigh up. Preacher in charge and presiding elder's salary over half paid. Crops good. Health good.

M. C. CALLAWAY, P. C.

CANTON, Miss., Oct. 29.—Both corn and cotton are short in this section. We have had a camp-

The Christian Advocate.

THURSDAY, SEPTEMBER 6, 1879.

"CRUCIFIED WITH CHRIST."

BY MANNIE KINSELLA.

"Deny thyself, take up thy cross,"
And bear it meekly, day by day.
Count every earthly gain but loss,
And walk the straight and narrow way.

In patience persevere. No grief,
Short struggle ends the contest here.
But days of pain and nights of grief,
Through weary week and month and year.

"Unto the end." How hard it dies!
This strong old life of self and sin!
In battle-hall, with watchful eyes,
It seeks unguarded points to win.

Yet, still, it must be crucified.
They who the cross in weakness bear
Shall, on the cross, to Jesus' side
Be raised, ere yet the crown they wear.

More sharp than thorn, or spike or spear,
Temptation's darts. Friends tempt with smiles,
Foes tempt with scorn, or flattery dear,
And Satan with ten thousand wiles.

And selfish plans, and hopes and fears,—
The pettiest the strongest, too—
Still crowd our weeks and months and years;
The Spirit's victories seem few.

Ah, Lord, our faith is weak, indeed.
We weary grow, and faint and fail;
Yet for Thy promised help we plead,
And Thou dost hear us when we call.

Help us to walk by Thy dear side;
Our hourly follies still forgive;
Oh, let the flesh be crucified,
And let Thy Spirit thus us live.

—Advance.

Tendencies of Modern Sensational Literature Its Evils and Its Remedies.

BY REV. E. P. BIRCH, ALABAMA CONFERENCE.

MR EDITOR: There are two facts which enter largely into the civilization of every age, and the elevation of every community and nation. The first is: The development of the Intellect, and of the intellectual resources of its people. The second is: The proper cultivation and direction of the popular tastes into legitimate and conservative channels, and into that high mental refinement which gives to thought its most beautiful and elegant forms of expression.

These facts admitted, two others will follow as necessary results, or at least as inferential conclusions:

1. That all intellectual culture and development must be the outgrowth of the highest mental *effort*—that is, that the loftiest powers of mind, and the highest productions of thought, both as to individuals and communities, can only be called forth under the stimulus and pressure of the most intense exertion, and by the utmost taxation of our intellectual resources. In mind as well as matter the rank indigeneous productions of the soil are, for the most part, but a harvest of worthless weeds, or of dwarfed and insipid fruits. That state of society which contents itself with the poorest, stalest and most commonplace ideas, will always be productive of superficial minds and shallow intellects. It is only under the pressure of high aim, and of large achievement, that mind reaches its greatest excellence. Out of struggle and the antagonism of adverse conditions come the brightest revelations of thought, just as from the evolution and conflict of darkest storm clouds flashes the most livid lightning. It is through the resistance of warring winds that the proud eagle lifts himself highest in his sunward flight.

2. That as the growth and culture of mind and taste are apt to seek some adequate medium of expression, that medium is usually found in the literature and literary productions of all people and nations. The refinement and purity of a nation's literature will become the test and exponent of its advancing civilization and growing intelligence. But in the attainment of this high excellence it need scarcely be said there must be a conservative limitation upon the spontaneous outgrowth of uncultured intellect, and of its redundant productions. The rank and rude growth and products of undisciplined minds, the crude, uncultivated out-givings of superficial thought, the puerile plagiarisms, the bungling absurdities, or the vile and hurtful impurities of the promiscuous literature of modern times, these are not the elements out of which the mental wealth, the high intelligence, or the moral grandeur of a nation or community, are to be evolved. But it must be conceded, on the other hand, that there are but few things that contribute more to the elevation and advancement of communities and people, in all the higher forms of civilization and intelligence, than a pure, sound and wholesome literature. Minds and mental forces are influenced and developed by the contact and impress of other minds. Thought quickens thought, intellect quickens intellect, knowledge stimulates knowledge, and so the process goes on, *ad infinitum*. It is her great and gifted writers, more than anything else, that make the imperishable greatness of a nation, insomuch that one great author, one great book, often becomes the guerdon of her future generations, the benison of a national immortality,

"Whose voice sounds like a prophet's word,
In whose hollow tones are heard
The thanks of millions yet to be."

Thus it is that in the literatue and literary productions and culture of every country are enshrined the fairest ornaments that emblazon her history, the brightest gems that bedeck her coronet of royalty. The march of improvement, the progress of mechanical arts, the extension of commerce, the rush of enterprise, the mighty accumulations of wealth, the triumph of political factions, the pomp and blazonry of social grandeur, all perish with the age that gave them being. The noble deeds of immortal patriots, and the achievements of invincible heroes, live only in the transient records of history. The wisdom of philosophers and statesmen slumbers in the mournful silence of buried centuries, and the thunder tones of the orator's eloquence lingers only in the voiceless echoes of the sepulchered past. The noblest works of art grow dim and perish, and the loftiest monuments of architectural grandeur crumble to dust, but the literature of a nation never dies.

But waiving for the present this general survey of the subject, we come to the inquiry: What are the grounds and conditions of a pure, substantial and wholesome literature? and what are the elements of its influence and power upon the popular mind?

1. It must be the outgrowth and expression of *prevailing intelligence* among the people. It is born of high national culture, and finds its home amid the congenial elements of appreciative minds and gifted intellects. Great thoughts and great works are but the response of genius to the demands of popular taste. There must be motive, incentive, recognition, and due appreciation to call into existence the highest literary excellence. It is the time-worn question of supply and demand. Great intellects, and their literary productions, are but the expression of what is latent in the hearts and minds of the people—the utterance of what they meant, of what they, themselves, would have thought and spoken if they could, the manifested reflexion of the moral and mental atmosphere around them. These are as the electric spark, or the lightning flash that leaps from the silent heavens to meet the attracting clouds, or as the unfolding flower that waits to catch the glowing sunbeam, and reflect its gorgeous hues back into the surrounding fields of light. The conditions of manifestation must lie in the popular taste and appreciation; the man and the work will surely spring forth to meet the call and the occasion. If the people are satisfied with husks, and chaff, and dross, these will be abundantly forthcoming on demand. If they ask for "a stone," instead of bread, they will get the stone; if they ask for "a scorpion," instead of a fish, they will get the scorpion, and will feel its sting to their hearts' content. If the church of God itself, and her thousands of intelligent readers, is content with a poor, tame, meager and fruitless literature, she will never have anything else. But if her people rise to the high demands of our advancing intelligence, and send forth to her gifted men and cultured minds the "Macedonian cry" of old, there are many "burning and shining lights" who are ready to respond to the call. It is, as the mighty mandate of the human, echoing amid the unborn elements of mind and thought: "Let there be light, and there was light."

2. To secure a sound and wholesome literature there ought to exist a higher standard of literary merit and value in all the productions of press and pen. Such a literature must embody the crystallized results of the most profound thought, the most elevated conceptions of truth, and the most conservative and rational views of the great problems of life. The popular mind is either elevated and ennobled, or depressed and degraded, *by what it reads*.

To control the opinions, and to mold the judgments, the hearts, the characters of men, we must give them something to read which is both pleasing, attractive and malleable—something that will charm the imagination, elevate their feelings and sentiments, instruct their minds, convince their reason, and win them to the knowledge and love of truth. There are days in which everybody, from the romping school girl to the staid citizen in the marts of business, will read something, from the dime novel to the weekly newspaper and the penny magazine. If we would direct and sway the popular mind we must do so through the medium of *an effective and attractive literature*. Our Advocates (Heaven bless them all!) though doing a noble work, have not, as yet, we humbly and modestly fear, met in full the popular demand. The children of the church are seeking other and more hurtful literature, and feeling the impress of its pernicious influence. Thousands of Christian homes are filled with an overflow of vile and cheap literary trash, pamphlet novels, and illustrated papers and magazines too worthless and contemptible to name, where the Christian Advocates are rarely taken. Strange we build colleges and institutions of learning for the purpose of directing and controlling the minds and hearts of the young under conservative, educational influence and Christian guardianship, and yet leave them to the tender mercies of a false and enervating literature as poisonous and unwholesome as the exhalations of the pit.

TO BE CONCLUDED.

Reform in the Ministry.

MR. EDITOR: The cry of reform is heard ringing from every quarter, and all with as much fervor and solicitude as if we had gone far wide of the truth, or had fallen into the gross abuses characterizing the clergy before the first Reformation. Theories unsanctioned, so far as any beside themselves can see, by Scripture, and without support in the records of Christianity, are incubated and brought forth by otherwise inactive brains, and their acceptance urged with as much confidence as though they were gospel truth. When the editor of some review or literary journal has exhausted his catalogue of subjects, and finds nothing in the whole realm of science and literature with which to inflate his genius, he forthwith indites an article upon some imaginary defect or abuse of the clergy, and clamors for reform.

Almost invariably, too, this is done without pointing out those defects and abuses in which reform is so much desired. But we gather from the enunciations of both extremes that it is a desire, on the one hand, to maintain in the clergy conventionalnodes and pietistic ideas, which will always confine church profession to the chains of bigotry and ecclesiastical exclusiveness. On the other hand, it is an effort to obliterate all lines of distinction between the sacred functions of the gospel ministry and those of secular professions, thus annulling its spiritual claims, and destroying its right to the higher confidence of man.

It has been said that "men will be no better than the books they read." It is certain they will never be better than those to whom they look for guidance. The masses aspire to nothing higher than the characters of their champions. This is borne out by the ecclesiastical and political history of every age. Corrupt party leaders have vitiated their principles, and thus had a corresponding effect upon the morals of their constituency. "Like prophet, like people," would furnish an answer to the important problem of the moral darkness which has so often fallen upon the world.

There is a point at which truth and error meet—in some degree vaguely defined. This is the line separating the church and the world. The church was instituted as a means for the world's salvation. It must be aggressive, taking the initiative steps looking toward the final consummation of this salvation. How far the church, through its ministry, may move toward the world for its salvation, might form an answer to all these claims for reform, and taunts that there is the want of an over display of policy in preaching the gospel.

It will not do, however, to leave the answer of this question to human authority. Human wisdom and infallibility was the canker-worm which ate away the spiritual vitality of the Romish clergy. Rising, then, from this to a higher *dictum*, we have: "Please for good to edification." And again: "Be not conformed to this world." And in a direct command to the ministry: "Shew thyself approved unto God, a workman that needeth not to be ashamed, *rightly dividing* the word of truth."

What the church wants, then, is a ministry that is not hedged on the one side by dogmatical restraint, nor on the other divested of its spirituality and zeal by the innovations of philosophy and conformity to the world. Such a ministry, in the main, we believe we have in the Methodist preachers of to-day. We have not, it is true, the exclusiveness in minor matters, and the rigid conformity to fixed customs which distinguished our fathers, but we have the religion of the Master, and that is the watchword of every age. The means will adjust themselves to the necessities of the case, and He who sent forth His early disciples with the promise, "Lo, I am with you!" we believe will keep alive the spirituality and zeal of His ministry.

BETA.

Duties of the Christian Citizen.

MR EDITOR: Your editorial in your issue of September 25, entitled, "Our Political Needs," is exceedingly timely, and should receive the careful consideration of every voter in the land. Partisanism is becoming the bane of our Southern civilization.

Let a man be nominated by a convention, and public sentiment demands that he shall receive the suffrages of all; and the man who has the courage to obey the behests of his conscience, and cast his vote for an independent, or a nominee of some other party, is stigmatized as a bolter, and incurs an amount of odium and ridicule which few are willing to endure.

But is not this all wrong? As you state in your editorial, very bad men often manage, by means of the vilest kind of trickery, to get nominations, and then because they are the nominees they must be supported by everybody.

A candidate may be a notorious gambler, or the greatest drunkard in the community, or living in open adultery. And yet men who call themselves Christians, men who are officers in the various churches, men who preach the gospel of Christ, not only support such candidates with their votes, but with all the influence they possess.

But it may be said that this is the less of two evils. Let us see. In some instances within the circle of my observation the opposing candidate is known to be a man of tried integrity and sterling worth—a Christian gentleman, possessing every qualification requisite for the office he seeks. But he is a Greenbacker or an Independent. Which is the less evil to have, a sheriff, or clerk, or legislator, who is known to be a man of pure morals, albeit, he is a Greenbacker or an Independent, or to have a Democrat whose private life is a stench in the nostrils of all pure men? Suppose we continue this course. Do we not thereby say to our sons and our daughters that integrity and morality are things of little worth? Do we not put a premium upon vice? Christians of all denominations, you are responsible to Almighty God for your votes. You cannot conscientiously cast your vote for a man of vicious life. You can not ask God's blessings on you in so doing. You cannot do this "to the glory of God." Moreover, you have this matter in your own hands, you hold the balance of power, you are in the majority in most counties in this section of country, and if you will only unite you can drive all the bad men from power, and secure rulers who "fear God and work righteousness." It is a sad reflection that the bad men who are in power all over the land are *put in power by the votes of Christian men*. I hope, dear doctor, you will write again on this subject. We need precept upon precept in this matter.

RAMBLER.

Tears.

Patter, patter, sounds the rain on the roof, while Infinity, Earth drinks in the drops ere we have seen them glisten a moment on her bosom. But, ere long the effects of these drops, poured from an unerring hand, will be noticed, for mother Earth is inparding them for the beautification of the vegetable world. Autumn will yield more abundant harvest. Spring shall feel its fertilizing worth, and rejoice in a new life of beauty, when these clouds shall have been forgotten—these refreshing drops, numbered with the things which were—or entirely erased from Memory's tablet. So our tears, which the clouds of sin, repentance or adversity wring from our aching hearts, disappear in the sands of Time, human eye scarcely noticing, human sympathy soon forgetting to count their but little. Yet there is One—our King—who does treasure them as pearls scattered at His feet by unworthy children—unworthy though we be whom He loves, and for whom His Son, *our* elder Brother, died.

"Did Christ o'er sinners weep,
And shall our cheeks be dry?
Let floods of penitential grief
Burst forth from every eye."

Yes, Christians, let your tears fall, for Christ has wept. Weep, penitent, for a Redeemer is now pleading at the mercy-seat of God for thee. Faint *not*, for soon thy tears of sorrow will be changed to tears of rejoicing. And oh, sinner! thou for whom a Saviour was offered on the cross of Calvary, deem it not a weakness, but seek that thy heart may be melted into tears—tears for past offences, tears which the crimson tide, flowing from His dear hands and feet and side, can forever wipe from thine eyes. And *know* that those tears will be among the gems that shall sparkle on thy brow, when thou shalt have gained a home in the mansions of the bright forevermore.

SNOWFLAKE.

Obituaries.

JOHN MILTON PICKENS was born in Clarke county, Ala., May 9, 1832, and died at his residence, of apoplexy, October 13, 1879, in his forty-seventh year. He left no dying testimony, as he was unconscious after his attack, but from his purity of character and blameless life we believe he now rests beneath the tree of life, "on the other side of the river." He was twice married, first to Miss Rachael Jane Smith. By this union they had three children, all of whom preceded him to that heavenly land. He was married the second time to Mrs. Mary E. Davidson, whose maiden name was Allen, and by this last union they had two children, one dying in infancy. Bro. Pickens was one of our best citizens. He was honest and upright in all his dealings toward his fellow-man. He served in the Confederate army during the revolution between the States, was captured at Missionary Ridge, and remained a prisoner until the "Lost Cause went down." After the war he returned home, and began again to farm, and two or three years later he entered into the mercantile business. He was a good farmer and a successful merchant. He will be greatly missed, for he was ever ready to help the poor or any in distress. Many of them visited him in his last sickness, and, while bathed in tears, said they had lost their best friend on earth. He was a consistent member of the Methodist Episcopal Church, Sinithland a good member of the Masonic fraternity at Hoboken Lodge. He connected himself with the church in 1867, under the ministry of the Rev. R. M. Powers, now of the Texas Conference. Bro. Pickens filled the office of steward and trustee for many years. He was liberal with his means toward the support of the gospel. After he had paid the amount assessed him by the stewards I have known him to pay the remainder of the amount assessed the preacher in charge at his church. He was one of the principal ones to build log Ouk Chapel. He gave, literally toward its erection, and then took the contract, and the amount not realized by subscription he paid himself. Bro. Pickens may not have lived for several years after his connection with the church as he should, but for the last two years he has been a zealous Christian. During the meeting at Oak Chapel, last August, he was greatly blessed at the grove. He had a fortaste of that joy that awaits the faithful. He was a true, Wesleyan Methodist. He loved the old landmarks, polity and usages, and believed its mission was the great means of spreading Scriptural holiness over our lands, and winning the world to Christ. He was a good husband and intelligent friend and neighbor. Many will miss him as a friend that he is gone. He will be missed by the weary traveler preacher who rested beneath his hospitable roof. But by all these him most who stepped to his cooling fountain among the green sod and heard that dear familiar voice that is now hushed forever.

J. M. ALLEN.

MRS SARAH VASHTI LACKEY, daughter of William S. and Mary Ann Glover, was born in Talbot county, Ala., July 7, 1851, in the very house in which she will be buried. During a protracted meeting held at Mount Zion church in August, 1870, Rev. R. A. Williams, now of the North Alabama Conference, she joined the Methodist Episcopal Church, South. In the sixteenth year of her pilgrimage, in the more than two years afterward she was married to L. M. Lackey, of the above county, December 2, 1873. After nearly two years of happy married life she died, in Talbassee, Fluvanna county, Ala., July 19, the malarial fever, October 31, 1879, aged twenty-eight years, three months and seven days. She was preceded to the better world by two of her children. The first that died was little Sherwood McDonald. He was born December 16, 1875, and died October 28, 1877. The next was Mary Emily, who was born March 21, 1874, and, after an illness of twenty-four days, died of typhoid fever, September 29, 1879. Just three days after the death of little Emmie Sherwood Lackey has, of after only a few days' sickness, departed this life for the triumphs of faith. She leaves a husband and a little babe behind. The last hour of her life was one, indeed, of triumph. About an hour before she died she said, "Mother, I feel that I am going to get well." And then, after lying quiet about two minutes, she turned and, looking me full in the face, said, "Mother, I am almost home; only rising hills between heaven and me." Then I told her she must be prepared to meet Jesus, when she replied, "I am ready, dear husband, to meet you all in heaven." Then, turning to her husband, who was sobbing and weeping over her, she said: "Don't cry, my dear husband, for my dear husband, I am going to my sweet little babe. My work is clear; there is nothing in the way." Her husband then asked her if she could see little Sherwood. She replied that she did not see him, but that she could hear a voice, more than a year old, was then sitting in her lap, and put her in her arms and kissed her, and said: "O God, bless and take care of my sweet little babe." Then, turning to Lelia, her aged grandfather, Bro. Glover, who was standing at the bedside of his dying daughter, she told him to take her away. She then gave her hand to Miss Sarah Lackey, her sister-in-law, and said, to her: "Good-bye, Sarah, I shall be most gone. Take care of my little babe." After speaking other in the room farewell she again pushed her arms around her husband's neck, and told him not to grieve too much for her. Once again, in bringing little Lelia right, and up before her, she said: "I want to kiss my sweet, sweet baby." Then, after lying quiet a minute or two, she raised her hands and eyes toward heaven, and, clasping her hands together, said: "O sweet Life Eternal!" Then, again audibly, "Glory to God!" These were her last words. In a few minutes her spirit took its flight to the better world. She was an affectionate wife, a devoted wife, an earnest Christian woman of deep, steady piety of unusual sweetness of disposition, of a kindly, loving heart. Her devotion to her church was strong to the death. On Sunday, only two days before her death, when we heard her church bell ringing, she said that she wished so much she could go to church and that she might be able to attend service that day. In two days her spirit was in the church above. May the sorely afflicted husband be comforted in the hope of a glorious reunion, up little Lelia right, and meet her in heaven.

JOHN R. PEAVY.

MRS MARY HELENE NEELY was born in Monroe county, Ala., February 23, 1849, and died in Pleasant Hill, Ala., August 19, 1879, in her thirtieth year. She joined the Methodist Episcopal Church, in the spring of 1875, under the pastorate of the Rev. J. Graves. From that time to her death she was a devoted member of her Master. In the month of March, 1878, she left her friends and relatives, with whom she had so long associated, and removed with the writer to the Robinson Springs circuit, a work assigned him by the Alabama Conference. She was never ready to aid her husband in preaching the gospel of Christ, and, when the time came for him to leave her and three little boys, to go to his appointments, she was always ready to bid him good-by with as much cheer, and when he returned home she always met him with a hearty welcome. She was everything that gives promise of being a beautiful itinerant's wife. She leaves a lonely husband, three little boys, an aged mother and three sisters to mourn her departure. About two hours before she died she looked the writer in the face and said: "What are you crying for?" My reply was that I did not know what to do. Then she said to me: "You must try to stop crying more; you have done all that you could. Will soon be at home." The intimations of death had come for her, and she was ready to obey it. She died in love with all that name, and beheld angels hovering around her bed to waft her spirit home. Yes, she met death with smiles playing over her countenance, and with a smile at the thought of being made the "harbor of rest for the peaceful shore of eternity." The life she lived and the death she died encourages us to believe that she is in the eternal gain.

May the all-wise Ruler of the universe, who doeth all things well, move away those dark clouds that rise up before me. May He make it a blessing to me; and may these little boys that she left behind one day prove an honor to her name, and ornaments to her church.

HUSBAND.

REV. FAIRFAX FINCH was born and raised in the State of Alabama, and died at his home in Montgomery county, Miss., August 18, 1879, aged seventy years.

Bro. Finch embraced religion in early life, and united with the Methodist Church, in which he was eminently useful. About twenty-five years ago he was licensed to preach; from then, until the Master called him from labor to rest, he came as near doing the work, both as a layman and a preacher, as any man with whom we have ever been acquainted. He was certainly a pure man; for none exerted a greater influence for good than he. Everywhere he went the people took knowledge of him that he had been with Jesus, said one, who assisted in the funeral services. I have been intimately associated with Bro. Finch more than thirty years, and have never been in the company any length of time, but that on parting from him I have resolved to be a better man." Bro. Finch carried his religion with him in every relation of life. He was, much of his long life, engaged in teaching. And in the school-room, with a pious example and words of wisdom, he made religious impressions which are now manifest in the Christian walk of those who were once his pupils, but are now themselves far advanced in life. Religion chastened his conversation, regulated his business and inspired his devotions.

How we miss him at Friendship Church, where he so long worshiped, where so many have seriously listened to his earnest exhortations, and where we have so often felt, while they were being offered, that those sublime prayers were answered.

The Whitton circuit has lost much in the death of Bro. Finch. The writer will never forget when he came a stranger to take charge of this work how much he was encouraged when he made the acquaintance of this good man. We could do no more than we then believed he was—a faithful Christian, a safe counselor. His illness was long, but suffered into sorely, but never murmured. We always found him cheerful, and anxious to talk on the subject of religion, expressing a desire to be able to attend church and enjoy the revivals of religion with whom the country was then favored. One Sunday, told one of us that many of the brethren who visited him, during his illness, spent the time in conversation about the reported speeches to be held at the different churches around him, but he could not do it one day in twenty. He said he loved right, and living right enabled him to say he lived right, and living right enabled her to die right.

Let us gather around the throne to take a last and farewell look at her cold and lifeless body before it was committed to the dark chambers of the tomb, and it was with thankful hearts to find they knew she had flown.

"Fearless through death's foam gate,
Nor felt the terrors as she passed."

B. C. J.

DIED, near Scooba, Miss., Sept. October 29, 1879, GEORGE E., son of Dr. and M. M. Clements. He was born January 4, 1861, and died in his nineteenth year. Indeed, a golden link in the chain of a good, noble family has fallen out, for George was a grand boy, beautiful and extraordinary in every virtue that makes up the best and purest elements of young manhood. I knew him well, and a nobler and better young man I never knew.

Everybody that knew young George only loved to praise him. Now he is dead. John his parents, brothers and sisters in mourning that he is gone. Well may the old and the young sorrow at his death, for he was certainly a pattern to the young people; yet we have much in which to rejoice. He loved the church and the preacher as devotedly

A. B. NICHOLSON.

JOSEPH WILLIAMS was born in Lowndes county, Ala., February 28, 1818, and died in Edgecombe county, Miss., August 19, 1879, in the sixty-first year of his age. He joined the Methodist Episcopal Church, South, in the seventeenth year of his age, and was converted in the twenty-fourth year of his age, from which time he was regenerated and devoted to God until a few days before his death. He was a useful member, but "blessed are the dead which die in the Lord."

JOHN T. WILLIAMS, P. C.

JAMES CLAYTON WARD was born October 6, 1850, in the State of Georgia, and died October 1, 1879, in Red River parish, La.

Bro. Ward had lived in Union county, Ark., for some years, to the parish of Concordia, Lake's Creek, Red River. He had been an exemplary member of the Methodist Episcopal Church, South, for many years. He moved to Red River parish about two years ago. The writer preached his funeral sermon on the Sparta circuit, to which he belonged. He served this church as steward and class-leader to the latest office he held until death. He married Miss Callie Clayton, who survives him. He was a devoted Christian man. His conversation was about heaven, he was a great friend of the church and his pastor. He had been greatly afflicted for several months, from which he suffered very much, and he endured all with Christian fortitude. In conversation and the application of a week of prayer at his church he often proved a great blessing to it. He was filled with the Holy Spirit during the service. He had always had a fear of death, but when it came he was quite reconciled to the will of God. He died July. A good man has gone to his reward. May God bless this sorrowing wife and children, and sustain them with divine grace.

W. P. HARRISON.

MISS LOUISA A. CURTIS was born January 9, 1857, and professed religion in the Methodist Episcopal Church, South, at Jeffersonville, Ind., and died at her brother's residence, in East Feliciana, La., September 11, 1879, aged twenty-two years seven months and six days.

She had been for several years a member of the Methodist Episcopal Church, South, but moved to the cleaning process at Jesus' blood in her heart a few days before her death she was happily converted to God, during a protracted meeting held at Salem Church, by Rev. J. B. Wall, her pastor. Though she did not live long after she was converted, to show in the world by her daily walk that she was a child of God, yet in her last hours she bore her affection with Christian patience, showing that all the wanderings and fondness of her heart were given to Him who gave His life for her. And through the merits of the blood of Jesus she was enabled to say she feared not to die. This dying act enables us to say she lived right, and living right enabled her to die right.

Let us gather around the throne to take a last and farewell look at her cold and lifeless body before it was committed to the dark chambers of the tomb, and it was with thankful hearts to find they knew she had flown.

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A. B. NICHOLSON.

The Christian Advocate.

THURSDAY, SEPTEMBER 6, 1879.

NOT FAR.

Not far, not far from the kingdom,
Yet to the shadow of sin,
How many are coming and going,
How few are entering in!

Not far from the golden gateway,
Where voices whisper and wait;
Fearing to enter in boldly,
Shrinking still at the gate!

Catching the strains of the music
Floating so sweetly along,
Knowing the song they are singing,
Yet failing not in the song.

Seeing the warmth and the beauty,
The infinite love and the light;
Yet weary and lonely and waiting,
Out in the desolate night!

Out in the dark and the danger,
Out in the night and the cold;
Though He is longing to lend them
Tenderly into the fold.

Not far, not far from the kingdom,
'Tis only a little space;
But it may be at last and forever,
Out of the resting-place.

—English Congregationalist.

Sunday Laws.

The following is from an excellent editorial in the Southern Churchman:

There remains, therefore, only one reason why the States have passed Sunday laws—viz: from prudential considerations; because, on the whole, it is *better* for the people they should have one day in the week that they should neither be forced nor permitted to buy or sell or labor.

It requires no genius nor learning to find out whether laws of this kind be for the good of the Commonwealth. We are not inquiring whether they be for the religious good. This, by the constitution of the States, is thrown out of the inquiry. The only question is whether it be for the physical good and happiness of the people. We do not see that any one doubts this. One day of rest in every week has been demonstrated beyond all cavil as *indispensably* necessary for the health and well being of men; and this fact is not doubted.

But it is said by those who wish these Sunday laws either abrogated or tightened up: "It may be true that it is for the physical good of the community to have one day of rest in seven, but as this is a matter of conscience for each man, let him decide how to keep Sunday." But it is not as a religious duty, or as a matter of conscience, that these laws have been enacted by the States, and therefore we have no right to put their enactment upon right or wrong ground toward God. Not for such reasons as we have shown did the States pass these laws. They, as States, have nothing to do with conscience, save only that every citizen should conscientiously obey the laws of the State.

But it is said by others: "Everybody wants a quiet Sunday as a day of rest; therefore let every person decide for himself how to keep it as such, so he does not interfere with the rights of his neighbor." So everybody in New York wants to prevent the city from being burned up, and as all are so deeply interested in it why enact laws which forbid the erection of wooden houses? But it is a well known law of human nature that its selfishness is so great that it overrides consideration for the good of all; and hence, without laws, frame buildings would be built, to the danger of the whole city. States, therefore, are *forced* to pass laws to prevent selfishness or self-interest from interfering with the general good. They have large parks in New York, Philadelphia and Baltimore, and a small one in Richmond. People approve of these parks, want these parks, and yet laws have to be enacted preventing any encroachment upon them by the public. And for the reason that, although the people generally want them, one citizen would prefer a building lot in the park rather than have no lot on which to build. His self-interest overcomes his interest in the public good; he takes a lot; and another, not knowing how much he will take, steps in for his share; and another and another, until no park whatever is left for the public good. Just so with Sunday laws. They are for the public good, but if abrogated, one man thinking far more of his own interest than that of the public, will open his shop on Sunday. "Why," he says, "cannot a little child be permitted to buy a cent's worth of candy on this day?" Miserable barbarians; scythians, hypocrites that ye are, will ye pass laws against the innocent little children?" But some one, with the least of common sense, will take the liberty of inquiring whether this shop-keeper loves the little children more than his neighbor, or whether he loves their pennies more? Another shop-keeper, thinking more of his own interest than that of the public, opens his shop on Sundays, and says: "Cannot the poor workingman be permitted to enjoy himself a little on this only day of rest he has, and have his little glass of lager?" Miserable barbarians, Puritans, hypocrites that ye are, will ye pass laws against the hard-worked laboring man?" Now, it does not require any genius to find out whether this man loves the workingman more than others, or whether what he is after is not that workingman's nickels. But the thing goes on. This little shop is opened and that. After awhile the larger shops are opened, until only one here and there is shut. If clerks are made to work on Sundays, why not others in other shops? Why not, indeed? The man who can make money on Sunday by selling cigars and liquors can make money by keeping open his carpenter's shop, his forge, his mill, his factory, and there will be no day of rest for the poor workingman. He will find out, after having been hoodwinked by bar-tenders and lager beer gardeners, that he has been cheated out of his day of rest. Dr. Bacon, in his late speech before the people of Norwich, told them: "I could wish you might stand with me an hour on Sunday morning in the 'labor market' at Geneva, and see the troops of dull, tired, sodden-looking laborers, in their ragged blouses, unwashed from the grime and sweat of one week's work, trudging off sluggishly and wearily like dumb, driven cattle to the work of the next week. Are these slaves? you ask. Bless you, no, my dear man! These are freemen. These are voters and citizens in a land of universal suffrage (Switzerland,) under the freest government on earth. * * * This which you see is liberty—complete, untrammeled liberty. Every one of these free citizens has a right—a proud, inviolable right—to work on Sunday *if he chooses*." And this is what it ends in for him. * * * The workingman who *may* work on Sunday when work is wanted has *got* to work on Sunday. *For the liberty of rest for each one depends on a law of rest for all.*"

Let no citizen be deceived. Those who want these laws abolished are not the people who care for their fellow-men, but prime who want to make money out of their fellow men. Here, and here only, is the meaning of this cry for abolishing the Sunday laws." And, with them abolished, soon the poor man will have no Sunday for rest and recreation. Let every poor man, as he values his own health and the happiness of himself and family, protest with all his might against abolishing the Sunday laws, in order that bar tenders and lager beer sellers and whisky sellers can make money!

A Christian Colony in South Africa.

About six miles from Middelburg, in the Transvaal, is a large colony of Christian Kaffirs, whose establishment is known as Mr. Marensky's town. The following brief account of the origin of the colony, from the Times correspondent at Leydenberg, will be welcome to those who take an interest in the progress and welfare of Christian missions in the Kaffir of South Africa:

Mr. Marensky, some twenty years ago, came out under the orders of the Berlin Lutheran Mission. After many years of study he found himself established close by the kraal of a chief of Secocoeni's, near the hill of Mamefuke. Here for five years he persevered by labors, with varied success, amidst a sickly, ungovernable and occasionally hostile tribe in good work by Secocoeni and his followers. Then, when the white men came, and there was war with the highland chief, he got the order to go, receiving but twenty four hours' notice to quit, and, deserted by all but his faithful wife, he mounted his horse and rode away, while the flames were flickering round his new Kaffir home. Thence he rode to Middelburg, and for the small sum of £73 bought his present farm of 6,000 acres. At a spot where the river sweeps gracefully round some rocky hills he pitched his camp and commenced to build again. Some of his pupils and converts followed in his wake, and now, after fifteen years, he has established a little kingdom of his own. Three tribes from the Lydenburg district are here located, each in separate kraals; while a handsome church, built by Kaffir hands, of neat red brick, shelters and affords ample room for 1,500 Christian worshipers, who are now the followers of Mr. Marensky. Not only has this worthy missionary taught his disciples the truths in the Bible, rows of brick built work-shops resound the whole day with the noise of hammer, chisel, saw and plane, under European supervision these worthy Christians turn out wagons, furniture, and all kinds of wood and iron work, while neat gardens surround these brick houses, which they build with their own hands in substitute for the wood and mud huts of their ancestors. There are also three schools for the education of the little ones. In the first, or very young class, the half frightened or semi savage element seemed naturally prominent, as accompanied by some fifteen, we entered a room. Shrieks met our entrance, and, like timid lambs, the urchins crowded into the far corner, packed like sardines. The next class were being taught letters, and were decidedly tamer; but the height of pleasure which our visit afforded us was reached when we entered the last class-room. Seated at desks, the boys separated from the girls, were a clean, neatly-dressed collection of the more advanced pupils reading and writing, some English, others Kaffir, and, to our great surprise, at a word from Mr. Marensky, the whole class rose, and in beautiful time and tune, distinctly sang in English our own well-known National Anthem. Although everything around this mission station seemed to abound in peace and plenty, its careful master, profiting by former experience, is not unmindful of the safety of his tribe, and he has erected a strong fort on an eminence commanding his station to protect his flock and property from any onslaught made by Boers or Kaffirs. Mr. Marensky's knowledge of Secocoeni's country, and, indeed, of all this region of the Transvaal, is, perhaps, unequalled. Of the success of his labors it would be needless for me to speak, as at present over 30,000 acres of good land are possessed by the mission, which has been acquired at the small cost of £600. This property has been divided into smaller farms, placed under the supervision of other missionaries, and enclosed fields, orchards and mills now exist on the site of a once prairie wilderness.

"My burden is light," said the blessed Redeemer. A light burden, indeed, which carries him that bears it. I have looked through all nature for a resemblance of this, and seem to find a shadow of it in the wings of a bird, which are indeed borne by the creature, and yet support her flight toward heaven.—St. Bernard.

Religious Intelligence.

—Notwithstanding all that is said concerning the energy of the Roman Catholic Church in advancing her faith, she falls far behind the Protestant Churches in contributions for missions. The annual report of "The Association for the Propagation of the Faith" for 1878 is just at hand, from which it appears that the sum total of gifts for that year, from all countries, for the support of Roman Catholic Missions, is $1,318,318. And yet this is an increase over the preceding year of nearly $100,000. Of the $1,318,318 almost exactly two-thirds, or $876,778, were contributed in France, $126,291 in Germany, $58,227 in Great Britain and Ireland, while the United States and Canada furnished only $14,801. Two out of the many British Societies, the London and Church Missionary, gathered last year an income for foreign missionaries larger by $100,000 than that the Romanists gathered from the whole world.—American Missionary Herald.

—The Presbytery of Edinburgh (Church of Scotland) has received a complaint from four hundred and seventy-nine members and adherents of the North Leith Parish Church against certain steps alleged to have been taken to introduce an organ in the public worship of that church. The complaint says that the petitioners "strongly object to the use of such an instrument in public worship, as being at variance with the practice and traditions of the Church of Scotland, as offensive to the tastes and feelings of many Scotch Presbyterians, and as not conducive to the service of praise being taken part in by the whole congregation." The minister and session of the church have been cited to appear before the Presbytery and defend their interests.

—A struggle recently took place in Rome over a dying Protestant convert between Dr. Ruetti, a Waldensian pastor, and a Catholic priest. Francesci, the sick man, requested the ministrations of Dr. Ruetti, while his wife wanted him to have the priest. She drove Dr. Ruetti off, and the priest took his place. Ruetti secured in writing the declaration of Francesci that he was a Protestant, and called on the city authorities for protection. The priest installed himself, by the sick man's bedside, and, invoking the police, had Ruetti put out of the house. Now Ruetti's journals express great indignation at this violation of the liberty of conscience.

—D. Somerville, the Scottish evangelist, is meeting with wonderful success in Brittany. He appointed three meetings for Rennes, the capital of the department, engaging a hall for them. Here we were taken to avoid good singing as in St. Servan. The first night there were 250 people present; the second, 500; the third, over 1,000; the fourth, 1,500 or more, filling the whole building. At all the meetings most respectful attention was given and the original plan of only three meetings was of necessity given up. Bibles and tracts were in great demand, and a morning Bible reading was attended by eighty persons.

—Cardinal Deschamps, Archbishop of Malines, Belgium, has issued a circular of instructions in regard to Catholic schools. "Every parish," he says, must have its Catholic school by the month of October. The parochial committee must see that all the children are registered. All poor children will be admitted free of charge. Normal schools are more costly and Christian than the primary schools and must be shunned. All pastors will receive invitations to inspect the children in the primary schools."

—It is announced that the Catholic Church in Mexico has recently given their sanction to the printing and circulation of a Spanish translation of the New Testament in that country. It is regarded as one of the most remarkable and hopeful things that has occurred in Mexico for many years. There is said to be no especial difference between this translation and the one in ordinary use among the Protestants. There are entire chapters without comments attached to them; and on many of the passages especially relied upon by Rome to uphold her teachings, there are only a few brief words.

—Rev. S. Green, the Episcopal incumbent at Port Adelaide, Australia, has taken another step nearer Rome. In a sermon preached in St. Paul's Church recently, he boldly announced his belief in the propriety of prayers for the dead. This opinion is based, first, upon the notion held by many of an intermediate state in the next world—a sort of purgatory, without the torments; secondly, upon the practice of the Jews as indicated in the Apocrypha; and thirdly, upon the silence of the New Testament upon the subject.

—A special meeting for prayer and humiliation was held recently in Edinburgh. The Rev. Dr. Begg, of the Free Church, one of the chief speakers, expressed his conviction that the unseasonable weather was a judgment on account of national sins, among which he enumerated infidelity, the encouragement of Roman Catholicism by the government, the relations which Great Britain maintained with certain foreign countries, Sabbath-breaking and profane swearing.

—The Free Church of Scotland have received intelligence that natives in the neighborhood of Livingstonia and farther north on the west side of Lake Nyassa, at the southern end of Kaningina, are flocking under the protection of the mission stations in larger numbers. At the latter place upward of 2,000 are under the care of the missionaries. The rain fall this year on the shores of the lake is reported to be much greater than during the past two years.

—The Lutheran element of the Prussian State Church, as represented by a Conference held recently in Berlin, protests strongly against the present system of public schools, and demands, as do the Ultramontanes, separate denominational schools. It declares that the present system is opposed to the rights of the family and the church, to the wants of the people, and to the Prussian Constitution. Religion and education must not be divorced.

—The present head of the most celebrated Mohammedan college, the University El Azhar, at Cairo, is a Jewish convert, Abbasi—according to Ebers, a son of a prominent Israelite—whose conversion to Islam caused considerable excitement. Abbasi has held the position since 1871. He has 10,000 students and 300 professors under his control, and receives $10,000 yearly, and a palace for a residence.

—An All-World Sunday-School Convention will be held in London next year, in connection with the Raikes Centenary, the arrangements being carried out chiefly by the Church of England Sunday School Institute and the Wesleyan and Old Bailey Sunday-School Unions." The programme will include services in St. Paul's Cathedral, the City Road Chapel, and Mr. Spurgeon's Tabernacle, besides mammoth meetings at the Albert Hall and elsewhere.

—The government of Portugal has taken up the subject of Christian missions in Africa. A college is to be established at Chellas, near Lisbon, for the education and training of missionaries, who are to be taken from the secular clergy. The missions are to be established in the Portuguese colonies in Africa among the Aborigines. Scientific expeditions are also to accompany the missionaries, with the object of improving the condition of the people.

—When it was announced in England, months ago, that two missionaries had been killed by Lakongeh on the south shore of the Victoria Nyanza, four others promptly volunteered to take their places. And so, closely following the sad tidings of the poisoning of six Polynesian missionaries by the inhabitants of New Guinea, comes the statement that a score of native preachers from other islands have offered themselves for the perilous work.

—"In the very priestly heart of Japan," says the Rev. W. Flemming Stevenson, "in a city where ten years ago foreigners could only be smuggled in by stealth, I listened to sermons preached by native ministers to large native congregations, and found their so scriptural, thoughtful and eloquent, as to place them on a level with our best sermons at home."

—An Anglican writer in High Nonsense thing, in view of Number XXXI of the Church of England's Thirty Nine Articles, which denounces "the sinful fond inventions of men as 'blasphemous fables and dangerous deceits.'" But Bishop Cotterill of Edinburgh joined in accordance with the Old Catholic Bishops Reinkens, of Germany, and Pere Hyacinthe in the Old Catholic Congress on August 19.

—Mr. Fleming Stevenson, in his speech at the London Missionary meeting, stated, in regard to South India, that from Cuvum to Cape Comorin there are 60,000 Christians; from Cape Comorin to Palamcotta there are 90,000, and at Madura 10,000 more. He noted that, besides these, within the last eighteen months 60,000 people had surrendered their idols, and put themselves under Christian instruction.

—The treasurers of the Wesleyan Methodists Thanksgiving Fund have paid over a sixth instalment of £11,500 to be divided among the interests to which the fund is allotted, viz.: foreign and home missions, the education and school funds, the Sunday-School Union, the Children's Home, and the Birmingham Theological Institution.

—The Polish Church is forced, practically, to adopt that it can no more do without the aid of the press than any other church. A great Catholic paper, to be printed in seven languages will soon appear in Rome, the Lateran palace having been set apart by the Pope for its composing, editorial and translating rooms.

—The Bishop of Manchester has been preaching on intemperance in Liverpool. He said that on last Christmas day he saw what shocked him very much, for between the Cathedral and his residence, a distance of two miles, he saw twelve drunken men, and it was early in the day.

—Last year fifty Christian Brothers (Catholic religious) were compelled to leave Germany. They went to Verviers, in Belgium. Now it is announced that the Belgian government has ordered them off, and they have gone to France.

—Bishop Riley the newly consecrated Episcopal Bishop of the Church of Jesus in Mexico, recently came into possession of a fortune from his father and is reported to have given $100,000 the new Mexican Church.

—The Czar has written to the Pope, declaring his readiness to make peace with the Catholic Church in Poland. The Sultan has also written, stating his desire to give the Catholic Church full liberty in his dominions.

—The Wesleyan Methodist Trust Assurance Company, for insuring Wesleyan chapels and trust-property only, has been in operation seven years and has a reserve fund of £10,000. The profits are to be given to denominational objects, and grants are already being made from the profits to the Worn out Ministers' and Ministers' Widows' Fund.

—Fifty thousand pilgrims from all parts of Poland assembled at Czenstochowa September 8, and the Virgin appeared as in former years at the eight A. M. service, but instead of four seeing her, as last year, there were only two, a widow and a girl. The details they separately gave perfectly agreed.

—One hundred and sixty-nine of the Baptist pastors, whose names are given in the English Hand Book, show an aggregate ministry of 1,550 years, or an average of about nine years and two months. The oldest pastorate in London is forty years.

—The Maryland Association of Independent Methodist Churches embraces six ministers, 1,400 members, all in Baltimore; 1,101 Sunday-school scholars; the church property valued at $171,000.

—Cardinal Manning is said to have sent to the Pope an elaborate statement as to the condition of the Roman Catholic Church in England, to serve as the basis for a scheme for reorganization.

Our Young People.

DAISY'S PET.

A little girl, all dressed in gray,
Was in the meadow yesterday.
Her eyes were bright as cockles of June,
And loud she sang a merry tune
While close beneath her dimpled chin,
A sleepy, through-the-day-dreaming lamb,
Like cow-the ball-over and of gray,
A little yellow chicken lay.
So oft she kissed its downy head,
That farmer Abel smiled, and said:
"You mustn't love your pet so much.
Young chickens were not made to touch,
To kiss and hug, and fondle so,
Poor chick may die, the first you know."
"Dess so," she answered, looking wise,
Just as its mother's little eyes.
"I'll make it wise up quick," thought she,
And poked its bill, to make it see,
But chicky would not wake at all.
For rubbing with or fingers small;
And only nestled her head
In little heart's, so soft and red.
Within the barnyard, 'tis the day,
A little girl is grown to-day,
With empty hands and tearful eyes,
Beside the grave where chicky lies,
With blossoms white at head and feet,
Which daily a grave for sleeping sheet,
In little sister's wooly sheep,
As she a ranged in May so deep.
While mourning, 'tis the funeral come,
Departed was elder's sister home,
And said: "Ye cannot be so sober, dear,
And then, perhaps another year,
You may have all of Daisy's Good,
If only you'll be kind and good.
So cheer up now." Old Neal stands by,
Amazed to see his master cry.
He wipes his eyes and says: "Jane Goss,
I know God's will to get a rise."
Then the girl raised up her head,
And wiped her tears, and she said,
"Me wasn't ... and ... for ...
Me only ... and ... for ...

—The Churchman.

My Monthly Missionary Contribution.

BASTROP, LA., October 30, 1879.

MR. EDITOR: I know sometimes I am like many little girls who start or try to be charitable, but when you know all you will excuse me. Early in July mama was attacked suddenly with what must have been sunstroke. For three weeks she was unconscious, and her life despaired of. God in answer to Aunt Bridget's prayers, raised her up again; and before she was able we were called to our dear eldest brother who had just returned from college in time to nurse mama, night and day, who was attacked with complicated typhoid fever for eight weeks. We have little hope of his recovery. Long before he became convalescent dear papa was stricken down with apoplexy and partial paralysis. Yesterday was eight weeks, and he can only walk a little, and cannot use his right hand. But, as mama says, she has never seen the time she did not have much to thank God for, for the physicians feared he had lost the use of his right leg as well. I tell you there was joy in our house when it was proved he could walk. Mama says she would think we were very wicked, were she not so familiar with Job's history. But Job gave liberally, and we have not. I do believe to be good Christians, and obey the law we must give one-tenth of all we have. I send all I have now.

Please, if you remember what month I sent in last, name it.

Mine, you remember, is for Chinese mission.—Mr. Pandolph.

From your little friend,

Note by the Editor.—We have received the $2 and sent it to Dr. Wilson, to be sent to China. Our young friend, Pearl, is setting a good example not only to the young people, but also to those who are older. If all Methodists were as conscientiously liberal as she is, our missions would be well supported.

The last remittance from Pearl was $1, June 9.

Scotch Granite.

Did you ever have a bit of cloth that you thought clean until some time it happened to be laid close by a new piece, and then you saw it to be soiled? In a similar way people discover facts about themselves sometimes, as Burt and Johnnie Lee did, when their Scotch cousin came to live with them. They were "pretty good boys," and would have been very angry if anybody had called them deceitful. Well, when their cousin came they were delighted. He was little, but very bright and full of fun. He could tell curious things about his home in Scotland and his voyage across the ocean. He was as far advanced in his studies as they were, and the first day he went to school they thought him remarkably good. He wasted no time in play when he should have been studying, and he recited finely. At night, before the close of school, the teacher called a roll, and the boys began to answer "Ten." When Willie understood that he was to answer "ten" if he had not whispered during the day he replied:

"I *have* whispered."

"More than once?" asked the teacher.

"Yes, sir," answered Willie.

"As many as ten times?"

"Maybe I have," faltered Willie.

"Then I shall mark you 'zero,'" said the teacher sternly, "and that is a great disgrace."

"Why, I did not see you whisper once," said Johnny that night after school.

"Well, I did," said Willie. "I saw others doing it, and so I asked to borrow a book; then I lent a slate pencil and asked a boy for a knife, and did several such things. I supposed it was allowed."

"Oh, we all do it," said Burt, reddening. "There isn't any sense in the old rule, and nobody could keep it, nobody does."

"I will, or else I will say, 'I haven't,' said Willie. "Do you suppose I would tell ten lies in one heap?"

"Oh, we don't call them lies, muttered Johnnie. "There wouldn't be a credit amongst us at night if we were so strict."

"What of that, if you told the truth?" laughed Willie, bravely.

In a short time the boys all saw how it was with him. He studied very hard, played with all his might in playtime, but according to his own account he lost more credits than any of the rest. After some weeks the boys answered "Nine" and "Eight" oftener than they used to; yet the school-room seemed to have grown much quieter. Sometimes, when Willie Grant's mark was even lower than usual, the teacher would smile peculiarly, but said no more of "disgrace." Willie never preached at them or told tales, but somehow it made the boys ashamed of themselves, just the feeling that this sturdy blue-eyed Scotch boy *must* tell the truth. It was putting the clean cloth by the half soiled one, you see; and they felt like cheats and "story-tellers." They talked him over and loved him. If they did nick-name him "Scotch Granite," he was so true about a promise.

Well, at the end of the term Willie's name was very low down in the credit-list. When it was read he had hard work not to cry, for he was very sensitive, and he had tried hard to be perfect. But the very last thing that day was a speech by the teacher, who told of once seeing a man muffled up in a cloak. He was passing him without a look, when he was told the man was General ——, the great hero. "The signs of his rank were hidden, but the hero was there just the same," said the teacher. "And now boys, you will see what I mean when I tell you that I want to give a little gold medal to the most faithful boy—the one really the most conscientiously perfect in its deportment among you. Who shall have it?"

Little Scotch Granite almost lost forty seven votes, for the child whose name was given on the ballots had made truth noble in their eyes.—Sunday School Visitor.

THE OLD FASHIONED GIRL.—She flourished thirty or forty years ago. She used to help her mother wash the dishes and make the kitchen tidy, and she had an English notion to make pies so nicely that a page could not tell the difference between them and mamma's. She used to go to school by and by, at ten years of age, and darn her own stockings before she was twelve, to say nothing of knitting them herself.

She never said: "I can't," and "I don't want to," to her mother, when asked to leave her play and run up stairs or down on an errand, because she had not been brought up in that way. Obedience was a cardinal virtue in the old-fashioned little girl.

She rose in the morning when she was called, and went into the garden, and saw the dew on the grass, but if she lived in the country she fed the chickens and hunted up the eggs for breakfast.

We do not suppose she had her hair in curl papers, or crimping pins, or had it "banged" over her forehead, and her flounces were no trouble to her.

She learned to sew by making patch-work, and we dare say she could do as "over-and-over" seam as well as nine tenths of the grown up women do now-a days.

The old-fashioned little girl did not grow into a young lady and talk about beaux before she was in her teens, and she did not read dime novels, and was not carrying a hero in every plow-boy she met.

She learned the solid accomplishments as she grew up. She was taught the art of cooking and housekeeping. When she got a husband she knew how to cook him a dinner.

She did not think she knew as much as her mother, and that her judgment was as good as her grandmother's.

And if there be an old fashioned little girl in the world to-day, may Heaven bless her, and keep her, and raise up others like her.

THE AUTUMN LEAF.—Once upon a time a little leaf was heard to sigh and cry, as leaves often do when a gentle wind is about. And the twig said, "What is the matter, little leaf?" And the leaf said, "The wind just told me that one day it would pull me off and throw me down to die on the ground." The twig told it to the branch on which it grew, and the branch told it to the tree.

And when the tree heard it, it rustled all over and sent word back to the leaf, "Do not be afraid; hold on tightly, and you shall not go until you want to."

And so the leaf stopped sighing, but went on resting and singing. Every time the tree shook itself and stirred up all its leaves, the branches shook themselves, and the little twig shook itself, and the little leaf danced up and down merrily, as if nothing could ever pull it off.

And so it grew, all summer long, till October. And when the bright days of autumn came, the little leaf saw all the leaves around becoming very beautiful. Some were yellow, and some scarlet, and some striped with both colors. Then it asked the tree what it meant? And the tree said: "All these leaves are getting ready to fly away, and they have put on these beautiful colors because of joy." Then the little leaf began to want to go, and grew very beautiful in thinking of it, and when it was very gay in color, it saw that the branches of the tree had no color in them, and so the leaf said, "Oh, branches! why are you lead-color and we golden?"

"We must keep on our work-clothes, for our life is not done; but your clothes are for holiday, because your tasks are over." Just then a little puff of wind came, and the leaf let go without thinking of it, and the wind took it up, and turned it over and over, and whirled it like a spark of fire in the air, and then it fell gently down under the edge of the fence among hundreds of leaves, and fell into a dream, and never waked up to tell what it dreamed about!—H. W. Beecher.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, NOVEMBER 6, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE,—112 CAMP ST., NEW ORLEANS.

About Our Advocate.

We have seldom much to say, editorially, about our paper, not that occasion is wanting, but because we suppose our readers and agents become so accustomed to these appeals and exhortations that they pass them unheeded.

Now, as always, the existence and prosperity of the paper depends largely upon the interest and activity of its friends, especially of the preachers of the patronizing Conferences. If all, or the greater part of them, would do what they can, without interfering with their other duties, and with little inconvenience to themselves, we should have a much larger circulation, and one that would enable us to make considerable improvements.

We know that our pastors have much to do, that they are pretty fully occupied with their pastoral duties, but the circulation of a church paper among the members should be regarded as an important part of the work of those who have the care of souls. By keeping the matter in mind occasions will offer in pastoral visiting, and in meeting the congregations for the presentation of the subject.

As a rule, preachers on circuits do better as agents than those in city stations. Stationed preachers ought to excel the others, as they are brought in more frequent intercourse with the families of their charges, and as in their systematic house to house visiting subscribers could be obtained with little extra trouble. In most of the towns and cities in the bounds of our patronizing Conferences the number of subscribers is alarmingly small in proportion to the membership of the churches. The most of them do not read our paper. We should be glad to know that they read any religious paper of any kind, but it has in it nearly everything that is practical and useful. Instead of seeking further for the reason of our comparative lack of enterprise and genius in the use of our naturally wonderfully resources, we may find it here. Education, even in its common grade, is neglected, and higher education is even in a more languishing condition. Trained and disciplined minds are required for the highest practical achievements in the commercial, sanitary and agricultural departments. If we would have good farmers, skillful mechanics, apt working men, and the best type of commercial character, we must have schools. People are unable to improve themselves, nor are they willing to be elevated by others, until they are vivified and aroused by education. This, generally diffused, would lead to practical results. We must have an educated people before we can expect to make our own plows, wagons and wheelbarrows, and before we can have a system of farming which shall compare with the highest results of agricultural science.

There is nothing more practical than religion. While its chief aim is to fit us for eternal blessedness, it inevitably subserves our highest temporal interests. It is true that there is lack of versatile industry, that in many sections of the South there is no enterprise, no spring, no striving after improvement. That is a poor religion, however, that does not wake up the soul to the duty of labor, and to the desire for all that is ameliorating to the outward condition and refining to the taste. He is no Christian who lives in a large degree, when he might, by due effort, have a comfortable and well furnished home. The lower motive of avarice is strong to push men on, but the gospel furnishes a higher incentive to effort. If the gospel were felt in the hearts of the people in its converting power, we should have at once, in every community, an industrious and progressive population. Regenerate the soul through the power of the gospel, and there will be a revolution in the habits and thoughts of the people. This done, there would be deliverance from whisky, from gambling, from violence and crime, and from that utter torpor of body, soul and spirit which rests upon some classes of society. The steam engine, the telegraph, railroads, steamships, the cotton gin, as well as the virtuous, refined home life of the age, have all come out of the gospel. Godliness has "promise of the life that now is," and all that is most practical and useful may be traced to its influence.

Moral and spiritual forces may seem, to the superficial thinker, to have little connection with the secular utilities. But, in reality, they are the main factors in our material prosperity. They give new life to the intellect, they inspire every noble purpose, and incite to all that is pure and elevating. Could the gospel, simply as the message of eternal life, reach such communities as cluster along the bayous of lower Louisiana, or inhabit the remote piney woods regions of Alabama, Florida and Mississippi, or the mountainous sections of Tennessee and Kentucky, all things would soon become new. The school and the pulpit are the most practical of things. They lay the foundations of material wealth and enterprise, and no country can be great and prosperous without them.

Technical education may be important, but back of this, and back of any trade, profession or pursuit, should be the discipline of mind. Then all other things are possible. Calculus and the Greek and Latin classics have in them the potentiles of hoop-poles, tooth-picks and water-buckets; likewise of ships, jetties, great bridges, and well-drained and productive farms.

Some communities need that stimulant to industry and effort which a certain amount of culture can alone furnish. Our Acadians are content to live in hovels, to dress in home-spun, and fare meagerly on fish and rice, and to be without books or papers. There are thousands of people in other sections just as inert, and just as contented in their filth and squalor, because they know of nothing better. Raise them in the scale of intelligence, open their dead souls by the spiritual power of the gospel, and a new motive to enterprise is given at once. If we wish to make our country what it ought to be, self helpful, productive, progressive and prosperous, we must send the schoolmaster and the preacher everywhere. Education and religion are not only the most practical of things, but they are the only supreme utilities. Let them have due sway, and everything that is useful, good and beautiful, will spring up under their benificent and magic power.

We would have our boys learn trades, have them instructed in agriculture, in commerce, in the professions. And we would have our girls pass through the finishing schools of the kitchen, the laundry and the dairy, and the wardrobe, but first let us have trained minds, as far as possible, and, above all, characters molded by the Spirit of Christ.

The Useful and the Practical.

It is a very common view of the matter that education and religion are somehow removed from the sphere of the useful and practical in secular and worldly affairs. A very wise and successful business man, with whom we had an evening of pleasant, and, to us, profitable talk, not long ago, suggested that the pulpit ought to give more prominence in its teachings to the duty of industry, and to the development of the practical enterprises and pursuits of life. He very forcibly enlarged upon the capabilities of our country for manufacturing, the abundance of material in wood, metals, and unemployed and habitually idle people. And yet, he said, we send abroad for our hoop poles, our water buckets and our tooth picks.

Thrift, ingenuity and energy need development, no doubt, as our friend insisted, and we believe that the gospel preacher might help to bring it about without compromising his character as a religious teacher. Certainly useful labor is enjoined by inspired authority. The apostolic command is: "That ye study to be quiet, and to do your own business, and to work with your own hands;" and "if any would not work, neither should he eat." But after doing what we can directly as educators and preachers to imbue the minds of the young men of the country, and of all classes, with the most practical ideas, is not our best hope of improvement in the mental discipline of the school, and in the religious influence of the gospel. To us it seems impossible that this, or any other country, can reach the highest material prosperity without both education and religion. Without quickened intelligence, and without trained mental faculties, there can be no advance in inventions, nor in the creation of new industries. Mental torpor and incapacity are largely those use of the inferior energy and intolerance of the unimproving and non-productive classes. Universal public education and adequate academical provisions will do much to wake up the slumbering mind, and to inspire our idle or half awake people with the desire of progress.

There is no end to the greatness of utilities that has in it nearly everything that is practical and useful. Instead of seeking further for the reason of our comparative lack of enterprise and genius in the use of our naturally wonderfully resources, we may find it here. Education, even in its common grade, is neglected, and higher education is even in a more languishing condition. Trained and disciplined minds are required for the highest practical achievements in the commercial, sanitary and agricultural departments. If we would have good farmers, skillful mechanics, apt working men, and the best type of commercial character, we must have schools. People are unable to improve themselves, nor are they willing to be elevated by others, until they are vivified and aroused by education. This, generally diffused, would lead to practical results. We must have an educated people before we can expect to make our own plows, wagons and wheelbarrows, and before we can have a system of farming which shall compare with the highest results of agricultural science.

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The Columbia and Pacific Conferences.

BY BISHOP KEENER.

MR EDITOR: After leaving Montana it required incessant motion to reach Oregon, in time to open the Columbia Conference. I had made up my mind, long, long ago, that the stage route from Sacramento would never be again traveled by me, but, to my great distress, the steamer had just left San Francisco, and it was either to miss the Conference altogether, or go to Oregon by land. Knowing what awaited me, I started, hoping to find the route easier and shorter than it was eight years ago. It proved to be no shorter, and much harder. By the by, have you ever thought, for any length of time, upon the Concord (New Hampshire) mail coach? Well, if not, may be some of these days you will. It is made of iron, leather and wood, after a style that defies both time and change. Just as it is, it was fifty years ago—the same leather springs, boot, straps, seats and color; no material change, even in the driver. A thousand inventions, evolutions, discoveries have come, but this instrument of public torture remains precisely as it was when Amos Kendall was the Post Master General, and it is scarcely probable now that it ever will be altered. Having been for three days and nights in close sleepless contact with this coach, I should like to do justice to its motion when drawn by six horses, at full speed, down a steep grade, in a dark night, around short curves, along narrow ledges, above deep chasms, during successive mile stretches, where the breaking of a strap, or the stumbling of a leader, would insure instant death to all inside passengers. It's roll and jerk, and swing and jar, and spring and thump, thump, as if running over logs, and lull suddenly, to be followed by a breaking movement that lifts and brings down every wheel at once, are enough to arouse all the worst feelings of the public against the government. I did not sleep while on this route, and had Dante ever passed over it he would certainly have introduced it into his Inferno.

Albany is a beautiful town of several thousand inhabitants, full of churches, of which ours is the best and most sightly. The Columbia Conference has made considerable advance since my last visit, both in numbers and material strength. It has been blessed with revival seasons, and has encountered hard times during the year just passed. It has required great powers of endurance in some of the brethren to maintain their usual front; but others are hopeful, and look forward to large accessions, the coming year, from the moving of our people into the Conference territory from Missouri, Virginia, North Carolina and East Tennessee. Quite a large proportion of its preachers are from the Holston Conference, and several more are writing and looking this way. The Walla Walla country is filling up, and, if our preachers there will determine to build churches, in the course of another year the strength of the body will be in that part of the work. The missionary meeting happened on a rainy night, but we had a fair audience, and collected $100 cash. The membership had increased some 300 during the year, and several churches had been built.

Coming down by steam over the rough equinoctial swell of the Pacific, I found myself presently at the Palace Hotel of San Francisco. The brethren missed me for twenty-four hours, which I was glad to devote to sleep and absolute quiet. Were this hotel in Texas, it would be the most magnificent homestead in the round world, for it belongs to one man. Its roomy porches, luxurious parlors, electric-lighted marble court, its choice paintings, both landscape and historic, its beds, table and service, offer the most comfort, for the same money, ever afforded a weary traveler. On Sabbath I preached at our Columbia Square Church to a good audience. The location of this church is excellent. It is right in the present and prospective center of the city, the City Hall being on the same line, east and west, the mint several squares below, the Mechanic's Hall—a place of great public resort—a square above, and, still farther above, the Catholic Cathedral, the grandest and most appalling structure of its kind on the continent, not excepting that recently dedicated in New York. Three long lines of city railway are on each side and one other running east and west. The house itself is of good size, and for $1,000 put on the inside work could be made very attractive, and all that our church at present requires. It is a strange fact that our society has received but little support from the many Southerners who have moved to the city. It has never had much money, and this present house is the result of slow accumulation, and a very good Providence, in the way of cheap purchase.

The Conference met at Sacramento. It was well attended, and a time of good Christian fellowship with the brethren and friends of Southern Methodism. Churches and parsonages have given much additional strength and solidity to the work since 1871. The session was without a jar of any kind. The missionary meeting was on a rainy night, but yielded $167 cash. The year has been one of unusual shrinkage in the industrial and financial income of California, and our preachers, who are citizens as well, share the fortunes of their people. They have many things to encounter. A strong crusade against a "solid South" is being started by the newspapers of this coast, in echo to those of the East; and one or two traveling preachers are swelling the brim with unequaled power of assertion, whose lecturing and preaching on the "Exodus" and the "Shirt" are doing themselves no little harm, and as much good. Besides which there are combinations of all shades and degrees of enmity against Christianity, the Bible and the Sabbath, that are active in circulating infidel tracts, papers and books, in regular meetings and lectures, worthy the days of the French Revolution. Then there are "Workingmen," a "Constitutional Party," a Democratic and a Republican, representing every side and shape of political theory, from the boldest agrarianism to the hyper timid term conservatism. All agreeing in but one thing—that is: "John Chinaman must go." Of 150,000 votes in California, but 1,000 were cast for the Celestial, and in the city of San Francisco the vote stood 11,007 against, and 250 for. I suppose that no such unanimity could be secured on any question of fact social, economical or scientific. The reasons are that the Chinaman spends here absolutely nothing, but exports every dollar he makes. His clothing, rice, shoes, medicines, spices, everything, he buys from China, and sends home about $10,000,000 in bullion annually. He is a powerful competitor in all kinds of industry, agricultural or mechanical, and is capable of every enterprise, from washing a shirt to contracting for or the building of a thousand miles of railroad. He changes not, he wears his tail, he learns quickly, he endures patiently, he works steadily, he saves constantly, he lacks neither wit nor tact nor courage, and can keep his own counsel. He is universal—in the mountains mining, among the placers washing, in the towns cooking, in the country gardening, along the shore drying shrimp, and in the sea, with new-fangled nets, catching more fish than a Spaniard. For once the Yankee is out done, over-done, exercised, exhausted, disgusted. He feels toward John nearly all the time as "Honest James" and Bill Nye did toward Ah Sin, on the occasion of a certain memorable discovery. In fact, John is the Yankee of the East, and is a full match for Jonathan in State craft, diplomacy, business, or at any other small game he is pleased to start. Woe to the South when she exchanges the negro laborer for this Celestial economist.

The best thing, and the one sufficient thing to be said of our work here, is that there have been conversions in nearly every charge. The power and presence of the Holy Ghost is the only hope of this coast, and no church here has more of this divine presence than our own. Several preachers have been transferred from the East this way. I advise them all to come by emigrant train and ticket. There are now cheap sleeping cars attached to these trains, and the Pacific preachers travel this way, as being nearly as comfortable as a first class ticket, and much cheaper—less than one-half.

LOS ANGELES, CAL., Oct. 20, 1879.

The Door-Keeper Spirit.

David had a varied experience and a many-sided character. He touched the extremes of a human history. His life, as some poet has said of man, was a

"Paradise between a smile and a tear."

Like Paul, he knew how to abound and how to be abased. He was at one time friendless and homeless, seeking a hiding-place in the caves of the mountains from vaunting, vigilant enemies; and, again, one of the greatest of kings, with none too high or low to do him reverence. His spiritual exercises and experiences during all those changeful years, written down by his own sweet, lyric pen, make up a religious history wonderful in uniqueness and opulent in wholesome instruction. Throughout that marvelous career one principle characterized him, and shone with more or less brilliancy in daily life. That principle, to borrow his own suggestive phrase, may be denominated *the door keeper spirit*. In Psalm lxxxiv, 10, David says: "I had rather be a door-keeper in the house of my God, than to dwell in the tents of wickedness." He here institutes a comparison, and thereby gives more forcible expression to his exalted appreciation of God's service. The marginal rendering has it "to sit at the threshold," which, the commentators agree, more accurately expresses the mind of the Psalmist. Evidently he wished to convey the idea of deep humility—the attitude of a menial or even a beggar. This expression is fruitful of spiritual edification. It types an experience worthy our emulation. As a revelation of character, it challenges our prayerful study. If reproduced and illustrated in our experience, it will give expansion to our enterprises and harmony to our churches.

It reveals the *comprehensiveness of intelligent faith*. David looked at life in its totality and studied history by the light of eternity. Faith taught him that as this life is a probationary period those things should be most prized which shape the happy destinies of eternity. Crowns, kingdoms, rank, fortune, are nothing, unless they reach beyond this visible into the eternal. Furthermore, the place of deepest humility is most honorable if it affects and enhances our happiness in the world invisible. Far happier and more honorable was it, in his estimation, to be the least and lowest of the Lord's servants, than the greatest of earthly potentates. So ennobling, to his eye of faith, was the service of God, that he would rather "sit at the threshold," have the lowliest position, be a menial at the door, than dwell in royal palaces "without hope and without God in the world." In the courts of the Lord he found sweeter, diviner pleasure, than in all the gilded haunts of sinful wealth and splendor. Worldly joys were but dead-sea apples, which turn to ashes on the lips without the hopes and promises of heaven.

This expression also reveals a *spirit of dutifulness*. He indicated a readiness for service. Whatever his hands could find to do he would not shrink from the undertaking. This should be characteristic of our Christianity to-day—a dutiful spirit. Our enterprises are contracted for lack of this virtue. More than one-half of our church members are inactive and undutiful. Less than a jubilee of years would pass before the world would be redeemed, if every Christian heart was inspired with this sentiment. That is the ideal church in which every member has the spirit of dutifulness, and finds something to do.

It furthermore reveals *a spirit of cheerful acquiescence*. Whatever place might be assigned, or duty imposed, he would readily acquiesce and obey. He would not presume to counsel Providence or question the divine arrangements. If it made him a door-keeper, rather than a king, he would esteem it honor enough. This is a virtue of measureless value, and, I verily believe, the noblest, fairest type of Christian consecration. To cheerfully acquiesce in God's appointments, and occupy, if need be, the least conspicuous place in His church, is to be like Christ. It is the spirit of a man, and God's blessing on it, that ennobles and sanctifies position. To be a door-keeper under divine appointment is as exalted and exalting as to wear a seraph's robes, or bear the messages of Heaven on the wings of an archangel. Any work which God appoints is honorable above all earthly distinctions. Arranged by divine wisdom, the foot cannot complain that it is not the hand, nor the hand that it is not the head. But here is a test of faith, and here we often fail to our own hurt and the discord of the church. Alas! we have too much ambition for place. Service is most cheerfully given provided we can select our field of labor or post of honor. But to exercise the door-keeper spirit—accept the humblest place, if therein God may be served—staggers faith, dampens zeal, and disappoints pride. No doubt many have withdrawn from our itinerant ministry, because they did not occupy stations they imagined their talents and qualifications commanded. Among the laity there has been disappointment and dissatisfaction, because they have not been elevated to the dignity of the church. One may imagine that he has eminent fitness for the superintendence of a Sunday-school, and yet has been strangely overlooked. Another supposes himself qualified for the stewardship, but has never been elected. This writer once knew a brother to become bitterly offended because he was not called upon to pray in the congregation with sufficient frequency. Our reward is not according to position, but fidelity in it, whether high or low. The soldier who fights in the ranks is as deserving of honor as the general who plans and commands. In the Lord's army it is so. A faithful Sunday-school teacher occupies a place no less honorable than a true minister of God, be he deacon or Bishop. We need everywhere this door-keeper spirit. It finds each a place, and moves our ecclesiastical machinery without friction or discord. A lack of it is injurious to personal piety, and limits, if not destroys, spiritual efficiency.

Cause.

So far as anything to the contrary appears, the change by which Dr. Summers was elected managing editor of the Quarterly Review, in the place of Dr. Hinton, was perfectly agreeable to the latter. It may be, however, that we are all in the dark. The Wesleyan Christian Advocate, in an article on the subject, says:

"There is no use in crowding words or hiding facts. Dr. Hinton has thousands of friends who feel deeply wounded at the turn that has been given to affairs.

What Dr. Summers will do, remains to be seen. His letter indicates that he has still his face in the dark to some extent, at least. He seems not to have been consulted before his election, and even at the date of his letter he had not definite information as to what is expected of him. His learning, experience, ability, industry and devotion to the church all men know. If he undertakes the heavy and doubtful experiment he will do his best and that means a great deal.

But as his friend and a friend of the church—dreading failure in any enterprise even remotely connected with the church—we ask leave to say to the worthy brethren who compose the Committee of Ten: Neither Dr. Summers—with all his gifts and resources—nor the whole committee, with all their varied and excellent gifts, can make such a review as the Southern Methodist Church needs, without money—money not only to pay printers, but writers. The time has passed when a great Review can be run on the plan of complimentary benevolence and co-operative industry. What is desirable is one thing; what is practicable is another. If the committee can raise from $10,000 to $20,000 they would have but a small amount to enter upon such competitions as belong to the Review literature of the day. If we mistake not, the Methodist Episcopal Church, South, does not want an inferior Review at all. If Dr. Summers takes charge he will do his best and we will certainly wish him success.

Rev. Dr. J. W. Perry, who recently died of yellow fever at Concordia, Miss., was a member of the North Mississippi Conference, and pastor at Concordia and Australia. Rev. David Plows, who was critically sick with

We are gratified to see that the Post Master General has issued orders excluding the letters and circulars of lottery companies from the mails. It is to be hoped that Congress will pass a law prohibiting the mailing of newspapers containing lottery advertisements. This measure is as much needed nearly as the other, and public opinion in the country at large would endorse it. Neither the State nor the Federal government should give countenance to this corrupting institution.

yellow fever at the same place, was also a member of the North Mississippi Conference. We have not learned whither he has recovered or not. The Western Methodist says, concerning these brethren:

Dr. J. W. Perry, numbered among the dead, was a beloved and useful member of the North Mississippi Conference, and pastor at Concordia and Australia. A good and true man has fallen at his post, and entered upon his great reward. Mrs. Perry, whose sickness is reported, we suppose to be the wife of our departed brother. The sympathies and prayers of many readers will be called forth by the tidings of her bereavement and illness.

The Rev. David Plews, the sickness of whose children is dispatched, is a member of the North Mississippi Conference—his field of labor at a distance from home. May God spare his family!

The Texas Christian Advocate, in its account of the West Texas Conference, says:

The reports from the Mexican Border Mission District show no abatement in the remarkable prosperity which has marked this work from its commencement. It now numbers twelve itinerant native preachers, one local preacher, and 620 members. There have been 170 additions to the membership the past year. There were reported 135 adult and 86 infant baptisms, 26 Sunday-schools and 525 scholars. The missionaries have been active in preaching, visiting the people, and circulating tracts and other religious literature. Class and prayer meetings are well attended. If no preacher is present, a leader is always at hand to conduct the exercises. All the men and many of the women pray in the social religious meetings. Family prayer is found in every Methodist household. In the absence of the father, the mother conducts the family devotions. Many of the preachers have been exposed to some persecution on account of their religion, but their faith has kept them faithful to their work. A stone crashing through the windows or battering against the roof or walls of the places of worship are not unfrequent accompaniments of public devotions. Let the church hold up their hands.

The editor of the Pacific Methodist, writing of the recent session of the Pacific Conference at Sacramento, says:

The reports of the preachers were about as usual—advance all along the line. Every presiding elder reported new fields to be supplied. We thank God that our church is striving to do the Master's business.

We rejoice that Bishop Keener was with us. Eight years ago he presided over this Conference and won the highest praise for sagacity and thoroughness. This year he developed an extraordinary degree of tenderness and sanctified wisdom. His loving, fatherly spirit was evidenced in many ways and won upon the affection of all classes of the Conference. He impressed every one with the feeling that he was a Methodist preacher of the highest type. In his missionary address on Saturday night he was a Jeremiah with sad heart but flaming zeal. His exhortations will burn in the bosom of the church. On Sunday he preached two rare sermons. No tricks of oratory, no tawdry embellishments, no pyrotechnics; but massive, grand and symmetrical as a Greek column. That Sunday was a day of inspirations—from the early love feast to the benediction at night it was unctuous.

Editorial correspondence of Holston Methodist has the following notice of Bishop Pierce's sermon at the Holston Conference:

On Sabbath morning the bishop was hoarse, the crowd was large, and his friends pitied him; but before the sermon was over, pity was turned into holy pride. His text, taken from Timothy, led him to discuss the duties of the ministry. As he warmed, his voice improved, and for an hour I sat, listening and drinking with gestures upon the manna like sweetness that dropped from his tongue. Imagination, fancy, argument, flurry, word-painting, rhetorical flesh, deliberate yet impassioned utterance, all sanctified by the presence of the ever blessed Spirit, combined to make the discourse one of the best of his life. I fear it is our last from him. Would that a reporter had been present to report every word of it?

The opening exercises of the Young Men's Christian Association of this city will take place at their new and commodious apartments, No. 87 Camp street, formerly Armory Hall, on Thursday, November 13, 1879, half-past seven P. M., at which time address will be made by Rev. Hugh Miller Thompson, D. D., R. G. Holden, Esq., and William A. Armstrong, Esq., while the Young Men's Christian Association Musical Society promise choice entertainment. The public will be cordially welcomed, and we trust large numbers of our readers will be present and assist this Christian corps in establishing an attractive resort for our local young men as well as visitors from the country and distant places.

The opening of the Young Men's Christian Association Lyceum will be held on Friday, November 14, an interesting programme has been prepared. Many ladies and gentlemen who were not members of the Young Men's Christian Association have attended the meetings of the Lyceum and expressed themselves highly pleased. We understand the invitation is extended to all who may find it convenient to attend, free of cost.

—Saturday, November 1, was All Saints Day, and, as usual in New Orleans, the cemeteries were thronged with people. The floral decorations of the tombs were profuse and beautiful. Our people here, Protestant as well as Catholic seem generally to have fallen into the custom of cleaning up and adorning the burial places of their dead on this day. Apart from its connection with the Romish calendar and from the superstitions associated with it, the custom is in itself commendable. Good taste and respect for the departed should lead people to care for the grounds where the ashes of loved ones are deposited. The neglected condition of many graveyards is a serious reflection upon the communities in which they are located. A neat and well-kept cemetery speaks well for the people who have it in charge.

—We are having perfect autumn weather—cool and bright. The fall of the leaves has hardly begun, but some of the foliage is turning, and the first good frost will strip the sycamores, elms, chinas and tallow trees. No frost, however, in New Orleans, to this date. Our city is healthy; the streets have a lively, bustling look and sound, and, but for the low stage of water in the rivers, business would be at its heighth. As it is, the receipts of cotton are very large for the season, and sugar and molasses are beginning to come in freely. The remarkable business revival in the North and West, must be felt soon throughout the South. The immense shipments of grain to Europe will be felt in all departments of trade.

—The new and beautiful McKendree Church, Nashville, Tenn., was burned Sunday night, October 26. It occurred only an hour or two after the night service. The cause is unknown. The cost of building and furniture was $70,000. There was no insurance of course. The Western Methodist estimates that to rebuild and refurnish will cost about $75,000, as the price of material and labor are now higher. The official board and trustees have resolved to proceed at once to rebuild.

—At our Quarterly Conference at Baton Rouge La., a few days ago, we found that the charge had raised over $1,800 for church repairs, that all the collections had been taken in full, and that they were not much behind in the pastor's salary. Bro. Sawyer and his people are entitled to honorable mention. The Louisiana Conference, which is to meet there December 10 will receive a cordial welcome.

—A protracted meeting of considerable interest is now in progress at the Felicity Street Church, Rev. John Hannon, pastor. The congregations are large, and there have been a number of conversions.

—The editor of the Western Methodist announces that the office of that paper will be transferred from Memphis to Little Rock as soon as practicable, after the sessions of the patronizing Conferences.

—On our second page will be found the first half of a very ably-written article on Religious Literature, by Rev. E. P. Pierce, of the Alabama Conference. The article will be concluded in next week's paper.

—Rev. Stephen Noland, of Nicholasville, Ky., is announced as associate editor and proprietor of the Central Methodist, Catlettsburg, Ky.

—Rev. John Pipes, writing October —, says: "We are helping Bro. Perdue in a precious revival of fire here in Mansfield, La."

—Rev. E. M. Whitmore, in charge of Saline circuit, Little Rock Conference, Methodist Episcopal Church, South, died October 20.

Periodicals.

—Our Sunday-school periodicals for November comprises a very complete literature for the Sunday-school work. They are brought out in good style, and are filled with matter adapted to the wants of children and teachers. The Sunday School Quarterly reaches us after one month of the last quarter is passed, but we suppose it was furnished the schools in better time.

—Appleton's Journal for November has: The City of Antwerp; Otway; The Seamy Side; Two Men of Letters. Charles Lever and Theophile Gautier; Vivian the Beauty; The Mahdiat, or Spiritual Christianity in Eastern Africa; Mr. Mayvey Napier and the Edinburg Reviewers; A Walk in a Wood; Memoirs of Madame de Remusat; Editor's Table; Books of the Day.

—Scribner's Monthly for November has: A Portrait of Bayard Taylor; The Cornell University Memorial of Bayard Taylor; The French Quarter of New York; Success With Small Fruits; The Michigan Orphaning; In Confidence; Mr. Morris Moore and His Old Masters; Galatea; Rare Lawn Trees; The Mississippi Jetties; Extracts from the Journal of Henry J. Raymond; The Agricultural Distress in Great Britain; Confidence; Bayard Taylor—His Poetry and Literary Career; How Animals Get Home; For a Translation of Thoreau; The Grandissimes—A Story of Creole Life; Picturesque Features of Kansas Farming, and other articles. The Grandissimes, chapters I-VI, is the beginning of a serial by our gifted townsman, George W. Cable. The illustrations in this number of Scribner are numerous.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the reality of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration by months will appear opposite the name of each subscriber, indicating the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and no individual personally be known, as every subscriber will have a standing notice of expiration. It will also facilitate agents in giving receipts in accordance with office accounts, corresponding with printed date. Where advance payments exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised and we solicit from the office of subscribers, which is each, as our desire is to avoid all friction or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as preferred. To whom payments may be made or sent direct to the office, if preferred.

WRAPS, cloaks, shawls and other outside over garments, ladies' dress goods in profusion, at fresh first cost goods, and sold at the lowest prices by Messrs. E. H. Adams & Bro.

STAINED GLASS FOR CHURCHES.—We refer our readers to the advertisement of G. A. Misch, 217 East Washington street, Chicago, and would say that it is no better man to do this work. He employs secretary men, and has a very large patronage, and stands well in Chicago and has a good reliable name. He has done nothing work for the South and we understand has given prices on some fine Stained Glass for orders.

HARDWARE.—For hardware of every description from the heaviest to the lightest, go to the well-known house of Rice, Born & Co., 89 Camp street. For future dealings, having a reputation second to none in the United States and foreign countries, they will keep up their reputation and not be undersold by any house in the trade. Their prices are always low, and their goods of the best quality. Read their advertisement and give them your patronage.

SAWS.—Messrs. Curtis & Co., of St. Louis, manufacturers of [illegible] saws, have a very extensive and popular advertisement in this issue, to which we call the attention of our readers. In addition to their saws, they are large manufacturers of planing mill supplies, and their goods are sold by dealers throughout the country. They also manufacture the celebrated Edgewood Patent Slotted Circular Saw, which is said to be the best saw in the market. Their new illustrated catalogue will be sent free on application.

CHINA GLASSWARE.—In the year [illegible] John Gauche, the [illegible] dealer in [illegible] Orleans, [illegible] Bienville and Bourbon streets, [illegible] Bienville street, [illegible] Bienville street, [illegible] Bienville street

Farm, Garden and Household.

PROPAGATION BY CUTTINGS.—The production of a plant from a bud, a graft, a layer or cutting, is one and the same thing accomplished by different means. In each case a part of the parent plant, with one or more buds attached, is separated from it and inserted under the bark of another plant or the same or a closely allied species, or in the soil to which it unites, or is buried in the ground to cause its propagation is carried on by budding, grafting, layering or cutting. The bud placed above ground draws its support directly from the soil through the pores of wood it becomes a part; but set under the ground it gains its own support.

A cutting consists of a shoot or portion of a shoot, usually of one season's growth and containing one or more buds, according to the nature of the plant and the manner in which it is to be grown. The wood should be as mature as possible, and cut close and smooth to a bud at both ends. P. Barry, in other terms, "all buds are alike that in all cases cuttings taken off close to the old wood with the base of the mature specimen than when cut at several joints and you and in many cases, as in the quince for example, an inch or heel of old wood left at the base of the cutting renders it still more certain of success. Buds around the base of a cutting, as soon as they become active, send forth new matter from which the roots are thrown out, therefore the more buds at the base, other things being favorable, the greater the success of the cutting. In many instances, however, a cutting may contain but a single eye with a portion of wood above and below it, as is often the case in grafting.

Cuttings are made in the fall usually when, in other words, as soon as the wood is ripe. When practicable they are planted in the fall, which season would be best for all species could they be so protected as to prevent the frost from heaving them out of the ground. When circumstances demand, the spring planting of cuttings will be done early, that the growth may have sufficiently progressed before warm weather to insure the formation of roots for the support of the plant. In either case remember that the character and condition of the soil has much to do with the final success of the cuttings. Avoid the extremes of damp and compact and loose and sandy soil. The cuttings ought to be made so that each will contain sufficient for the support of the cutting until it forms.

The depth to which cuttings are to be put depends upon circumstances. As a rule they should be planted as deep as will insure them a good foothold in the soil, and yet not so deep as to cause them to decay. In the case of cuttings with but one eye, the eye should be even with the surface of the ground. Cuttings are set in the ground in various ways, as in rows, in beds, in nursery, etc. Here we need not enter into details, but refer the reader to some work on gardening.

Cuttings of spring plants may be made in autumn and preserved in sand in a cool cellar, and in the spring planted out. Cuttings of autumn and winter plants are usually made in the spring, and planted in the open ground. Cuttings of evergreens are usually made in the spring, and planted in the open ground. Cuttings of deciduous trees are usually made in the autumn, and planted in the open ground. Cuttings of shrubs are usually made in the autumn, and planted in the open ground. Cuttings of herbaceous plants are usually made in the spring, and planted in the open ground. Cuttings of bulbs are usually made in the autumn, and planted in the open ground. Cuttings of tubers are usually made in the autumn, and planted in the open ground. Cuttings of roots are usually made in the autumn, and planted in the open ground. Cuttings of leaves are usually made in the spring, and planted in the open ground. Cuttings of stems are usually made in the spring, and planted in the open ground. Cuttings of flowers are usually made in the spring, and planted in the open ground. Cuttings of fruits are usually made in the autumn, and planted in the open ground. Cuttings of seeds are usually made in the autumn, and planted in the open ground.

[illegible] Mr. George Geddes, within Horace [illegible] and who has raised sheep for [illegible] years in connection with wheat, says [illegible] one sheep to the acre will [illegible] pasture and meadow. He leaves more [illegible] grain on the average than he did when he had no sheep to manure his [illegible] and to enrich his pasture to prepare it for the grain crops, that the land is constantly improving and the crop increasing in quantity, and what, with [illegible] during eight years, 400 acres and at [illegible] that he had before he kept sheep, he has, in addition to the wool and the mutton profit of the sheep.—New York Weekly Herald.

KEEPING MEAT FRESH.—The system of preserving animal substances by securing the coagulation of the albumen and excluding the air is receiving much attention in England just now, according to the London Country Gentleman, a good deal of attention. The process known as the Japanese method consists in placing raw flesh in porcelain vessels and boiling on it boiling water, whereby the albumen on the surface is quickly coagulated and forms a protecting film against the introduction of the water. Dishes then found to exclude the air and consequent putrefaction of the meat.

SIMPLE CURE FOR DIPHTHERIA.—It is said that an herbal tea and a vegetable juice for diphtheria, is simply to put a teaspoonful of salt into a wine glass of water and stir with the finger, instead of a spoon, as the salt dissolves more readily and gargle with water. When the ingredients are mixed, there is to be given to the patient to gargle, and a gargling tissue given, and the throat will be out of danger in ten minutes. When the throat is [illegible] nearly [illegible] water gargling, a teaspoonful [illegible] the throat and after the gargling has [illegible] to prevent the gargling. A patient can not gargle like a live [illegible] a spoonful of water and [illegible] a spoonful [illegible] to be given [illegible] to be kept [illegible] to be kept [illegible] to be kept

Scientific.

THE AUTUMN HAZE.—Mr. Joel Benton has recently published an elaborate essay, combating the popular notion, which also has a quasi scientific support, that the blue haze of ordinary smoke from fires. He argues first that the well-known behavior of smoke is not consistent with the various phenomena of the blue haze. After describing this, he says: "If it (smoke) even seems to wilt or attenuate in some secluded valley, it is never still; it does not even approximate quietude sufficiently to cheat the eye; it is not a part of the air, but rather a passenger upon it, and subject to every breeze that blows or summer zephyr that dallies by. I have watched the outbreak of a good many heavy volumes of smoke, and I have never yet seen one that stimulates it in any of its wrigglings and active transformations, or in its completest repose, that unique enchantment which is wrought by the Indian summer haze." If this haze is the product of smoke from fire, "there should be," he says, "an alarming number of them in the fall of the year." But neither the annual fire statistics nor the newspaper reports show this. Mr. Benton says the heaviest autumn fires occur at the end of the hazy season, which would make the haze *precede* the fires, and consequently the cause of the haze. "And so, after the usual mountain fires have begun, which consecutive nights he has noticed. Besides, all the woods of the Hudson river counties, if they should be on fire at once, would—if smoke could cause the haze—make no appreciable part of it; and the simultaneous appearance of it over a whole continent makes it impossible to be caused by smoke from any fires that were ever known. It reaches from the Arctic Circle to the Torrid Zone. Its occurrence in the northernmost region, if it is caused by smoke, could not happen there except through a conflagration of its bogs."—Barnes' Educational Monthly.

DRAINING THE COLOSSEUM. In consequence of the excavations which have been making in the Colosseum at Rome, water has collected in it very rapidly, and has had to be pumped out at an expense so great that, in 1876, the government decided that pumping must be discontinued in case the water has collected, being assured that it would never reach the underbuildings of the arena. It was found that one of the sewers which the imperial government is building from the Esquiline grade had its head in the pool. Level of the Colosseum canal is below the level of the recently excavated subterranean corridors. While arranging for the inlet of this sewer, it occurred to the engineer in charge that the tunnel might be used to drain the water from the pool. Except in case of heavy rains, there will be no danger from subsequent collections. No connection whatever is to be made with the interior of the school. They propose to keep a constant stream of the pumps in operation, so that the water shall be extracted as fast as it flows in, and that their speed and the pump generally, be under the constant supervision of engineers, who will be detailed to every interested department of the work at their charge.—C. W. MOISE, Principal.

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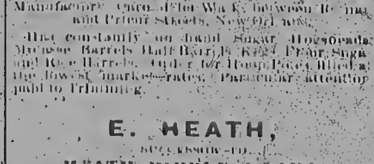

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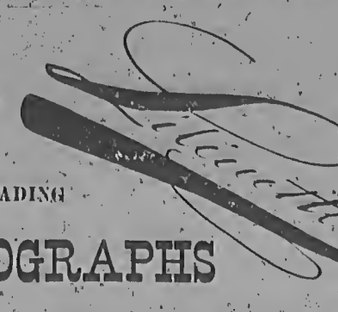

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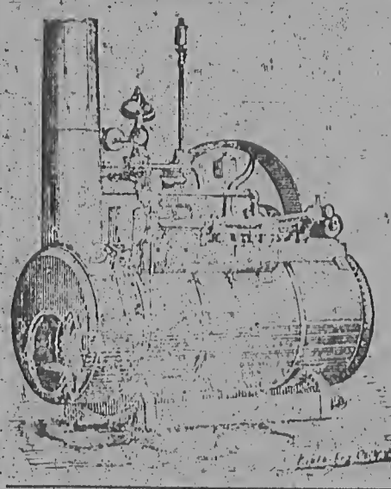

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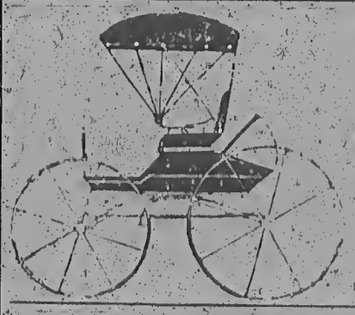

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PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb.:		
Western creamery, fancy	34	36
New York, choice	25	27
Coffee, ₱ lb.:		
Rio, fair	16¾	17
Rio, good	17¼	17½
Rio, prime	17¾	18
Candles, ₱ lb.:		
Star, best brands	11¾	— —
Corn Meal, ₱ bbl.:		
Choice	2 65	2 75
Cheese, ₱ lb.:		
Factory	—	— —
N. Y. cream and English dairy	15	15½
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 75
Sardines, quarter boxes	— —	— —
Flour, ₱ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 00
Choice XXX	6 10	6 75
Choice family	— —	— —
Fruits:		
Dried apples, ₱ lb		3
Dried peaches, ₱ lb	5½	6
Raisins, ₱ quarter box	— —	— —
Raisins, ₱ half box	1 50	— —
Raisins, ₱ whole box	2 50	— —
Bananas, ₱ bunch	75	1 25
Crackers, ₱ lb.:		
Soda	6	6
Butter	6	7
Sugar	6	7
Gingernuts	8	9
	9	12½
Oil:		
Coal, in cases, best		
Coal, in barrels, best	19	20
Insurance, in cases	17	18
Insurance, in barrels	— —	40
Lard, in barrels, best	50	35
Molasses, in barrels.		
Common		
Fair	32	35
Prime to choice	13	— —
Golden and Basquet strups	41	— —
Half bbls. 5c and kegs 10c more.		
Rice, Louisiana, ₱ lb.:		
No. 2		
Ordinary		
Fair		
Prime to choice		
Soap, ₱ box:		
XXX Palm	3 50	— —
Keller's magnolia	2 50	— —
Keller's olive	2 50	— —
Starch, ₱ lb.:		
Salt, in sacks:	3	3½
Fine		
Coarse	1 32½	1 35
Sugar:	9½	9½
Good fair	—	—
Prime	—	—
Choice	—	—
Yellow clarified	—	—
Off white	8¾	8¾
Crushed	8¾	9
Powdered	8¾	— —
Spices, ₱ lb.:	9	— —
Allspice		
Pepper	15¾	— —
Cloves	13¾	14
Cinnamon	45	— —
	— —	— —
Tea, ₱ lb.:		
Black Oolong	27½	1 10
Green imperial	80	90
Tobacco:		
Low lugs		
Medium	30	35
Good to fine	40	45
Low leaf	55	60
Medium	60	65
Good	65	70
Fine	75	85
Selections	90	100

GRAIN AND FEED.

Corn, ₱ bushel:		
Yellow		
White	63	— —
Mixed	62	— —
Oats, ₱ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₱ 100 lbs	75	80
Hay, ₱ ton:		
Prime	20	22 50
Ordinary	17	18
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₱ lb.:		
Breakfast		
Shoulders		8½
Sides, clear rib		11
Sides, clear		11½
Hams, sugar-cured		13
Hog Park, ₱ bbl.		11
Dry Salted Meats:		
Shoulders		6
Lard, ₱ lb.:		
Choice in kegs and pails		8½
Choice, in tierces and barrels		8

ENCLENTS.

Potatoes, ₱ bbl	2 25	2 50
Onions, ₱ bbl	3 00	3 50
Apples, ₱ bbl	3 00	3 50
Cabbages, ₱ doz		35

POULTRY AND EGGS.

Poultry, ₱ dozen:		
Old chickens	4 00	4 50
Young	2 50	3 00
Ducks	2 50	3 00
Geese		3 00
Turkeys	4 00	5 00
Eggs, ₱ dozen:	9 00	15 00
Western		
Louisiana	15	17
	18	22

WOOL.

Burry		
Louisiana, clear		13
Lake, clear		28

BALING STUFFS.

Bagging:		
Jute	10¾	11
Ties, Arrow, best, per bundle, 80 ties and buckles		2 50
Twine, hemp	12	— —

"YOU DON'T KNOW THEIR VALUE."

"They cured me of Agne, Biliousness and Kidney Complaints, as recommended. I had a half bottle left which I used for my two little girls whom the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they did them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them highly enough."—B., Rochester, N. Y.—Adv.

DOUGHNUTS.—One quart flour; two teaspoonfuls Kellogg's Baking Powder; two eggs; a little salt; one and a half cups sugar; butter, the size of an egg; and milk of water to mix.

—A freshman rather dampened the spirit of a prayer meeting which he was leading lately by remarking after a short comment that, if there was anything else in the chapter worth mentioning, an opportunity would now be given for doing it.

VASELINE.

You may find the world over and still will find that

A need of the household which kills to the mind
The idea of want—it can't be denied—
That petroleum can't satisfy.

It's cut on a spoil, or a bruise, or a burn,
Or a sore that is deep, or a cut that is shallow,
Or the chafed skin of a baby,
And whether it's rough, or chapped, or tough,
Or a sore that is angry and yellow,

It's for chest and throat and lungs it's good,
And the tender flesh it protects like a hood,
Kind Vaseline is the universal balm
And the best it takes of all and leaves no stain.

If the voice is hoarse, the throat is sore,
Take the jelly at once, and the trouble is cured.
In fact send the circular and trust it and
All the virtue and claim of the famous Vaseline

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Nov. 3, 1879.

COTTON.

The market is inanimate, with only a moderate inquiry, and buyers claiming concessions which factors are reluctant to grant. The sales reported thus far are consequently confined to 1 000 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary		
Good ordinary	10⅜	10⅜
Low middling	10⅜	10⅜
Middling	10⅝	10⅝
Good middling	10⅞	10⅞
Middling fair	11¼	11¼

Sales to-day, 7,500 bales. Market easy.

Receipts at United States ports, week ending Monday, November 3, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	6 24	5 176	16 22
New Orleans	4 708	13 17	22 55
Mobile	1 443	4 092	11 [illegible]
Savannah	6 571	7 [illegible]	10 [illegible]
Charleston	3,067	6 [illegible]	9 [illegible]
Wilmington	639	1,066	2 [illegible]
Norfolk	1 195	4,051	10 [illegible]
Baltimore		[illegible]	[illegible]
New York	302	1,230	5 [illegible]
Boston	558	556	5 [illegible]
Philadelphia	16	311	[illegible]
Various			11,101
Total	30,701	45 [illegible]	176 [illegible]

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	Friday.	Saturday.
January	11 11	11 18
February	11 27	11 31
March	11 [illegible]-45	11 [illegible]-45
April	11 [illegible]-52	11 [illegible]-59
May	11 [illegible]-69	11 [illegible]-69
June	11 [illegible]-80	11 [illegible]-85
July	11 [illegible]-92	11 [illegible]-98
August	12 [illegible]-01	12 [illegible]-06
September		
October		
November	11 [illegible]-01	11 [illegible]
December	11 [illegible]	11 [illegible]

Sales, 81 000 bales. Market barely steady.

Let every layer of the Lord say to his neighbor, "Know the Lord," and the time will soon come when "all shall know Him from the least to the greatest."

The desire to do some great thing blinds us to the responsibilities of the welfare of the units.

Much of our Lord's preaching was to an audience of one. His sermon on regeneration was preached to a congregation of *one*. The discourse on the water of life was delivered to a solitary hearer. While suffering the agonies of the cross, redeeming a lost world, he spoke to the weeping Mary. By the sea-side he preached to Peter. Paul did not think it beneath his calling to preach the gospel to the trembling jailor at Philippi, because there were no others present. We need not wait for popular preachers, for crowded meeting, or for great movements. The way to reach the masses is to impress each individual. This can be done. It ought to be done, and done quickly. One by one the masses will soon pass into eternity.

It is always a terrible condemnation of a church member, say Dr. Cuyler, that no one should respect him of being one. We have heard of a young lady who engaged, for many months in a round of frivolities, utterly forgetful of her covenant with Christ. One Sabbath morning, on being asked by a gay companion to accompany him to a certain place, she declined on the ground that it was the communion Sabbath in her own church. "Are *you* a communicant?" was the cutting reply. The arrow went to the heart. She felt that she had denied the Lord who died for her. That keen rebuke brought her to repentance and reconversion. Are there not many other professors of Christ who appear to be "lovers of pleasure more than lovers of God?"

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs, or colds, or weak lungs, it is the only suitable treatment they should receive. This article contains new medicinal elements such as is found in no other remedy in the same form. It is far superior to the common porous plasters, lotions, electrical batteries and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not, ever relieve. For **Lame and Weak Back**, Rheumatism, Kidney disease and all local aches and pains, it is also the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.

Price 25 cents.

DR. F. WILHOFT'S
ANTI-PERIODIC
OR
FEVER AND AGUE TONIC,
Is deservedly the most popular
CHILL AND FEVER TONIC,
Because it is simply a preparation of Peruvian Bark, without *Quinine* or any other dangerous drug, such as Arsenic, etc., and because during a great number of years it has proved itself to be a
SAFE AND PERFECT SPECIFIC
For the cure of
ALL MALARIAL DISEASES.
This remedy is *guaranteed* in every way by its proprietors.
WHEELOCK, FINLAY & CO.

DISCOVERY By which hair can be forced to grow on the shiniest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's price is the most reasonable, because she proceeds on the well based supposition that the [illegible] person while life exists in the [illegible] necessary to stimulate the [illegible] satisfactory growth. Three bottles [illegible] to accompany the order and [illegible] be paid when the article is delivered.
327 Chestnut Street,
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UNDERTAKER,
OFFICE, 271 CAMP STREET.
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Embalming and disinfecting bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION, 81

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahasse	Doggett	Dec. 10
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Representative Alexander H. Stephens expressed his religious faith to a companion recently in the following words: "I am a member of the Presbyterian Church, and have been since my boyhood days. They have never turned me out, and I have tried to live so that they could never have occasion to do so. I am trusting in the atonement of Christ for its cleansing efficacy. All is clear through the blood of the covenant. I hope there is nothing in the way."

Thy friend has a friend, and thy friend's friend has a friend; be discreet.—Talmud.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the lowest market price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST CROP and of the STRONGEST and most DELICATE FLAVOR. Coffees are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES AND FULTON MARKET BEEF.

New Shaker
PRESERVES AND JELLIES.

PLANTATION SUPPLIES
OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO
JOHN K. RENAUD & CO.,
New Orleans,
Corner Camp and Julia Streets
Say you saw our advertisement in the ADVOCATE.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.

815 will buy an elegant American China Dinner Set equal to French Chinaware in appearance and far superior in quality. DINNER SET, Comprising pieces to wit:

12 Breakfast Plates,	1 Soup Tureen,
12 Dinner Plates,	18 inch Meat,
12 Tea Plates,	1 Salad Dish,
12 Fruit Plates,	2 Covered Dishes,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	1 Gravy Dish,
12 Tea Cups and Saucers,	2 Pickle Dishes,
12 Bouillon Coffee Cups and Saucers,	1 Sugar Bowl,
12 Egg Cups,	1 Cream Dish,
	1 Bowl.

Same China TEA SETS, 12 pieces, $5 00.
Fine decorated CHAMBER SETS, 10 pieces, $5 00.
Rose Green China DINNER SETS, $11 50.
Gilt Banded, fine TEA SETS, $3 00.
Cash TUMBLERS, 50 cents per dozen.
Triple GOBLETS, 75 cents per dozen.

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PINAFORE Gilbert and Sullivan. Give us **SORCERER.** Gilbert and Sullivan. $1 00. PRICE.

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Contract copies and useful either for private pupils or classes.

A new Anthem Book is nearly ready.
The Musical Record is always new. $2 00 per year, six cents per copy.

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A practical machine for all except the old and ill-built. Better than a horse as it eats no oats. Mounted on it you can ride many miles [illegible] over common roads than is [illegible] possible on foot. Send [illegible] and twenty four page catalogue with testimonials and full information.

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BEST PIANOS AND ORGANS.
Lowest Prices,
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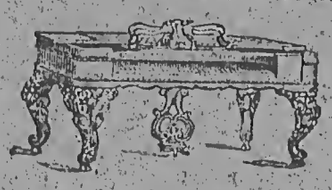

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The Favorite
Matthushek Pianos,
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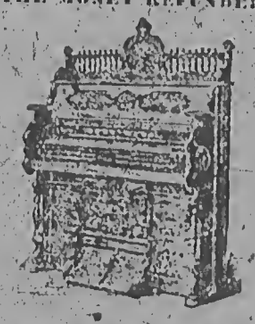

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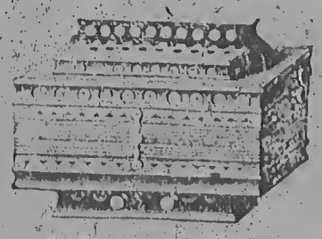

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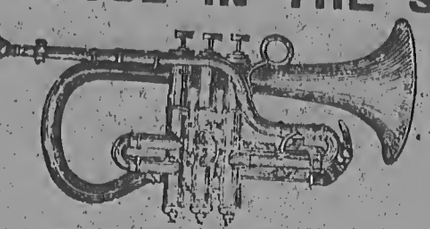

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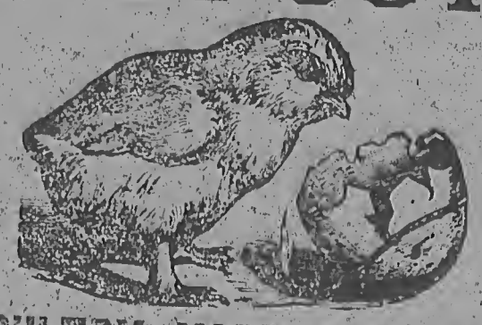

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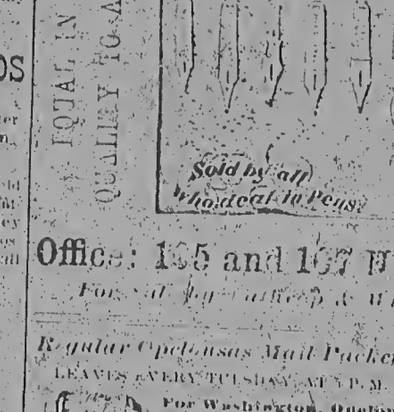

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Yours truly and respectfully,
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ANTHONY WIMMER,
Professor of Music, St. Mary's Jefferson College, St. Louis, La., (formerly P. C.)

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, NOVEMBER 13, 1879. NO. 46.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication Rev. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing conferences.

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NEWS OF THE WEEK.

DOMESTIC.

BOSTON, Nov. 4.—It is announced to-day that the Long Branch Commission has decided by a majority of one to locate the new Government Hospital for the Insane at Washington. Where the majority is cast is not known.

MEMPHIS, Nov. 4.—A fire in the city, Nov. 3, destroyed all the stores and buildings on Main street, including the Odd Fellows building. Where the fire originated is not known.

NEW YORK, Nov. 5.—LATA. MORTON'S World admits that Robertson has defeated Hedges in the county of the rest of the State elected by majority ranging from one hundred to Republican.

LITTLE ROCK, Ark., Nov. 7.—Advices from the Indian Territory report the Arkansas River entirely dry and Big Bend City was never known to occur before.

The cotton crops are very short in the Cherokee, Choctaw, Chickasaw, Seminole and Creek Nations. Much suffering in consequence is anticipated.

ST. LOUIS, Nov. 7.—For new second Baptist Church is to be erected at a cost of $75,000. Steps are also to be taken for the building of a Catholic cathedral which would be dedicated with imposing services on the last Sunday in November.

PHILADELPHIA, Nov. 7.—Official returns of Tuesday's election, with all counties heard from, show that Butler, Republican candidate for Governor, over Pattison, Democrat, 1,778. The Constitutional Prohibition amendment was defeated. In 1878 Hoyt, Republican candidate for Governor, received a majority of 2,933, and Hartranft, Republican Governor, in receiving 1,111 votes more than Butler, had a majority of 4,889.

NEW YORK, Nov. 7.—A dispatch from Galena, Illinois, says: Grant arrived here from the East the second week in October. After visiting a few places, including Indianapolis, Louisville, Cincinnati, Pittsburg, New York and Philadelphia, he will leave for Cuba where he intends to spend the winter. In the spring he will return to his home by way either of Galveston or New Orleans.

MILWAUKEE, Nov. 6.—Returns from the interior of the State are coming in slowly. Nearly all received show Republican gains. The indications are now that the Republican ticket is elected although twelve per cent less than last year, and in the other seventeen counties fifteen per cent less.

MISSISSIPPI.—Thirty-two letters have been received from eighteen counties. The weather during October is generally reported as having been wet and unfavorable, and in some instances causing cotton that had fallen on the ground to sprout. Four northern counties report the weather more favorable than last year, but all others to be less favorable. There have been eight frosts all over the State, but little or no damage has resulted therefrom. In twenty of the most productive counties all reported five-sixths of the crop has been picked, and in the remaining seventeen counties fifty-eight per cent.

Picking will be finished about December 1. In the twenty counties heard from the yield is estimated at about twelve per cent less than last year, and in the other seventeen counties fifteen per cent less.

MISSISSIPPI.—Thirty-two letters have been received from eighteen counties. The weather during October is reported as having been favorable in fourteen, and wet and raining in four counties, and as compared with last year about the same to more favorable in twelve, and less favorable in the other six.

In nine counties of largest production seventy-two per cent. of the crop has been picked, and sixty-six per cent. in the other nine. Picking will be finished by December 1. In the best nine counties noted above the yield is estimated at fifty-six per cent. more than last year and in the other nine counties eight per cent less.

FOREIGN.

HALIFAX, Nov. 4.—The cable steamer Faraday arrived to-day; she has in tow telegraph cable for the new French company between Brest and St. Pierre, and is now engaged in laying the cable between the latter place and Cape Cod. The Faraday was in the heavy gale of last week, but kept steadily at work. The cable was moved 200 miles from Cape Cod on Sunday night.

HAVANA, Nov. 6.—The Government has received a dispatch from Madrid stating that the bill to settle the slavery question is about to be submitted to the Cortes. It will provide for the immediate abolition of slavery, but the freedmen will remain on a certain class under the patronage of their former masters, receiving wages. After this the freedmen will be transferred gradually to work under contract or leave the estate and enter under protection of the Government for another term. The exact terms of which they will acquire civil and political rights.

CALCUTTA, Nov. 6.—A message says there is now peace on the north of the Afghan's frontier. It is believed he will be simply a state prisoner hereafter.

LONDON, Nov. 10.—Queen Victoria and children Bishop of Lincoln, Archbishop of Canterbury and Archdeacon Wilberforce were present at the funeral of Prince Leopold at Windsor to-day. A crowd numbering between 50,000 and 60,000 was present. The procession was headed by Grenadier Guards, who were followed by the Queen's carriages containing the ladies. The funeral Cortege was followed by the Household troops. The coffin was borne on a gun carriage. The Queen and children followed in carriages. The Duke of Albany was present in uniform. The Duke of Connaught arrived from Ireland in time to attend the funeral. The Duke of Edinburgh arrived from Malta. The Princess Alice arrived from Darmstadt. The Princess Christian arrived from Cimiez. The Princess Louise arrived from Scotland. The Princess Beatrice arrived from Balmoral. The Princess Mary arrived from Sandringham. The Princess Helena arrived from Cumberland. The Princess Victoria arrived from Scotland. The Princess Louise arrived from Scotland. The Princess Beatrice arrived from Balmoral. The Princess Mary arrived from Sandringham. The Princess Helena arrived from Cumberland. The Princess Victoria arrived from Scotland.

FIELD NOTES.

ALABAMA.

TUSCUMBIA, Ala., Oct. 21.—We have had some good meetings on this circuit, with good results. There has been thirty-four additions to the church and forty conversions, and the membership greatly revived. There will be about three-fourths of a crop of cotton gathered this year. Corn crop pretty good. The weather has been fine for gathering. There has been no rain for seven weeks, and the farmers are nearly through gathering. Finances are coming up right.

A. W. STARNES, P. C.

LEXINGTON, Miss., Oct. 31.—Zilpha circuit embraces seven appointments, three of them in Montgomery and four in Attala counties. We have had from four to nine days' protracted services at each appointment. The Lord was with us and blessed the labors of his people. There were seventy accessions and about sixty-five conversions. Finances are behind; expect to bring up the Conference and missionary collections in full.

D. N. ROSE.

HAMILTON, Miss., Nov. 1.—Have had eighty accessions this year on Rankin circuit. The circuit is in good working order for the next preacher. Collections ordered by the Conference will be brought up. Our last Quarterly Conference meets next week. Hope to give you a good report on other matters. Crops good. Health good. People cheerful and hopeful. Politics running high. While willing to fear the cause in bringing the people together, THE ADVOCATE is popular out here. Forty-five copies taken on this circuit. Will get some more.

E. A. JENNINGS.

BALDWYN, Miss., Nov. 1.—Will soon be wound up for Conference. Our collections will be full, especially those ordered by the Conference. Prayer meetings at all the churches. Sunday-schools in town are in good working order. Ninety-seven professions, and ninety-five accessions on profession of faith and by letter. The fall has been tolerably good for gathering crops, though a few heavy rains. Cotton is opening finely. But one light frost yet. Health very good. Election to-morrow; but little excitement, and the canvassing for the various offices has been done in moral, high-toned gentlemanly style.

P. W. HAND.

VERONA, Miss., Nov. 1.—We have had good times on Iuka district this year. There is more life in the church and in the country than for some time past. The Lord has been very gracious to us, and has blessed us with good crops and glorious revivals. There have been nearly nine hundred conversions, and between six hundred and seven hundred accessions to the church on the district this year. The harvests are enough to bless them all. Truly we should take courage and press onward in this grand work.

T. B. STONE.

MERIDIAN, Miss., Nov. 1.—A meeting lately held in our church was one of some gracious interest, and resulted in much good. Among the fruits of it were six persons received into the church. Were it not contrary to your rule I would say that Rev. R. Cartwright, of Bigbee, reported as most efficient and acceptable service. To-day the sessions are busily proceeding. Four lay delegates were chosen. Gov. Lloyd, of Georgia, is to make an address here on the night of the first day of the Agricultural Fair. Crops good. Health good.

E. H. MAGRUDER.

ESCATAWPA, Miss., Nov. 1.—I am glad the last round for this Conference year on the district is upon us. The Lord has blessed us with good crops and a healthy year. Have received twenty-four into the church on probation, and have had twelve baptisms—adults. Bro. Cassedy assisted. We fear that our presiding elder could not be with us. This people determined to have a church house or quit, a building committee was appointed, and went to work. There seems to be a general awakening on the subject of religion throughout all this region. Cotton good. Corn excellent. Weather dry, and Yard thinks the song of all.

J. PIPES.

EAST FELICIANA, LA., Oct. 31.—The Lord is still with us, in power to save, on the East Feliciana circuit. Since our last report we have held a series of services at Grand, resulting in seven conversions and six accessions, and a general blessing to the membership. Also at Clear Creek, resulting in four accessions, several reclamations, and a general stirring up of the membership. We can now report the entire charge in a good spiritual state. Hope to be able to report all our assessments paid in full by the time we meet in Annual Conference at Meridian, December 17.

HAYE ROBERTSON, P. C.

PLEASANT HILL CIRCUIT, LA., Nov. 1.—Our camp meeting at Bear Creek was a glorious success. About seventy-five families encamped on the ground. The congregation on Sunday was estimated at two thousand. Truly this was a time of refreshing from the presence of the Lord. Between sixty and seventy conversions during the meeting, and twenty accessions. The spiritual state of the church is good. Finances rather encouraging. Health of the country good. Cotton crops generally good. Corn crops very short.

J. B. CASSITY.

MISCELLANEOUS

MARIANNA, Ark., Oct. 23.—Marianna district is now in its twentieth year, and not in its "forty-ninth," as some one has asserted. The membership then, in the territory now composing the district, was about 1,000; it will, perhaps, report this year about 2,500. In 1859, in the present territory, was reported: Sunday-schools, 12; officers and teachers, 118; Sunday-school scholars, 641. This year it will be: Sunday-schools, 45; officers and teachers, 175; Sunday-school scholars, 1,175, or we will fall behind the figures of 1878, which is not probable. Mr. Editor, I hope interested parties who write about this district will write facts, and not guess. This kind of guessing troubles and does harm.

ELISHA PHILLIPS.

BELMAR, TEXAS, Oct. 26.—Not much news. Crops are short, especially corn. No rain since July 5. Stock water very scarce. Health generally good. I forgot to tell you that our preacher in charge, Bro. Brooks, held a meeting, assisted by Bro. Saville, of ten or twelve days. Had quite a number of conversions, and fifty were added to the Methodist Episcopal Church, South. Our Sabbath-school is doing well; still increasing in interest and numbers; 45 members, 125 scholars.

A. W. JONES.

The Woman's Foreign Missionary Society.

MR. EDITOR: This form of Christian work, in the abstract, commends itself to every Christian woman of culture and views, nor needs to be pressed upon her by arguments proving that it is her duty to do it. So far as respects the women of heathen lands. But many women who so heartily and tenderly cover such duties, and who are ready to give me an audience on the exposition of this special question, do properly discuss some of the details deemed necessary by those in authority to accomplish the end sought.

A Southern lady who holds many of the views of women's rights and privileges held by many Northern-living, the Northern States, remarked in our hearing: "There is too much of preaching up to the women from Northern women." Is this the opinion of Southern women? Do they wish their wrongs crushed under the other absorbing principle which (not seems to have put out) of sympathy and care for the children? And is it to be done so safely and surely when the foundation is crushing the strong trunk that has been supporting, nourishing and developing the tender vine? Is it for this latter reason that the whole energy of the Church is to be concentrated upon the children? Many suffering women look upon the work of Methodism as one of low grade, and [illegible]

Notices in our Church papers to the effect that Missionary Societies are urged to send the names that they may be furnished with names of ladies to whom to address, are discouraging to Church visitors.

In behalf of many who love our Church and her enterprises, but who have scruples here, where and whether to work, in this new plan of work, and who do not know how to work best, my suggestions are these, with deference, Dr. Parker, to your judgment.

Cannot the men of God, who have set on foot this great enterprise, devise methods of work which, in the very spirit of it, will not require our women shall go in [illegible] meetings, etc. Can we not trust our Bishops, Presiding Elders and Pastors and the General Missionary Board, to give faithful circulars to the funds we may place in their hands for special purposes, and can we not raise and put such funds there with our going upon [illegible] ground?

We see no solution of our doubts. As we look for the final triumph of the day. Are our apprehensions groundless? We have learned from your weekly editorials to regard you as a wise and safe counsellor. Can you help us to a proper Christian view of this subject?

Can a Quarterly Review of the Methodist Church, South, be Sustained?

BY REV. J. O. CLARK, D. D., LL.D.

To say that it cannot, is to confess that a Review is beyond the knowledge and culture of those who are expected to subscribe for it and sustain it. It is to acknowledge that a sufficient number of readers necessary to make it quarterly a success, cannot be found in our thirty-nine Conferences. Is this a truth? If it is, our mental poverty must be appalling. How many subscribers, at $5 per subscriber, are necessary to make a quarterly a financial success? To answer this, we have but to refer to the history of our Review under its management during the last year of its existence. If we are correctly informed, the number of subscribers was, in round numbers, only 1000. At $5 to each subscriber, the amount received would be $5,000. This sum, if we are not mistaken, paid the whole expense of publication, and gave a net profit of $1000, or about that much. But it is answered, the work of the editor was a labor of love, and hence not to be properly considered. Grant that this was so—if 1000 subscribers yielded a net profit of $1000, how many more are necessary to pay the editor a living salary? Let us suppose that the number were taken and pay for the Review's increased to 3,000. This will swell the gross receipts to $15,000. Now, high, if the expense increase in the same ratio that it will not, is manifest the expense will be $8,000, leaving $7,000 to be applied to salary. Did suppose the list increased to 5,000; this, with the same ratio of expense, will leave a net profit of $11,000. But every one knows it will be much more, for the expenses will not increase in a great, if any, ratio with the increase of paying subscribers.

If these things are so, are there not in the Methodist Episcopal Church, South, with its 900,000 members, 1,000 who are able to take a Review, and sufficiently educated to appreciate it after it is taken? To say that there are not, is a sad confession of our poverty both mental and financial. The thought is preposterous. It is a slander on a great church, that proudly towers over many universities, colleges, and other institutions of learning, and of her many thousand educated men and women. What a compliment is it to a church that proudly points to her seminaries, literati and logic to her many wise and learned presidents and professors of universities and colleges, to her noble army of teachers in her own and in other's books; to her many of the who adorn the professions of law and medicine; and to her many daughters who have received a culture equal to that of her sons! Instead of 1000 subscribers to a Quarterly, under the patronage of our great, opulent Church, there should be 25,000; and there would be, if all who ought to take our Church Review would do their duty.

But what kind of Review is needed? WE will answer the needs of the great family for whom it is in order. This all must be the explanation. For it cannot be denied that if a Review, such as I mean, would be supported, a sufficient number of subscribers would be secured to make the publication a success. What should the Review be?

In answer, we will premise, certain of our critics forget that it should come up to the standard of the best Reviews, quarterly, of the day. Because it is [illegible] to be a Review, it does not follow that it should be equal to the best Reviews, quarterly, of the day. Because it is [illegible] to be a Review, it does not follow that it should be equal to the best Reviews, quarterly, of the day.

Now, all this is idle talk. What our critics forget is important. We may wish for ever another generation more or less [illegible] we can hope to compete with the best English and German Reviews.

But because we cannot do this, must we do nothing? Ought we to publish the best we can with such gifts and means as we have? Is it to be supposed that our critics would put other attempts at self-improvement? But why not apply these arguments to all things else? Our weekly papers as well as our quarterlies would become under the same [illegible] and sweeping condemnation. More than this, let us apply the same arguments to our Universities and Colleges. Do these come up to the standard of the best in Great Britain and on the Continent? Have we to Vanderbilt, and Richmond, Macon, and Emory, and Wofford, compare with Cambridge and Oxford, with Leipsic and Berlin? If they do not, close the doors of our University at Nashville, and go to the books and buts the colleges which our children and generation fathers left behind to their sons, or turn out their present presidents and professors, and give their vacant chairs to English and German scholars, trained in the great Universities of Europe. It may be that some of the critics, whose views we have answered, are themselves presidents or professors in our colleges. How would they like their own [illegible] against themselves? Or do they think themselves equal to the best English and German professors, and their colleges on a level with the best in England and Germany?

The truth is, as no man of sense will deny, our Universities and their professors are below the best in Europe. But shall we, for that reason, give them up, or drive out the noble men who [illegible] by no means. They are doing a great, noble work. The very work which is needed. Our Methodist Universities and their professors are better adapted to the wants of our people than the European universities and their professors possibly can be. Transfer Oxford or Leipsic to Nashville, and in their come to what Vanderbilt is doing. No one, that either Oxford or Leipsic has, can supply the place of Dr. Garland or Professor Lupton. They are the right men in the right place, though, doubtless, the reasons for their being and the best education they have to offer to the [illegible] English and German scholars who are superior to them in scholarship and culture.

Let us now apply this common sense reasoning to our Quarterly. We have

The Christian Advocate.

THURSDAY, NOVEMBER 13, 1879.

THE FOURTH WATCH.

BY MARGARET E. SANGSTER.

(Mark vi. 48.

It is the fourth watch of the night,
The waves are tossed to foam,
The weary boatmen hope for light,
And long for rest and home.

All heavily they ply the oar,
The Master far away,
And far away the radiant shore
They tried but yesterday.

How like a dream that happy scene,
The fainting thousands fed,
The meadows green, the face serene,
That blessed the broken bread!

Ah! pale disciples, could ye feel
How near the Master's feet,
How grandly, o'er the hillmas' swell,
He comes your need to meet.

Your fears would fly, your eyes would fill
With mist of thankful tears;
He sees you spent with rowing, still
Your groans and sighs He hears.

And we, so often vexed to day,
By many a care and grief,
Who toil along a shadowed way,
Because of unbelief.

Why should we cease to trust His love?
Why fear the midnight sea?
The storm that hurtles from above,
His chariot-throne may be.

While Christ is Lord of death and life,
No ills His own shall dread;
Secure we brave the utmost strife,
O'er yielding waters tread.

And in the fourth watch of the night,
We hail the dawn of day,
If, dearer than the rising light,
Christ meets us in the way.

Tendencies of Modern Sensational Literature—Its Evils and Its Remedies.

BY REV. E. F. BIRCH, ALABAMA CONFERENCE.)

CONCLUDED.

We come now to consider the evils and corrupting tendencies which attach to the unwholesome and sensational literature of the age. In doing this we notice:

1. The *superabundant and indiscriminate character* of its productions. This finds its origin in the morbid and feverish excitement of the public mind, and the sensational tastes of the reading masses. These tastes and excitements are engendered, in their turn, by the rush and hurry of speculation and enterprise, and the mighty impulse of electricity and steam. The world is moving forward with a tumultuous and accelerated velocity. No time for calm reflection and patient thought, for rhetorical elegance and refinement of culture, nor for that discrimination of taste and judgment which rejects the vile and worthless, and clings to what is noble and good in literary composition. The busy multitude must have something which excites the mind, stimulates the passions, stirs the sensibilities, and accords with the wild and reckless spirit of the times. Books and periodicals—magazines and journals—are but the constituted expositors and oracles that interpret the popular feelings. The demand is enormous, the supply is superabundant. These noisome productions, like Pharaoh's plagues, overflow the land. Their name is legion, and their power for mischief almost incalculable. Their influence is everywhere felt—from the sensational horrors and impurities of the Police Gazette, to the maudlin nonsense of the magazine love story, from the revolting insanities of the conventional "Dime Novel," to the impossible absurdities of the two-volume romance. All, all is accepted and devoured with the hungry avidity of intellectual starvation. And is this the pabulum upon which minds are to be nourished and developed for usefulness and good? Are these the fountains from which souls are to draw their inspirations for the high purposes and noble duties of life, and for the destinies of eternity? As well might we expect good wheat from the sowing of tares, luscious fruits from the stunted crab-tree, or cool, refreshing waters from the festering slime of a tropical frog-pond.

2. The *evil is a growing one*—ever multiplying its forces, extending influence, and augmenting its sphere of operations. Like all other hurtful tastes and habits, it feeds upon itself, and fattens upon its own morbid creations. Like whisky and opium, it calls forth its own diseased appetites, and then levies upon them its insatiable demand for ever-increasing gratification. And thus the process goes on, until mind and soul are enervated and enslaved, and a condition of intellectual dwarfage and decrepitude are the inevitable result.

3. But the evil does not stop here. It has a *moral and social aspect* fearful to contemplate. Much of this sensational literature is corrupt, sensual, devilish in its tendencies, and sometimes infinitely *nasty*. For the young and unsophisticated of both sexes it possesses a peculiar fascination. With minds sensitive and open to every impression, and hearts ardent, susceptible and impulsive—easily charmed by the witchery of romance, and the soft enchantment of "Love's young dream"—they early yield to these shadowy and voluptuous illusions—the subtle poison enters the soul, and leaves its envenomed sting—too often, alas! to the overthrow of virtue and purity, and the subversion of character. Thus not only are the mental powers impaired, and the taste for solid attainments vitiated, and the heart corrupted by these vile productions, but false views of life are instilled, and evil passions engendered that linger, like haunting in the silent chambers of the soul—the mournful mementoes of a wasted and misguided life in years to come. Survey for a moment the sad condition of fashionable society in the madness that rules the hour—how vain, how frivolous, how abandoned to gayety and pleasure, how devoted to folly and sensual indulgence—and then go trace the origin of its social vices, the records of its progress in voluptuous dissipations, in the baleful and insidious influences of the vitiating and corrupting literature of the age.

3. But there is another view. Such literature is *inimical to all true and vital religion*. Not only is this true in its secret and indirect influences upon the mind, but also in its uniform and luvariable teachings. True piety and a godly life are the marks for its keenest shafts and bitterest sarcasms. Real Christians—those who abjure the sins and vanities, and licentious follies of the fashionable world—are treated as base and ignorant fanatics, or stigmatized as mean and sniveling hypocrites. They are oftener than otherwise the villains and mar-plots of the sensational love story and the fashionable novel. Their chosen heroes and heroines—the exalted models of all social and fashionable virtues—are the vain, idle, sentimental votaries of hollow worldliness—the distinguished patrons of ball-rooms, and theaters, and operas—whose highest attraction is their personal beauty, their inflated vanity, and their sentimental nonsense. They are the types of no noble and true Christian life or character. And yet they constitute the paragons upon which many a youthful mind is seeking to model itself.

On the other hand, in these sensational productions, Christianity—and Methodism, especially—is uniformly held up to scorn and contempt, and its followers made the object of ridicule and aversion. Even the noble and gifted Dickens could not forbear his distinguished contributions in this direction. Witness the distorted creations—the Mrs. Snagsby's, Mrs. Toney Wollers and Mrs. Jellyby's—rum swillers, virages, and the crazy representatives of "red flannel vestkits for little niggers," and the benevolent enterprise of "Borraboola Gha." Its ministers are frightfully caricatured in the sneaking, drunken Stiggius, and the unctuous and hypocritical Chadband, and others of the same ilk. The impression which these things—and much else besides—is calculated to leave upon susceptible minds I leave thinking men to judge. Its wickedness, extravagance and absurdity must surely plead the only bar to its covert mischief.

These are some of the evils of the literature of the period, briefly and partially sketched, but not exaggerated. Summing all up in one condensed view, the evil is widespread and almost universal. Like the turbid waves of an overflowing and swollen stream, it spreads out far and wide in its course, and leaves the filth and pollution of its malarious deposits behind. It is entering our homes, distorting the minds, corrupting the hearts, perverting the sentiments, deforming the characters, and inflaming the passions of the young of both sexes. It invades our social life, and leaves its impress in the superficial thought, the volatile characters, the sensual tastes and shallow frivolity of the age, and converts our modern society into the mockery of a "vanity fair"—a gorgeous theater for the display of ill-gotten wealth, of heartless pride, and of voluptuous and extravagant fashion. It goes out into the domain of busy life, and seeks to pervert and obscure, by its specious sentimentality, the high claims of personal honor and manly integrity. It sometimes projects its misty shadows even into the sacred precincts of the temple of God, and converts the sanctuary of worship into a bazar of fashionable elegance, the Sabbath of the Lord into a gala day of flaunting show and splendid apparel, and the pulpit itself into a living oracle for the utterance of a sentimental and superficial philosophy, rather than the truth of God, often veiling the simplicity of the gospel in the tinsel drapery of the novelist's glittering phrase and sparkling sentiment.

Thus we have traced the mental, moral and social tendencies of modern sensational literature, of its pictorial periodicals, and its "lake-side," and "river-side," and water-side productions. Its record its legibly inscribed upon the demoralized spirit of the age. Disguising its moral deformities in the tinsel vestments of romance and fiction, it has left upon society the impress of falsehood and insincerity, while it exalts the meanest vices into heroic virtues, and the devil himself into an "angel of light." Assuming the mastery over the imagination and passions, it has shed the glamour of a fictitious and delusive light over the realities of life, and thrown the chilling shadow of skeptical doubt over the sublimest sentiments of Christian truth. Creating for itself an ideal world of imaginary joys—a "fool's Paradise" of sensual happiness—it disqualifies the soul for the grand struggle of a noble and useful life, by the emasculation of its powers, and the prostitution of its energies. In a word, its plots are impossibilities, its incidents an insult to common sense, its heroes are moral monstrosities, its heroines love sick idiots; and its tendencies, like the corruptions of the human heart, are "only evil, and that continually."

The *third* general view—the *remedies for the evil*—we reserve for future discussion.

My Mother's Spiritual Birthday.

OCTOBER 17, 1811.

This morning, October 17, 1879, instead of opening my own Bible to read, and without thinking of the date, I thought I would use my sainted mother's Psalm-book. Taking it, and opening at the fly-leaf, my eye rested on this note, in her own hand: "October 17, 1867. My spiritual birthday. Fifty-six years ago, to-day, the Lord spoke peace to my soul. Oh, happy day! Oh, happy day!" And just beneath was this: "October 17, 1871. My sixtieth spiritual birthday. I never have forgotten that glorious morn." And one year later: "October 17, 1872. Glory be to God! I well remember sixty-one years ago, this day, when Jesus spoke peace to my soul. He has been my helper all through this long, tedious journey. Praise the Lord! He is still my all." In each of the four years after this she made a record of this day, as it rolled around, and then she was laid upon a bed of pain to linger out two more years. She remembered and rejoiced over her last spiritual birthday on earth as one of the holiest days in all the calendar. Then the Lord called the dear old wanderer "up higher." This spiritual birthday to her was a vivid reality. Often have I listened to the old, old story, yet it was ever new. She had been under deep conviction for several days, when in despair of receiving the blessing she sought, while alone in her room on the date mentioned she threw herself on the bed, with her face downward, in an agony of prayer, crying for mercy. When instantaneously, as if she saw a vision, and heard a voice speaking peace to her soul, she felt such an overwhelming sense of the divine presence, and the forgiving love of God pervading her soul with such sweet peace, she seemed transported to another world, and shouted aloud for joy. The family running in to learn the cause, she told her father she had seen "the glory of God shining around, and Jesus had spoken peace to her troubled soul." None of the family having a knowledge of her state of mind, made this a scene to be remembered. And in all her long, eventful life, that day stood out in bold relief as a blessed assurance of her acceptance with God. No reasoning could shake her sense of that blessed reality. It was to her as instantaneous and self-satisfactory as it was blessed. She had the blessing of pious parents, who were converts of the Rev. John Wesley. Her father, John Murry Ballard, was converted at the same time and place with the eccentric Lorenzo Dow. For this she ever blessed and praised God. When her palsied tongue could no longer praise Him, she smiled and pointed heavenward, in token of her "welcome in that home" of the soul, to which she was going.

So dies the Christian. Glory to God! So died in 1877 my dear mother, Roxana Ballard Crary, who was born in Fair Haven, Rutland, Vt., November 25, 1793. Born again at White Plains, N. Y., October 17, 1811.

MRS. L. CRARY SADLER.

WEST PEARL RIVER, La., Oct. 17, 1879.

The Light of Other Days.

"What memory will bring in calm review
The pleasant things of life, the good and true,
Sweet memory to us."

During the struggle all enter into, who are ambitious to rise in the world, the thoughts do not often go back, and rest immediately on the early part of life. But after success has crowned each well-directed effort, and the gaining of a desired position no longer remains a subject of doubt, the mind brings up from the far-off past recollections and incidents that were painful or pleasant at the time, and which are seen to have had an influence more or less decided on our whole after-life.

Bright as a beautiful dream of childhood, loving memories, undimmed by lapse of time, awaken in the mind bright scenes of a happy past, fragrant with hallowed impressions, which come to us only in our visions of by gone years, and which are so difficult to describe.

How sweetly they steal upon the heart, in the calm hours of thought, sparkling fresh from the deep fount of joy and innocence, throwing a golden vail of love over the impetuosity and waywardness of childhood.

How soothing to recall the happy influences thrown around us in early youth! Holy memories, which are linked and woven in the chain of our existence, reflecting a moral truth and beauty, a thousand sacred things.

They have largely entered into the shaping of our lives, controlling and guiding us through the perilous straits into which all must pass before entering upon the great Sea of Life. It is the light of the past—the moral force of a grand principle—that steers our course, smoothing the voyage, cheering and comforting our passage, until we are anchored in safety on the peaceful waters whose ports lead to a life beyond—the eternity of God.

The records of the future, with all its unfolding, will be drawn from the unwritten leaves of life, mirrored in the light of heaven, and reflecting our whole life in its true colors.

From the voice of inspiration we gather precious truths—promises replete, and applicable to every condition, a recompense for every sacrifice made for Christ, a Saviour's smile of every cross meekly borne, a joy for every sorrow. No thorn-clad flowers shall we pluck from the garden of the Lord.

Hopes that were fondly cherished have faded like the hues of evening flowers have withered and died. But the "Spirit of the past," the unchanging light of other days, with its train of consequence, is shedding its beams over this life, and shall gather its concentrated glory, like a sunset, over the next.

R. A. THIMS.

HOLLY GROVE, Mississippi.

From the Work.

OAKY STREAK, BUTLER COUNTY, ALABAMA.

MR EDITOR: The ministerial labors of the present year, dispensed on this circuit by Bro. J. B Nelson, pastor, and two local preachers, have resulted in the conversion of a good many, and a goodly number of accessions to the church. Our church building at Oaky Streak, which has been in a dilapidated condition for some time, will now compare favorably with first class country churches, being newly weather boarded and ceiled within, and well furnished with lamps. We have recently been favored with visits and ministerial labor of brethren from Greenville—to wit, Bros. R S. Holcombe and M. E. Butt. Bro. M. E Butt occupied our pulpit last Saturday and Sunday. On Sunday, at eleven o'clock A. M., he delivered a sermon on the origin of the Christian Church, using as a foundation the text taken from the gospel by St. Matthew xvi, 18: "And I say unto thee that thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it." Suffice it to say, the sermon was both edifying and instructive, in which he set forth upon Scripture authority that neither Christ nor His apostles established a new church, but that of necessity the sacraments had been changed, baptism taking the place of circumcision, and the Lord's Supper being substituted in the place of the Passover. These facts being true, the authority for infant baptism was permanently established. Farmers in this section are amply rewarded for their labor.

JAMES E. D. BRASWELL, L. P.

NOVEMBER 2, 1879.

Obituaries.

BRO. HAYWARD FOOTE was born in Prince William county, in the State of Virginia, June 11, 1811, and died at his residence, near Cayuga, Hinds county, Miss., October 16, 1879.

He was educated at Warrington, in the State of his birth. He moved to this State in the autumn of 1839, locating in Rankin county, where he was for some time employed as a teacher in Centenary College. It was while he was associated with Centenary that he became interested about the salvation of his soul. Here he made the first step in the direction of everlasting life, as many have done through, by or under the influence of that praise worthy institution, Centenary College.

About forty-three years of Bro. Foote's life was spent in the militant ranks of Christ. The greater part of this time he occupied official position, serving the church acceptably in all. For twenty-five consecutive years he has filled the important and responsible position of steward. Three times at Cayuga, where he lived his membership. And that, under the administration of a score of preachers, who from time to time were in charge of the circuit, one of them ever objecting that his place could be supplied with a more efficient man. He was not a steward when he died, but it was solely on account of his too perceptible, physical decline that he was not retained in that difficult position in the church of Christ.

Bro. Foote was not converted before or at the time he joined the church. He contended very strenuously that it is a man's indispensable duty to connect himself with the church, while it is his blood bought privilege to receive forgiveness. He was converted during the exercises of a revival meeting at old Union camp ground, in Claiborne county, Miss. He placed much stress on the necessity of being a recognized member of the militant church on earth, in order to have membership in the church triumphant in heaven. This conviction led him, unregenerate as he was, into the church, which evidently was to him the stepping stone to regeneration, which he shortly afterward experienced, and never had occasion to doubt.

"Many times," said he, "have I had occasion to doubt my present acceptance; but my conversion? never." Hence the infinite superiority of present faith over past experience, however satisfactory the evidence may have been.

Bro. Foote was a great sufferer; his disease being of such a nature as to involve the entire man—physical, mental and spiritual; the one operating on, and subjecting the other. He was confined to his room and bed about six months, during which time he had quite a diversity of experiences. Sometimes he would be filled with ecstatic raptures—with all the fullness of evangelical love. At other times I would find him overwhelmed with a sense of his shortcomings. Such was the state of his mind for some time before he died.

He was married three times. Two children by his first marriage are living in the vicinity. His last wife, with a little daughter, are also left to feel the pang of separation.

C. A. POWELL.

FOSTER BRADFORD was born in the State of South Carolina in the year 1800, where he lived with his parents until the year 1834, when with them he came to St. Tammany parish, La., and located on the Pearl river, where he joined the Methodist Church in the year 1835, under the ministry of Bro. Galley. The following year he was appointed class leader of what was then called Pine Grove Church, now Lower West Pearl, and has been an official member of the church almost continuously from that time until his death, serving the church as class leader, steward and trustee. A few years after his first marriage he removed to East Baton Rouge parish, La., and settled near what was then called Salem Church, long since gone into disuse and a new house called Bethel Grove taking its place. For twenty years there had nothing been done with the church, for some reason it had been left out of the regular work, and briars and bushes had grown up around it. In the year 1837 he cleared away the undergrowth, and cleaned up the house, and obtained the services of his brother, Rev. Thomas Bradford, who was a local preacher. That year, and in 1838, it was again placed in the regular work, under the pastoral charge of Bro. Davis, sen. In the year 1842 he was one of the active members of the church who established the camp ground known as the Salem Camp Ground, in East Baton Rouge parish, where the parsonage of East Baton Rouge circuit now stands.

Through all these years of walking for the manifestation of the Spirit, he was faithful, hopeful, always trusting to God, and always ready for the work which was assigned him. He was proud of the church of his choice, and watched its growth with increased delight, and often in recounting the trials she had passed through, and the triumphs she had made over sin, his soul would fill with delight and he was led to bless God for being a Methodist. His illness was protracted, and patiently did he bear it with calm resignation to God's will, often repeating passages from the Word suited to his case, and thinking he was not passing through the entire and complete cure that he desired. He was always happy in Bro. Foote's house. He was a wife and three children and a host of friends and relatives to mourn his loss and to bless an overruling Providence that has called him higher up in glory and immortality.

LEWIS T. DAVIS.

ARCHIBALD STEELE, son of Betty and Mary A. Steele, was born in Wayne county, State of Tennessee February 9, 1811. He came with his parents to Simpson county, Miss., about the year 1817 and to Oktibbeha, in 1836, where he died on the morning of the 4th of October, 1879. He was united in marriage to Miss Permelia Parker, near Beckport, September 7, 1839. He was appointed First Lieutenant of Patchitoula Volunteers, February 17, 1847, and to Matthew's Commando Feb. 9, 1847. But few men were so extensively known as Bro. Steele. He lived in the same neighborhood nearly forty years, regarded by all as a consistent Christian man, a man of unswerving integrity, and scrupulously honest in all his dealings with his fellow-men. He was prominently identified with the useful enterprises of his country, especially those of his own neighborhood, always exerting a salutary and controlling influence. In his participation in the political issues of the day he was unselfish in seeking not position nor honor, but his country's good. He did much to check the dangerous measures of extremists, and to promote moderation. He always manifested a deep interest in every measure that promoted the peace and harmony of his community. As a peace maker, he was often called upon to mediate between parties at variance, and through his kind interventions permanent reconciliations were often accomplished. He was a friend of the poor, the widow and orphan; and many a sad heart has been made glad by his benefactions. He was a faithful member, and an active steward in the Methodist Episcopal Church, South. He was a true friend of the church, and supported her institutions with a liberal hand. He was a Methodist from choice. He loved the doctrines and usages of his church, but he was not a bigot, but always exhibited the spirit of true Christian liberality toward all Christian denominations. As a Christian, he was modest and humble, but firm and decided. His last work on earth was done on Providence Camp Ground, where he toiled beyond his strength, in his great anxiety to have everything ready for the approaching camp meeting. He was taken sick on the second day of the meeting, but on his bed, in his tent, he communed with his God and was happy. The weary itinerant preacher, who so often found rest at his hospitable home, will miss him. The church and community will miss him. The stricken wife and fatherless children will miss him.

A. M. HARRINGTON.

WILLIAM H. HARDEN.—Our heart moved as the many tears who loved Bro. Harden, was made sad by the announcement: Bro Harden and his wife died, last week, of yellow fever in East Baton Rouge circuit and the Methodist Church has lost a good man, a useful man, and a brother in rare ability. As we pen these lines as a small tribute to his memory, we recall the scenes of days gone by, when in the midst of special efforts for the conversion of sinners Bro. Harden was actively working to that end, and often his voice might be heard above the shouts of new-born souls: "Glory be to God for this unspeakable gift." Often in revival meetings have we seen him, while we were laboring with penitent souls at the altar of prayer, in the rear of the congregation, urging souls to come to Christ, and on one occasion we saw him kneel by the side of a soul to live and pray with him when the good work was going on at the altar, away from the crowd because he had some scruples about coming to the altar for prayer, and wrestling with God until the blessing came in abundance. Truly he was gifted in prayer, and long will the memory of those earnest efforts for the awakening of souls be cherished by the brethren. Bro. Harden was a native of Indiana, converted at Antioch Church, under the ministry of Bro. E. W. Simmons, now in Texas, and in his connection we would speak of the means which brought him to Christ. A brother passing his house invited him to ride with him to church, and on the way spoke to him of his soul. He was awakened, and did not rest until he found peace. That brother is now in Virginia, and will, no doubt, feel sad when he hears of his death, but will rejoice that he was the instrument which led him to Christ and the cross. He is with Christ, and, though he has gone from our midst, yet lingering in our memory will be the sweet assurance we shall meet again. Many rise up to-day and call him blessed. Truly a good man in Israel has fallen, and, though he be dead, yet he liveth in the memory of many precious souls that he has been the instrument in bringing to God.

RUFFIN T. DAVIS.

A. W. STALEY died, at the residence of N. W. Johnson, in Prairie Merrouge, Morehouse parish, La., September 24, 1879, in the sixty-fifth year of his age. He was born near the city of Charleston, S. C., November 13, 1815. Upon his arrival at manhood he left his native State to seek his fortune in the West. In 1836 he settled in Macon county, Ala., and in the year 1845 he moved to Morehouse parish, La., and has lived in said parish since, except two years, which he lived on Red River, in this State. He was married August 7, 1839 to Vashtie E. Johnson, who died January 25, 1865. He united with the Protestant Methodist Church in the year 1833, and in the year 1835 he moved his church membership to the Methodist Episcopal Church, South and has lived a devoted Christian till his death. His health was generally good, until about one month previous to his death. He suffered much during his last illness from pneumonia. He retained his reason to the last, except at intervals, in which his mind seemed slightly, and, with the composure of a Christian, he met the inevitable fate, and his last prayer was with uplifted hands: "Saviour, Saviour, come and bless me: Thou hast been with me in all my troubles, now come and take Thine own."

A. W. Staley was a scrupulously honest man, above all temptation and suspicion. He was a charitable man. He always spoke the truth. He was a devoted husband and father. By his death a vacancy has been created in the neighborhood, which will be difficult to fill. His memory will long be cherished by all who knew him.

N. W. J.

DIED, at the residence of her mother, near Centerville, Miss., MISS GEORGIA M. MCGEHEE, aged seventeen years and eleven months. Put down in the pride and bloom of youth, buoyant with hope and fond expectation. The future gilded with bright and gay anticipation, but, alas, too soon to fade and die.

Possessing these lovely traits of character, it is but natural to suppose that she was beloved and will be mourned by a large circle of friends, who mourn her early death. She was attractive not only to those of her own years, but her deference and respect to her superiors and teachers were displayed in a degree remarkable for one so young. An affectionate and kind sister, loving to her sister, gentle and obedient as a pupil, our hearts weep, while our home is made desolate.

In the midst of extreme pain and suffering she became perfectly tranquil, her mind clear. She accepted and embraced the Saviour, exclaiming of pardon for her sins, and gave bright evidence of her acceptance with God. She seemed to range heaven in all its fullness. Visions of unfolding, unfading glories, loomed up bright before her, a smile of Heaven resting on her face. She said: "The gates are ajar," and I am going to live at the right hand of God through all the endless ages of eternity. She did farewell in loving, weeping hearts, saying: "Meet me in Heaven." Thus she passed from earth, lovely in life, more beautiful in death, to Heaven's bright home, leaving precious memory enshrined in the hearts of her bereaving friends.

JEFF TEACHER.

MARY E. MELTON was born in Holmes county, Miss., January 15, 1836. She was the daughter of Br. Jesse Melton, and therefore had pious instruction from childhood. When she grew up to mature years she joined the Methodist Episcopal Church, South, at Sweet Water, continued a member until death, which took place near Emory, Hunt's county, Texas, September 21, 1879. She was married to Rev. Sidney Johnson, December 5, 1854. Young and beautiful she left her home, to be happily married, she set out upon the responsible duties of life with a clear heart. But oh! how soon are our paths as pilgrims clouded. While the hearts of the young father and mother were so happy, so entwined were their little infant, but ere we knew death called the happy young mother suddenly away. The husband awaking from sleep only to find that the heart that so fondly loved him had ceased to beat. We sorrow not as those who have no hope. Though Mary could not testify as she was sinking into the Jordan of death, yet hope beyond the clouds of time.

K. A. J.

SISTER ELIZABETH LANE, wife of Dr. Thos. J. Lane, was born in Lowndes county, Ala., March 31, 1812, and died October 21, 1879. For twenty one years Sister Lane was a member of the Methodist Episcopal Church, South, and a professor of religion. She was a cheerful, happy Christian. With consumption her life gradually wasted away. For weeks she knew that death was inevitable, of which she talked familiarly, and was ready for it. Some time before her death she said: "I have constant peace, and often feel like shouting. When I am gone I want you to preach my funeral from that beautiful text: 'Thanks be to God, who gives us the victory through our Lord Jesus Christ.'" Through Christ she had gained complete victory over sin, death and the grave. Yesterday, at the grave according to her request, we preached her funeral. To her husband and children she leaves the rich inheritance of a consistent Christian character.

JOHN RIVES.

MRS. MARY CASE TAYLOR daughter of Rhodon Atkins and Ursula Greene, was born at Milledgeville, Ga., March 9, 1817. Her childhood was spent in Macon county, Ala. From thence she removed with her parents to Claiborne (now Webster) parish, La., in 1839. She was married to Mr. Needham B Taylor in 1858. Her last residence was at Pilot Point, Denton county, Texas, where she died of pneumonia after a brief but painful illness, June 19, 1879, aged forty two years, three months and ten days. She embraced religion while young, and continued faithfully to observe her religious obligations to the time of her death. She leaves a kind husband and seven loving children to mourn her loss. Her membership was with the Methodist Episcopal Church, South, which she dearly loved. She has indeed removed to the church above. May those she loved profit by her godly example, and prepare to meet her in heaven.

T. F. C.

IT was Sabbath morning, October 12, 1879, that our dear little friend, Robert, son of Rev. J. W. McNeil, was taken from earth to heaven. He was scarcely eleven years old. For one of his age he was prayerful, obedient, and remarkably industrious and useful to his parents. His kind and obliging manners toward his brothers and sisters attached them strongly to him. They do and will sorely miss him, but they have learned to say: "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." They know that Robert is and forever will be happy with Him who said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

J. L. FORSYTH.

MATILDA LOUZENIA SIRMON was born February 24, 1867, in Caldwell parish, La., and died in the same parish, at her father's home October 5, 1879.

She was a good and obedient child, gave her teacher and parents no trouble in any way. At our last protracted meeting at Pleasant Grove she was a penitent at the altar for prayers. She loved the sabbath-school, and at the time of her death had two unrecited lessons on hand. She bore her last illness with fortitude, and evinced no fear of death. Her parents and friends have good hope of meeting her in the better world.

R. T. PARTEN, P. C.

DIED, in Shubuta, of malarial fever, Bessie, infant daughter of Rev. J. M. and S. G. Wells. Endowed with an intelligence which gave promise of future usefulness. It is no wonder that our hearts were made to feel deep sorrow, when on the 29th of September the good Shepherd took her to Himself. An achblu void has been made, but sometimes will open this heart in the spirit world. Let this church and every parent pray that the parent may learn about their sins and heaven until.

AUNT SALLIE.

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AUNT SALLIE.

IT was Sabbath morning, October 12, 1879, that our dear little friend, Robert, son of Rev. J. W. McNeil, was taken from earth to heaven. He was scarcely eleven years old. For one of his age he was prayerful, obedient, and remarkably industrious and useful to his parents. His kind and obliging manners toward his brothers and sisters attached them strongly to him. They do and will sorely miss him, but they have learned to say: "The Lord gave and the Lord hath taken away, and blessed be the name of the Lord." They know that Robert is and forever will be happy with Him who said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven."

J. L. FORSYTH.

MATILDA LOUZENIA SIRMON was born February 24, 1867, in Caldwell parish, La., and died in the same parish, at her father's home October 5, 1879.

She was a good and obedient child, gave her teacher and parents no trouble in any way. At our last protracted meeting at Pleasant Grove she was a penitent at the altar for prayers. She loved the sabbath-school, and at the time of her death had two unrecited lessons on hand. She bore her last illness with fortitude, and evinced no fear of death. Her parents and friends have good hope of meeting her in the better world.

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AUNT SALLIE.

The Christian Advocate.

THURSDAY, NOVEMBER 13, 1879.

BEGIN WITH GOD.

BY BONAR.

Begin the day with God!
He is thy sun and day;
He is the radiance of thy dawn,
To Him address thy lay.

Sing thy first song to God!
Not to thy fellow-man;
Not to the creatures of His hand,
But to the Glorious One.

Awake, cold lips, and sing!
Arise, dull knees, and pray;
Lift up, O man, thy heart and eyes;
Brush slothfulness away.

Look up beyond these clouds!
Thither thy pathway lies;
Mount up, away and linger not,
The goal is yonder skies.

Cast every weight aside!
Do battle with each sin;
Fight with the faithless world without,
The faithless heart within.

Take thy first meal with God!
He is thy heavenly food;
Feed with and on Him; He with thee
Will feast in brotherhood.

Take thy first walk with God!
Let Him go forth with thee;
By stream or sea or mountain path,
Seek still His company.

Thy first transaction be
With God Himself above;
So shall thy business prosper well,
And all thy day be love.

Laura Bridgman.

The name of this celebrated mute is world-renowned. One who visited her some months since thus pleasantly describes her in the Cincinnati Enquirer:

At a recent visit to Perkins' Institute I was indebted to the kindness of Mrs. C. for the pleasure and privilege of seeing Miss Laura Bridgman, the well-known pupil of Dr. Howe. The Institute is in south Boston, not far from "Dorchester Heights." It stands on an elevation commanding a fine view of that glorious "Boston harbor," and we feel very sorry for the poor little folks who crowd around us, and who cannot see, never have seen, the bright, dancing waves. We wonder if they really do wish to see it all, as we are confident we should wish were we in their places. If such is the case, then it can be but a temporary longing, as it leaves no discontent on the happy little faces. We were admitted to the Institute by a very pretty blind girl, with long, curly hair and dark eyes, and who was about seventeen years old. She ushered us into a cosy little parlor, and after a short conversation, during which she was entirely at her ease, conversing in a subdued, ladylike tone, she very kindly sang for us. The song was a plaintive little ballad, and her voice was a pure, sweet contralto, pretty fairly cultivated. We thanked her very sincerely, and, at the request of Mrs. C., she went to announce us to Laura, the bright particular star of the Institute. In a few minutes a lady dressed in gray, and wearing spectacles, quietly glided into the room, and it was hard to believe that this self-possessed person was in any way different from ourselves. Laura Bridgman was born in New Hampshire, in 1829, and, though now over forty-eight, she appears about thirty-five years old. As a baby she was bright and healthy, but disease left her at four years of age in a most pitiable condition, both blind, deaf and dumb. In the words of Dr. Howe, "the darkness and the silence of the tomb were round her," and we are incapable of fully realizing her dreadful condition at that time.

Can we imagine a being more totally dead to all external influences, or a more hopeless task than her education? In 1837 Dr. Howe, having seen and examined Laura, finding her well formed, of a nervous sanguine temperament, and possessing a remarkably well-shaped head, brought her to Boston, his great heart full of the idea of educating her. After unceasing efforts, which we recount in a few minutes, but which occupied months, he at last made her comprehend his purpose. Like all blind children she was taught by giving her objects to feel, and then the letters which spelled the names. That she understood quickly was evinced by her laying the words by the proper objects. Dr. Howe writes: "At this stage her mind began to work;" and she understood that a way was being opened by which she could communicate the thoughts of her own mind to another, and thus find companionship in the strange world around her. To tell of her future progress from that time would require too much space, but that Dr. Howe was untiring in his work, which was crowned with success, the woman herself is a proof.

Laura is about medium height and very slender, with small, delicate hands and feet. Her face was pleasant and happy-looking, but at the same time had an expression of busy thought, which impressed me from its rarity among ladies nowadays. When she came into the room she threw her arms around Mrs. C., whom she already loves, and would not be persuaded to leave her side for a moment. The blind girl then put her hand in both of Laura's, and by signs, which were read with wonderful rapidity and accuracy, I was introduced as a friend of Mrs. C.'s, who was "desirous of knowing Laura Bridgman, of whom so much had been said and written." Woman-like, she was immensely pleased with this bit of flattery, and signified a desire to make my acquaintance through the medium of her morning finger lips, with which I tremblingly complied, as she is quick and unceremonious in her likes and dislikes. Fortunately, I found favor in her "mind's eye," but not on my own personal merit. Woman-like, again, she loves flattery, and one clothed in "purple and fine linen" is sure to command her unbounded admiration.

Her expression was very dubious, as her hands wandered slowly over my face and shoulders, and she looked a little undecided as to the merits of the case, until her fingers touched my silk sleeves, which suddenly turned the scale in my favor.

Her face became radiant, she threw up her hands, swayed gracefully to and fro, making a little, delighted sound, seized the hands of the attendant, and telegraphed quickly that she thought "Mrs. C.'s friend was fine—very fine."

In this connection was told me a very funny story of her.

One day a very fashionable friend of Mrs. C., who was to sail to Europe the next, expressed a desire to see Laura, which was acceded to, but when dressed for the call the lady suddenly discovered that only a pair of lisle-thread gloves were at her disposal, the "best" ones being safely packed up. She was in despair, but it was suggested that the poor little inmates of the Institution would hardly be critical in such a matter, so she ventured to wear them.

After the introduction Laura's fingers lightly touched the lady's dress, and she nodded approvingly at the soft velvet with which her fingers came in contact, but when she reached the gloves they proved even too much for her. A moment she hesitated, looking perplexed, and then broke into a merry laugh. Being questioned, she owned that she was laughing at the idea of "wearing a velvet dress and *cotton gloves*!" When it was explained she was deeply penitent, and, with an odd little courtesy, begged again and again that the lady would pardon her rudeness. At my request Laura brought some of her work for my inspection, and how she ever made the little lace tie now in my possession is a mystery to me. It is of fine white thread, perfect in every part, and compares favorably with specimens I have seen made by people who have the use of their two eyes and who were not deaf to instruction either.

The money which was given Laura for her work exceeded the price of the article, and I wondered how she would know; but without a moment's hesitation she telegraphed that she "would go for the change," which she did, and always does do, without assistance.

She showed me a jeweled ring which Madame Sontag had given her, and of which she was very proud. Laura conducted us into a bright, airy school-room, full of little girls seated at their desks, busily sewing, all of them blind, and many of them deaf and dumb. Do you think it was a pitiful sight? Not a bit of it. Their faces were bright and happy, looking eager to learn and deeply interested in their tasks. It was impossible to realize that these children were in any way different from others, and that they truly could not see, hear or speak. Some little wee ones were laughing softly over a joke, hidden from the grown folks, and perhaps at their expense, but which tickled the youngsters immensely, and made me long to know what it was all about and laugh with them. So cheery everything looked, so bright, so homelike. Why, it would shame any other children's school I ever saw, and lots of naughty little folks I know, who must learn, would find in this case something to cry for when the A, B, C's have to be studied without any eyes. Many of the children were very pretty, and I regretted exceedingly having missed an exhibition which was given in the morning. Laura procured a needle, and, placing the eye against the tip of the tongue, passed the thread through, caught it in her fingers and in a twinkling presented it to us threaded. This she did several times with pleased at our admiration. Then calling a little girl to her, she took a handkerchief, turned the hem neatly, hemmed a few stitches, took the little hand in hers and inserted it in the hemming process showing us that she was capable of teaching even as she had been taught.

She reads rapidly by means of raised letters, and she gave me her autograph, printed in distinct, well-shaped letters, and all in an even line. How did she do it? And how did she ever learn? Are her fingers all nerves, in compensation, that she is able to distinguish even a lead pencil mark? Her sense of taste is greatly impaired, and that of smell totally destroyed. She is happy and contented teaching to-day to-day, and learning new things always.

Dr. Howe will have one very bright star to shine in his crown, that's evident. This one work of a lifetime almost compels me to honor him. Hardly any other man but Dr. Howe would have deemed the experiment of her education worth the trying. A child of four years has not learned much in any case, but in her sickly condition even that little was an impossibility.

The first ray of hope which penetrated her mind she grasped eagerly, and by the untiring perseverance of her instructor the light became brighter, stronger and clearer, until to-day we see the result—a woman strong for herself and others. We marvel at sculptors who free the angel from the block of marble, but who of them has called into action the slumbering intellect of their creation, surely deeper buried than was that of Laura Bridgman, or endowed them with the powers of seeing, hearing or speaking? When the death of her benefactor was communicated to Laura her grief was excessive, and they feared for the effect on her mind. But the work of the good man was preserved in all its completeness.

On our departure Laura accompanied us to the door of the school-room and bade us good-by, begging us to "come again."

A Christian, when he makes a good profession, should be sure to make his profession good. It is sad to see many walk in the dark themselves, who carry a bright light for others. The whole congregation of a pagan is benighted, and the smile on the face of a converted heathen is a counterfeit.

Religious Intelligence.

—The British Society for the Propagation of the Gospel has made arrangements for the construction of an English Church in the city of Rome. A session is made to the society of between eleven and twelve hundred square metres of ground within the walls in exchange for the site outside the Porta del Popolo now occupied by the building wherein the English Church service has been celebrated since 1818, and against which Cardinal Wiseman, halting for a moment on leaving Rome, delivered a famous anathema. The new site is said to be the best one, all things considered, that could have been chosen, since with a church built by the English on the spot, and the church already erected by the Americans at the further end of the Via Nazionale, the Anglican Church will possess a place of worship at both extremities of the area along which her people are scattered; and, if the clergymen work well together, each may more or less gather within its walls the members of the Anglican Church nearest to it, without regard to nationality, and with much increase of good Christian feeling. At the same there is, midway in the Piazza San Silvestro, the building called Trinity Church, erected some six years ago for the use of the more evangelical members of the Church of England.

—The General Conference of the American Wesleyan Connection, a small body of not more than 20 000 members, is in session at Pittsford, Mich. The church was formed in 1813 by a secession from the Methodist Episcopal Church and on a distinctively anti-slavery platform. Seventeen Annual Conferences send clerical and lay delegates to the General Conference, which meets quadrennially. The Rev. N. Wardner, of the Champlain Conference, was elected president. The denomination is most strenuously opposed to all secret societies and especially hostile to the Masonic fraternity. The General Conference resolved that no minister should be introduced to it who had any connection with the awful order; so when the credentials of the Rev. T. H. Linch were read as fraternal delegate from the Methodist Episcopal Church, the president ruled that, as Mr. Linch was an adhering Free Mason, his introduction must be deferred. The Conference is making a thorough revisal of the Discipline, which will be much reduced.—Independent, October 3.

—The annual report of the Missionary Society of the Protestant Episcopal Church of this country shows an income for the foreign work of $148,502 81, of which $79,136 was contributed by 1 163 parishes, while $48,421 18 was received from miscellaneous sources, $16 984 86 from legacies, and $3 760 80 from interest on funds invested. The expenditures for the year have amounted to $168 949 44, leaving $20 346 60 to be placed to the account of treasury overdrawn. The notable events of the year have been the completion and opening of the schools at Cape Mount, Africa, at an expense of about $20 0000; the acquirement of the estate known as Jessfield, in the vicinity of Shanghai, upon which the proposed college of St. John, with other educational institutions and missionary residences, is to be erected, and the laying of the corner-stone for the college, and the consecration of the Rev. Henry C. Riley as Bishop of Mexico.

—If anybody supposes that converts to Christianity in pagan lands are all intellectual weaklings, he makes a great mistake. But there are but few who will not be surprised at the character of the books ordered recently from the rooms of the American Board, in Boston, by the recent graduates of the Board's Training School in Kioto, Japan. Here is the list: "The Reign of Law," Duke of Argyll; Marsh's "Man and Nature;" "Lessons from Nature," St. George Mivart; Butler's "Analogy;" Porter's "Human Intellect," two copies; Butler's Sermons; Hamilton's "Metaphysics," two copies; Abbott's "Napoleon;" Knox's "Cruise of the Portsmouth;" McCosh's "Intuitions of Mind;" Hopkins's "Outline Study of Man;" McCosh's "Divine Government." Pretty strong meat this, as the Missionary Herald suggests.

—Metlakatla, in British Columbia, is lighted with street lamps presented to Mr. Duncan by Admiral Prevost. Thinks the missionary who, a little more than twenty years ago, was introduced to his work at Fort Simpson, by the spectacle of wild medicine men tearing and eating the exhumed bodies of men and dogs. The prosperous missionary colony has become the mother of colonies.

—It is proposed to raise for Dr. J. Cumming, the celebrated Scotch preacher in London, who has attracted wide attention in this country by his advocacy of the second coming of Christ, a sum of money sufficient to secure him an annuity of from $1 500 to $2,500 during the remainder of his life.

—Plymouth Church, Chicago, Ill., has recently paid off the whole of its indebtedness, amounting to $60,000. The pastor and a few leading members undertook to secure pledges for the payment of the debt and the subscriptions ranged from $1 to $10,000, all being made on condition that the whole amount should be raised.

—The total amount of donations to the A. B. C. F. M., acknowledged in the Missionary Herald the past twelve months is $283 627 35; legacies, $221,629 37. Total, $511,117 89. This includes $167,015 95 from the Otis legacy. But for this, there would have been a troublesome deficit for the year.

—India has 115 000 scholars in mission schools, and 1,600 pupils who have passed the entrance university examination. The London Missionary Society has 590 and the English Wesleyans 1,697 schools in the South Seas. It is estimated that there are 12,000 mission schools in the world containing at least 400,000 pupils.

The Chinese in the Sandwich Islands have sent a contribution of $100 to the Basle Mission in Hong Kong, as a thank-offering for an active and faithful missionary sent them some time since. Accompanying the gift was a graceful and truly Christian letter signed by all the subscribers.

—A Christian Church has lately been built on a hill near Jabra, India, by native Christian masons, carpenters and other artisans, and these workmen were originally thieves by profession. In consequence of having become Christians, they have not only forsaken their evil ways, but learned their trades. This good work is mainly the fruit of Mr. Nayan Sheshardi's labors.

—The Jesuits in France point out that the number of pilgrims to the wonder-working grotto at Lourdes is double what it was last year, and hint that this is a pious revulsion from the iniquities of the Jules Ferry education bill.

—Mr. Hanson, who is laboring for the Society of Friends in the Scandinavian states, reports that he has left the society much better organized in Norway than he found it, and has introduced it to places where it did not exist.

—Another good report from Chiua: The Rev. Mr. Innocent, of the Methodist New Connection Mission, writing home, reports satisfactorily of most of the stations, and speaks of other missionary societies, working in the same field as "having most delightful success."

—The four largest Presbyterian Churches in this country are: Dr. Cuyler's, Brooklyn, with 1,685 members; Dr. Talmage's, Brooklyn, with 1,658; Dr. Tucker's, New York, with 1 600; and Dr. Hall's, New York, with 1,570.

—The Conference of the Evangelical Methodist Church of France and Switzerland was held recently at Lausanne, after an interval of nine years. The presence of Dr. Punshon and the admission of lay delegates for the first time made the session a memorable one.

—The July reports of the California Congregational Chinese Mission show a membership of 554. Nineteen teachers are in service, five of whom are Chinese missionary helpers. A large number of teachers are volunteers.

—The Spanish government has repudiated the action of the governor of the Island of Fernando Po in banishing a Primitive Methodist missionary, the Rev. W. Holland, and has permitted Mr. Holland to return and resume his labors.

—The Friends' Foreign Mission Committee are calling for more missionaries for Madagascar. The more natives they are able to employ in the mission field, the more need they say there is for European Christians to superintend the work.

—The amount subscribed to the fund for Dr. Cummiug, who has just resigned the pastorate of Crown Court Church, is about $7 500. It is hoped that about $20,000 may be raised.

—The American Board will get for its foreign missions almost $1,000 000 from the estate of the late Deacon Otis, instead of about $500 000, as was at first supposed to be the value of the bequest.

—The Free Will Baptists are put down in their register for 1879 at 75,686 members. Nearly half of their denominational strength is found in the New England States.

—The Pope's fete day was marked by the laying of the corner stone of a new church, situated on the furthest extremity of the Equiline and to be dedicated to the Sacred Heart.

—The Duke of Norfolk, the richest and most influential Roman Catholic peer of England, is building a Roman Catholic Church on his Sheffield estate which will cost $60,000.

—Theebaw, the new King of Burmah, was educated by an English missionary, and has chosen for his prime minister a man who has visited both England and France.

—The Russian Holy Synod has appropriated $37,500 to enlarge its Japanese mission. The Greek faith is making some progress in Japan, according to the reports of the Greek missionaries.

—The Union Theological Seminary of New York has $200 000 in buildings and grounds, $750 000 in invested funds, an income of $50,000 per annum.

—The year 1880 will complete a semi-millennium of the English Bible, the translation of the New Testament by Wiclif having been issued in 1380.

—Bishop Colenzo's voluminous work on the Pentateuch, the publication of which was begun seventeen years ago, has just been completed by the issue of the concluding volume.

—An Anglican Bishopric has been formed in Bermuda, of which, for the present, the Bishop of Newfoundland will be episcopal administrator.

—The Reformed Church (Dutch) is desirous of having a lectureship of missions established in its theological seminary at New Brunswick.

—The native churches of the American Board in Ceylon contributed last year $2 790 47, an average of $3 15 for each member.

—The income of the Moravian Missionary Society the past year amounted to $84 546, of which $10,807 came from North America.

—Of the 559 congregations composing the Irish Presbyterian Church, all but seventy-two are in the province of Ulster.

—There are 940 professors in the nine universities of Prussia. Of these 82 teach Protestant and 21 Catholic theology.

—The seventy-second General Conference of the New Jerusalem Church has just been held in London.

—From the various seminaries of the Missouri Lutherans seventy-three men entered the ministry last year.

—Father Hyacinthe has now gathered six hundred subscribing adherents to his new church in Paris.

—The French government has for the present interdicted all Methodist work among the soldiers in Paris.

Our Young People.

A BOY'S REMONSTRANCE.

I am feeling very badly; everything is going to smash;
All the things I have believed in are going with a crash;
The folks are growing learned, and all their wretched lore is
Used to shake a fellow's faith in his best-beloved stories.
The fairies have been scattered, and the gnomes they have gone,
There are no enchanted castles; they have vanished, every one.
Aladdin never lived, and the dear Scheherazade,
Though very entertaining, was a much mistaken lady.
Of course I see through Santa Claus, I had to long ago;
And Christmas will be going, the next thing that I know.
For I heard, I wasn't listening—I heard the professor say,
He had really—yes had really—gave doubts about the day.
And as for Master Washington, they say the goose should catch it,
Who believed a single minute in that story of the hatchet.
They've given a rap at Crusoe, and dear old Friday. Why!
We'll all believed in Friday, we boys will till we die!
They may say it's not "authentic," and such like if they dare!
When they strike a blow at Friday, they hit us boys. So there!
And I've been reading in a book, writ by some college swell,
That there never was a genuine, a *real live* William Tell!
That he was just a myth, or what we boys would call a sell!
That he didn't shoot the apple, nor Gesler, not a bit.
That all the other nations have a legend just like it.
I think it's little business for a college man to fight
Against these dear old stories and send them out of sight.
And all the boys are just as mad and so the girls are; too;
And so we called a meeting to decide what we should do.
And we passed some resolutions, because that is the one
And only way for meetings, when it's all that can be done.
I send you here a list:

Resolved, that there was a William Tell
That by his bow and arrow the tyrant Gesler fell.
Resolved that he was not a myth, whatever that may be—
That that he shot the apple and Switzerland was free.
Resolved, that Crusoe lived, and Friday; and the goat.
Resolved that little George by his father's fruit-tree note,
And owned up like a hero. Resolved, that all the science
Of all the learned professors shall not shake our firm reliance
In the parties we have mentioned, and we do, merely make known
The fact that we boys feel that we have some rights of our own—
And request that in the future these rights be left alone.

St. Nicholas.

From Our Little Friends.

KENNOTH, WILCOX CO., ALA., October 18, 1879.

DEAR MR. EDITOR: I am a little girl living out in the country with my auntie. I was living with two aunties, who have been taking the dear old CHRISTIAN ADVOCATE ever since I could remember. Last June was a year ago it so pleased God to take from our midst my much-beloved auntie. She was sick for nearly a year, before she was taken to rest. It left my other auntie and me very lonely; but the good old ADVOCATE is always a welcome visitor. In it we can read of so many good meetings, and the dear young folks' department. We have a very good pastor by the name of Mr. Shores. I am not going to school this session on account of leaving auntie so lonely. She has tried to keep me at school until this session, but I have not been deprived of the privilege of going to Sabbath-school and preaching, and I hope it won't be long before I can go to school. There is a very good one at Kelloth, three miles off, which I would like very much to attend; but I must close. From your little friend,

WILLIE H. GILL.

CAMDEN, MISS., Oct. 25, 1879.

MR. EDITOR: We have a small Sabbath-school here. Our superintendent is quite punctual. We shall sadly miss him, as he is speaking about leaving us next year.

I am desirous of some one telling me where to find, in the Bible, the genealogy of Mary, the mother of Christ, in which to prove she was of the house and lineage of David.

In St. Matthew and St. Luke there are two genealogies of Christ, but neither is the genealogy of Mary, but of Joseph, Mary's husband; neither do these genealogies agree.

Your little friend,

WALTER C. BENNETT.

Mama here sends $1 in part payment for her paper. Will soon send the other dollar.

W. C. B.

Capture of Bottle-Nosed Whales.

A movement is seen among the whales, dark forms disappear and presently emerge again; they move slowly at first, then increasing their speed, rush in a foaming crowd towards the shore. We follow at our utmost speed, regardless of the fish! pause, feeling perhaps, by instinct, that they are getting into shoal water; they hurl, seem to deliberate, and select the weakest spot for a charge; our speed is slackened, and all prepare for the struggle.

After a moment's pause, headed by the largest of the herd, they rush at my boat, which happened to be in the center of the line. On they come, raising a wall of foam, behind which are dimly seen arched backs and agitated fins; we shout, fire our guns, throw stones, and dash the oars in the water. They hesitate; a few plunge under the boat; I feel their backs scrape against the keel, as we are thrown over and half filled with water; the next is received with a blow of an axe from a gigantic fisherman; terrified and spouting blood, the whale rushes back into the herd, and heads for the shore in his blind agony.

We redouble our exertions, and the fish finally yielding, follow their wounded companion, and fling themselves on the shore, where they lie wallowing in the shallow water. With a cry of triumph, borne back from the women who stood on the cliff, dancing and waving their arms in delight at the prospect of an abundant winter supply of food, all the boats rowed for the shore, each striving to be first to commence the fight. With a final cheer, the men drove the boats in among the fish; leaped out, and began to strike right and left.

I gave up the lance, and attacked the nearest with my long hunting-knife; seizing hold of the monster's fin, in spite of its struggles I plunged the knife repeatedly into its heart. Its exertions and plunges were incessant, frequently lifting me off my feet, and throwing me under water. I managed to hold on, and kept striking till, with a final effort, it turned on its back. The same encounter was going on all about me; with wild cries and noises the men struck and hewed at the whales as if infuriated, regardless of bruises and the waves which swept over them every moment. While recovering my breath, and looking out for another foe, I received a tremendous blow from the tail of one behind me; I was stunned for a moment, and on recovering found I had been placed in one of the boats.

Quite satisfied with my exertions, I sat in the boat and watched the strange combat, already closing, as the poor stupid fish, ignorant of their strength, fell easy victims to their determined enemies. The sight was strange and striking; the cloudless sun was shining on the waves of the bay, blue, except over a large patch, many yards in extent, dyed red with blood. Each wave showed a streak of crimson as it washed over the glistening bodies, rejoicing that it could insult the strange forms that had lately swam lords of the deep. Behind a narrow beach rose the steep cliff, down which were running the women and children, their shrill cries rising above the shouts of the men and roar of the waves. Gradually the tumult ceased, except where a whale in the last throes wrapped himself in a cloud of bloody spray, and deluged the men who stood watching for another blow.

When all were killed the men dragged the boats on shore and stretched themselves on the sand to laugh and recount their exploits; some were severely bruised by blows from the flus of the fish, but all was forgotten as they talked of the value of the oil and the prospect of a comfortable winter. Ropes were brought, and the work of securing the captured commenced; each fish had to be dragged above high-tide mark, a work of no little labor, as many of the fish required the united efforts of thirty men before they could be moved.

With song and shouts they tugged and pulled, and gradually all were placed so that the waves could not reach them. Women and children lent their aid, and shouts of laughter were heard on all sides as some rope slipped or broke and sent the long line sprawling on their backs. At last we could rest and count the dead; we found that one hundred and ten fish represented a good day's work.—St. James's Magazine.

GOOD CHILDREN DO NOT ALWAYS DIE YOUNG.—Billy Marsh was a dear little English boy, only four years old. He was a beautiful child, and so loving and kind that he was a great favorite with his brothers and sisters, to whom he would give his most cherished playthings, rather than that they should quarrel among themselves. One day, for some small fault, his nurse shut him up in a store-room, and left him there until long after his early dinner hour. She had wholly forgotten the dishes of apples, oranges and cakes, were standing there within his reach ready for the dessert. When she went for him, she saw through the window, the hungry little boy gazing at the tempting dishes by turns, with his small hands firmly clasped behind him, and heard him saying to himself over and over again, "Billy must not touch them, Billy must not touch them, they are not Billy's own."

"Well," I suppose he cried soon after," said Charley, who had listened with great interest to this story.

"Why, no indeed he did not; he grew up to be one of the very best men in the world," said mamma. "What made you think he died?"

"Why, because all good little children die young. The Sunday-school library is full of books about them. I don't want to die, so I shall not begin to be good yet."

"Indeed, if you had read more, you would find that more good children grow up than die, only when they live to grow up, no book is written about them. We are only told about the few that die.

Billy Marsh learned to love the Bible when he was a little boy, so that his brothers and sisters called him "Bible-Billy;" and when he was grown up he became a minister, and was the Rev. William Marsh, of England. Boys and girls loved him, and loved to hear him talk about the Bible, for like Timothy, he had known it from his childhood. He said that when he first began to read it every day, it was hard to him, but he persevered and soon came to love it. Some dear friends who came to see him a short time before he died, found him so absorbed in reading it, that they stood beside him some moments before he observed them. He was nearly ninety years old when he died; and he was always glad that he began to love the Saviour in his childhood.—Child's Paper.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, NOVEMBER 13, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE.—112 CAMP ST., NEW ORLEANS.

Christian Fidelity and Worldly Success.

Worldly success may not be made the reason of fidelity to Christ. There may be gain in godliness, but motives springing out of this consideration alone would lead only to a sham godliness. Religious principle has its root in right, and in an expediency that takes in the spiritual and eternal welfare. Ordinarily, however, it is true that the man who serves God faithfully is doing that which is best for him in this world. It is not an uncommon thing to see men, especially young men, throwing off the restraints of religion, and neglecting their duties to the church, while over busy in pushing their temporal fortunes. There was a time when they were active and devoted members, when the claims of the Sabbath-school, and the social and official meetings, were carefully met. But the engrossments of business, and the ambitious desire for world'y success, have brought them by degrees to separate themselves more and more from active participation in religious affairs. The result is almost uniformly disastrous to their temporal interests, and utterly ruinous spiritually. They lose the world and their souls. God's blessing has been withdrawn from their industry, and they are adrift with neither earthly prosperity nor spiritual comfort.

Sometimes this course is one of deliberate choice between what is supposed to be the opposing interests of religion and business. The time and expense incidental to the former cannot be spared from the latter, and religion and its duties are retired as a matter of necessity. This deliberate and purposed giving up of God and His service from motives of secular expediency is by no means uncommon. The man is a candidate for office, he is embarking upon a business that requires special attention, or he is entering upon a profession that calls for all his strength. As between Christ on the one hand, and business on the other, his decision is made. Leaving his religion behind him, he goes out into the world with but one purpose, and that is business success. In some instances this may be achieved according to the worldly standard, but it is at the expense of the soul whose redemption is precious. More commonly, however, the history of such cases reveals the wreck of character, and also of fortune, in the end. Along with prosperity have come the inroads of vices, and these have eaten up and squandered the fruits of toil.

Or, in some form from without, has come blow after blow of reverses, leaving him as bare of self as of grace. The numbers are not few of those who have come to poverty and broken health through their desertion of God. Their life-failure is due to their religious unfaithfulness. If they had held fast to their religion, to the class meeting, family prayer, and their active work in the church, they would have prospered fairly in temporal things. The young man who breaks off from the church, and turns his back upon Christ with the purpose of bettering his fortunes, is making the saddest mistake of his life. The only business successes worth having, that we have ever known, were of those who lived exemplary Christian lives, and with whom the kingdom of God was always first. In nearly every community there are some illustrations of this union of Christian fidelity and worldly success, in which the beauty of righteousness is as conspicuous as the energy and wisdom upon which the crown of prosperity rests. The noblest of characters is that in which spiritual fervor and zeal are associated with consecrated fortune.

While religious faithfulness is with many the only sure ground of success, it is certain that it is no hinderance in any. The time and money given to the service of God are the best investment that can be made, and can never interfere with any laudable and honest pursuit. There are church neglecters, and those who plead lack of time to attend to their church duties, who yet have time and money for the demands of style and fashion. Some of the busiest and most prosperous men we have been acquainted with always found time to attend the official and social meetings of the church. The real cause of negligence is in the loss of religious interest. Actual success, and the engrossing desire to attain it, have robbed the soul of the love of Christ, and stripped it of every vestige of spirituality. Christian fidelity could in no wise lessen the business man's prosperity; it could, in nothing essential, decrease his gains. The alarming fact is he has lost his interest in Christ, and his connection with the church is a nominal tie, in which not a strand or fiber of heart remains.

It is a lamentable fact that business success often seems to destroy the spiritual vitality. At a time when men have the means of doing most for the church they lose the disposition to give personal attention to her service. From being good working stewards, and delighted frequenters of the prayer-meeting, they become merely Sunday morning worshipers, and moderate financial contributors, or they fall off altogether. We heartily wish this class of men could be waked up to a due sense of their peril and responsibility. The Lord has need of them, the church languishes for want of their earnest devotion, and they are themselves drifting to destruction. With the means of indulgence in worldly gratifications their families are gradually losing their interest in the church, and becoming alienated from the simplicity of Methodism. The children especially are wandering from the altars of their parents, and are becoming wholly absorbed in the giddy whirl of fashionable pleasure. Why should the children of Methodists, who have succeeded in making money, turn out mere worldlings, or gravitate into churches of more outward style and a looser discipline? It is doubtless a hard thing for those who have riches to enter the kingdom of heaven, but has there been Christian fidelity on the part of the parents?

Christian fidelity and worldly success have these two striking aspects: Success forfeited by unfaithfulness, and unfaithfulness engendered by success. The two have this ground in common that Christ is denied, and that the loss of the soul is the final and fearful catastrophe. For the most part the temporal gain is uncertain and illusive, the spiritual sacrifice inevitable and eternal.

Revival Season.

In the South the revival season is in the summer and fall; in the North the winter is spoken of as the revival season. The time when outward conditions are most favorable for special services is the time when the greatest results are looked for. The limitation, if there be any, is on the human side. With God, who giveth the increase, it can make no difference. He is ready to save at all seasons; but, as He works in connection with the church and its instrumentalities, the flood tide of grace comes when there is leisure and other favorable conditions for the gathering of the people. Ministers and godly members make special personal preparation for the work by consecrating themselves to God afresh, and by fervent and persistent prayer. These seasons are looked forward to with expectant faith, that at a given time the fire will burn, and that the Holy Spirit will come in converting power. Nor are the devout often disappointed. The work may be of more or less extent, but usually something is done. Refreshing comes upon the church, some sinners are brought to Christ, and there has been a good time.

The matter for reflection in these facts is that we have revivals by our own appointing. This magnifies the instruments, but, in so doing, are we not in danger of limiting God? The mercy of Heaven is not held subject to our civil calendars, it cannot be restrained by the position of the earth in its orbit, nor regulated in its bestowal, by circumstances of barometrical pressure. We believe fully in these special efforts to save souls, but the danger lies in overlooking the ordinary means of grace. If Christians would come to every service with this expectant faith, with this thorough preparation of heart, and with this deep concern for souls, and if preachers would preach to awaken and save on all Sundays of the year, could we not have a revival season, or something as good, nearly all the time? And, then, in this gracious spiritual state there would come frequent revivals of a more genuine and deeper sort than we sometimes have at protracted meetings appointed in an arbitrary way.

Instead of looking for conversions under the stated preaching, and in the weekly prayer meeting, the bad habit is fostered of aiming at the conversion of souls at one time, and that but once a year. Is it not possible for a church to be kept in such a state of spirituality that there shall be a uniformly flowing stream instead of an annual freshet? It is not so in fact, except in a comparatively few instances, but if faith and effort can command a revival season, may they not, also, secure a measure of this power for all seasons? There is as much of the intermittent and of periodicity about the life and work of some churches as there is in taking off a sugar crop. For a couple of months, more or less, the sugar house is enveloped in steam and smoke, the fires are kept hot night and day, and the stream of saccharine flows as a river from the huge rollers. Everybody is busy, and the sugar-house is filled with roar and commotion. But the work is shortly done, and for the balance of the year the machinery rusts in idleness, and the great building is as silent as the grave.

The spiritual rolling season surely ought not to be followed by rust and inaction, and the quiet of death. There were four months to the natural harvest, but the Master's words were: 'Lift up your eyes, and look on the fields; for they are white already to harvest.' Between what are called revival seasons sinners are perishing, Christians are backsliding, and the fruits of the revival itself are being scattered. Let us have protracted meetings, revivals once a year, if we can, but let us also try to have a good, lively, spiritual church all the time. We are not sure that God, in His dealing with souls, waits for the revival season. The cumberers of the ground are being cut down all along through the year, the Holy Spirit is striving with souls, and the gospel message is: "Behold, now is the accepted time; behold, now is the day of salvation." In accepting and using what has proved a means of many conversions let us guard against a possible damage to our faith, and our habitual spiritual life.

Evangelical Alliance at St. Louis.

BY W. V. TUDOR, D. D.

The third biennial convention of the Evangelical Alliance of the United States met in a two days' session in this city last week. No delegates were present from south of Kentucky and Arkansas, and besides these States, only New York, Connecticut, Iowa, Ohio, Illinois and Missouri were represented. The occasion was interesting, however, and calculated to foster the genuine unity of the church of Christ. After an appropriate address of welcome to our visitors, delivered on the first evening, by Rev. M. Rhodes, president of our local alliance, the Rev. Dr. Chambers, of New York, made response, and coupled therewith an account of the late Conference of the World's Evangelical Alliance, at Basle, from which he had just returned. He described the princely entertainment which the large Conference enjoyed in that city, and gave us a highly entertaining account of the several daily sessions and various meetings in respect of both their intellectual and spiritual aspects and results. I cannot, of course, undertake to reproduce his exceedingly interesting address, but I shall be read in this letter if I give one of his stories in which he related an amusing incident of his own Sunday-school, which one of the most earnest Sunday-school workers in Switzerland gave on the floor of the Conference. How, like children, are children all the world over! The lesson one day was of Jonah and the whale. The children were asked: What animal, told of in the Bible, had the biggest mouth? A little one answered, unexpectedly: The Pharisees. Why? Because they devoured widows' houses. Again, the lesson being of the rich man and Lazarus, the question was: 'Now, children, which one would you rather be like?' A genuine specimen of human nature answered: 'Like the rich man in this world, and like Lazarus in the next.' I tell the tale as it was told to me.

Returning to our occasion, eight papers were read at the successive sessions, distinguished all by thorough preparation and large ability, if one be excepted, as it will appear to all it should be, and which one, when I give the names of the readers, Rush, Woolsey, Craig, Hinsdale, King, Post, Robinson, Tudor, Dr. Rush, Episcopal, of Staten Island, head of Christian unity in a most Catholic spirit. Dr. Woolsey was not present in person, but only by paper, which discussed the Sunday question on its secular side, as sustaining the divine order. Dr. Craig, Presbyterian, of Keokuk, Iowa, showed the province, functions and power of the religious periodical press. Dr. Burroughs, Baptist, of Louisville, drew the first blood of applause, as with mingled fervor and humor he distinguished the essential doctrines of our faith from the non essentials of form and order which chiefly give their names to the denominations, but to some of us it was more amusing than anything he said, to note how grandly he sailed down the broad bay of Christian unity, without ever once touching at points of immersion and close communion. Dr. King, Methodist, of New York, read us a genuine New Yorker's paper on the public schools. Dr. Post, Congregationalist, of our city, gave us an able paper on "The Churches and Social Reform;" and Dr. Stuart Robinson was, as usual, thorough and able in the discussion of his subject, "The Union of Church and State." As to the eighth paper, I would send it to you, Mr. Editor, to judge of it for yourself, but you would be horrified at the closely-printed columns, and perhaps say: "I suppose I am expected to print this for old acquaintance sake, but really I have not the room." Suffice it, therefore, the subject was "City Missions and our Foreign Population," concerning which Dr. Chambers remarked to me, after the reading: "Well, sir, it is a subject which, as concerning our foreign population, we, in New York, do not understand, and have not yet been able to handle in any satisfactory execution." What solution of the problem, therefore, could you expect from me, Mr. Editor? And, seriously, I think it only worth while to mention Dr. Chambers' remark, so as thereby to arrest Christian attention and conscience to an interest and work thus confessed to be but imperfectly understood and inadequately handled in our land, and yet of such vast and vital concern to the social, religious and public life of our country as the evangelization of our immigrant population rolling to our shores in a perpetual tidal wave.

At the farewell meeting of the Alliance on Thursday night one might have been impressed that our great High Priest's prayer had been fulfilled in its real import and power, "that they may be one, even as we are one." There was no extravagance, but a sincere unity, no gush, but love, while there was a hearty response to the sentiment uttered by Dr. King, of New York, that "that man is most to be trusted who loves his own wife and children better than another man's wife and children."

Is it not at last, Mr. Editor, that denominational barriers are, like the apartments that separated the beasts in the ark, able to keep the beast that is in us apart for safe ends, while we sail all together in the same old ship of Zion toward the same "desired haven?"

St. Louis, Nov. 7, '79.

It's a Mistake.

MR EDITOR: I have heard it said that you may always tell the religious proclivities of a family by looking into their book-cases and on their center tables to ascertain what periodicals and books they read. But this is a mistake, at least, so far as too many Methodist families are concerned. Sometimes you find no Methodist periodicals and no Methodist books except it may be a Bible and hymn book. Well enough, as far as they go. But while the religious literature which every Methodist—who intends to be an intelligent Methodist—ought to have is absent, there is a full supply of trashy novels, from the dingy yellow back to the tastefully bound gilt edged volume, while the center table is covered with weeklies, monthlies and quarterlies of fashions and foolishness. Why does not that man get a literature more chaste, pure and edifying for his family to read, something that would make their heads and hearts better in all after life? Why help to pervert their imaginations, and pollute their minds with such foolish fancies, when he could store them with substantial, elevating and useful knowledge, at a much cheaper rate? But, perhaps, in some instances, it is not altogether the fault of Methodist families that they are destitute of Methodist literature. It may be that their pastor, whose duty it is "to see that all the people within the bounds of his charge be duly supplied with our books and periodicals," has failed to tell them where and how our books are to be obtained. A lady who had been in our church, at least ten years, asked me some time ago "if I knew where she could get a Methodist hymn book; that she had been to the stores where they keep such books, but could find no Methodist hymn book." Now I surmise that her pastor had never told his congregations that it was one of his disciplinary duties to supply them "with our books," and that he would "see" that they had any book in our catalogue that they wished to purchase. How strangely things have turned about. In many church enterprises we have advanced, but in some, of prime importance, like the shadow in the dial of Ahaz, we have gone back ten degrees, and in nothing more, in some places, than "supplying the people with our books and periodicals." In 1822 Ebenezer Hearn, then a young man, was on the circuit in which I lived. At his first and second appointments he told the people that he had boxes of our catalogue books deposited at different points on his circuit, which he could sell at New York retail prices, and he would either bring the books to them, or they could call at his places of deposit and supply themselves. He often took the books most in demand to his week-day appointments, where he sold a great many. The commission for selling books was then quite low, but I think he said, at the end of the year, that his commissions amounted to $200, just twice the amount of salary then allowed a single man. Our preachers could benefit themselves as well as thousands of people by selling largely of our books.

J. G. JONES.

Mexico.

THE WORK STILL PROSPERS IN TOLUCA.

MR EDITOR: I wrote for the ADVOCATE a notice of a recent meeting in our church in the city of Toluca, on the occasion of administering the Lord's Supper. The service was interesting and encouraging, both on account of the size of the congregation, in the midst of an extremely fanatical community, and the deep, sincere enthusiasm of the worshipers. Since that time the congregation has grown still larger, and the interest has also increased.

At first we had in our rented house one large room for our worship. Afterward it was necessary to take down a partition wall, and add the length of another room, making our church about fifty feet long. That is now more than full. At the last week-night service there were many standing outside the door who could not get in the room. The sermon of the pastor was excellent, the prayers fervent, and the singing enthusiastic.

But what shall we do for more room? We cannot enlarge our present place of worship except by buying the property, and building a new and better house, which we have not the means to do. Neither can we rent a larger place, for others are even worse fanatics than our present landlady, who is the sister of a Catholic priest, and without any sympathy whatever with us. We can buy where we cannot rent, in this place as well as others, where the growth of our work requires that we have houses of our own. In some important places we could build good churches for four or five hundred dollars, and they are needed very much. We believe that, in answer to prayer, the good Lord who carries on His missionary work will not fail to provide for our necessities in some manner or other. We are thankful for His grace and blessings already bestowed. Our mission has now thirteen preachers at work in twenty-two cities, towns and villages, with the prospect of constant increase, as our resources increase. To the Saviour of the world we give all praise. Pray for us and our work.

Oct. 20, 1879. W. M. PATTERSON.

What Dr. Deems says in Frank Leslie's Sunday Magazine about coming to New York applies with nearly equal force to all the large cities. Here in the South, where land is cheap and productive, and where the country invites enterprise and energy, there is no good reason why young men should flock to the cities. They can do much better in the country, live more independently and comfortably in the country, and secure homes and property there. The average of clerks are mere drudges and slaves, working hard for meager salaries, and not one in a hundred ever gets beyond a subordinate and ill paid position. Dr. Deems says:

The fact is, there is no place like a great city in which to achieve a great success, but unless a man have some money, or much brain and great tact, the city will crush him to death. The vast city is attractive. People flock from all quarters. There are ten applicants for every place. There are at least 10,000 adults in New York between whom and starvation there intervene only the helping hand of public and private charity. These people can afford to work for almost nothing. There are boys here whose parents must support them, and are willing that they shall work for a dollar a week rather than do nothing. Strangers must compete with them. Advertise that you want a clerk for $10 a week, and the police will be compelled to guard your door from the throng that will come sweeping up at the hour. Advertise for a boy, and men will come in platoons, sometimes gray-headed men.

There is room enough in New York for men who can hold it, but a man must come prepared to hold his position a long time without help. A great city is great soil to a man who has so much sap that he can live on his sap through a long drouth. But it is a dreadful place to dredge in. Men work for years and do not rise an inch, and then if hard times come, and they are thrown out, there is nothing for them.

If you can get the use of a blind mule and two acres of land, do not come to New York. Do not come without money to bring you and carry you home, and keep you until you go home. If, then, you have a trade or profession, you may succeed. It is no joke to be thrown penniless on a vast city.

DEATH OF DR. LOVICK PIERCE.—Just before closing our forms the news came by telegraph that the venerable Dr. Pierce died at Sparta, Georgia, Monday, November 10. We cannot say that the tidings were altogether unexpected, and yet we had become so accustomed to his rallying from frequent spells of prostration, that it seemed very natural that he should defy the ravages of time almost indefinitely. He had so far passed the ordinary bounds of our mortal years that we came to think of him as invested with an exceptional and almost unlimited lease of life. We had, at any rate, hoped that he would live to celebrate his one hundredth birthday, and thus fill out the round of a century. Dr. Pierce was born March 24, 1783, and was licensed to preach December, 1801. He had been a preacher seventy-five years, and had lived nearly ninety-five years.

Thus has closed the career of one of the most prominent men in American Methodism. In Southern Methodism he was an active participator in the General Conference of 1845, and in the separate organization of the Methodist Episcopal Church, South. Take him all in all as a preacher, as a counsellor in ecclesiastical affairs, and as a leader, he was a great man in the best sense of that word. Up to near the time of his death he continued to preach, and also to write, with much of his usual force and clearness.

He was an old man when we first met him and heard him preach, now nearly twenty-five years ago. His voice was then strong and well-controlled, but had lost probably something of its earlier flexibility, and the matter of his sermons was doctrinal and experimental. He well understood the force of right words, and he had a wonderful facility in the framing of his sentences so as to express just what he wished in the strongest and happiest way. In his palmy days he was equal to the greatest occasions, and, as a camp meeting preacher, he stood almost unrivaled amidst his giant contemporaries. The remarkable effects of his eloquence are among the traditions of Georgia Methodism, and only people now advanced in years witnessed them. Many of those who knew him in the days of his power regarded him as a greater preacher than his distinguished son, Bishop George F. Pierce.

Dr. Pierce was, first of all, a Methodist and a Georgian, but there were no meets or bounds to the catholicity of his Christian spirit, or his patriotism and benevolence. The doctrine of Christian perfection was specially dear to him, and his pen of late had been much occupied in its statement and defense. His last letter, published but a short time ago, breathed the spirit of humility, of reverence and godly fear, and of hope in Christ, "of insurance rather than assurance," as he expressed it.

Such gifts and such years carry with them a weight of responsibility which it falls to the lot of few to incur. That it was nobly and successfully met we have no doubt. Satisfied with long life, God has now shown him His salvation. Three generations of the world have passed since he was born, and now, at last, he is called to wear the long deferred crown.

Take An Interest In It.

MR. EDITOR: I happen to be at the point where the current of information of the ladies mission work is flowing. It sounds so lively and hope-inspiring that I am moved in this public way to entreat the ladies, girls and children of the Mississippi Conference to take an interest in it. The session is close at hand: the seventeenth of December, in Meridian; yet is there time to gather and label contributions, small and large, for that work, and forward by the preacher in charge, or the presiding elder, or the lay-member, if in your neighborhood, or Mrs. DeMoss McGalloway, of Vicksburg, or Miss Annie E. Linfield, of Hazelhurst. I hope those who have never felt an interest in the missionary enterprise will now join in the undertaking, under auspices of Southern ladies. I never heard Southern women talk better to a purpose, and evince more resolution and hope, than their papers and letters breathe, in this cause that proves so warming to their solicitude, and compacting toward a strong, social union. They do not propose competition, but to take in hand the part of the foreign missionary work that falls from civil regulations and social conditions to their lot. Give them the speed of Mississippi's benevolence and hearty approval.

W. E. M. LINFIELD.

Amazed.

One of our leading preachers and pastors writes:

I am amazed at your complaint of the circulation of the ADVOCATE in the towns. That paper ought to be in every family within your patronizing territory. It will nourish the faith and knowledge of any reader.

We are ourselves surprised that more religious papers are not taken by the Methodists in towns and cities. Among other reasons, it may be that they have more secular papers, more worldly entertainments, and that their privileges in the way of social meetings are greater. We do not know a town or city church that would not be twice as efficient as it is in all church work, and in generous giving, if all its members were habitual readers of our religious papers. A fair amount of effort by the pastors would soon put the paper in nearly every Methodist family in every town or city charge. In the days of our pastoral work we tried it, and know whereof we speak. It can be done, we are sure, and here and there a pastor is doing it.

Our subscribers may help much. Every subscriber can get another. Some do more than this, but there are few who cannot get one. We have no particular proposition to make, except to hold on to our old principle, that every Methodist family ought to subscribe for at least one Methodist paper. It seems to us that subscribers, by a little personal exertion, and pastors, by keeping the matter in mind, could double our circulation in a few months. If much is to be expected of the thousands of converts and members added to the church during the year, they must become readers of our church papers. We should have more confidence in their religious development and perseverance if we knew that they were subscribers to the ADVOCATE.

A Generous Deed.

Under this head Dr. Harrison, pastor of Mount Vernon Methodist Episcopal Church, South, Washington City, writes to the Baltimore Episcopal Methodist as follows:

For ten years past, the congregation of Mount Vernon Place Church, Washington City, has been embarrassed by a debt upon their church edifice. The original debt was $45,000, which, with eight years interest added, amounted to nearly $80,000. Recently the claims upon the church have been held by five gentlemen, James W. Barker, G. T. Dunlap, S. G. T. Morsell, F. A. Lyle and J. B. Wilson.

On Wednesday evening, October 22, 1879, these gentlemen met in the parlor of the church, and after full and free conference among themselves, resolved to *donate* the entire claim upon the church, except the small sum of $3,000. In other words, to donate $27,000! The small balance remains to be paid within five years—making a practical release of the church from the burden of its debt.

The church in Washington City, and throughout the South, will rejoice to learn that Southern Methodism has been placed upon a substantial and permanent basis in Washington by this munificent action of the gentlemen named above. For myself, I can find no words competent to express my own gratitude and sense of relief. Long Live God!

W. P. HARRISON.

WASHINGTON, D. C., 1879.

Shouting Over It.

The Kansas Methodist is hurrying up the nomination of General Grant, and girls shouting hurrah over the prospect of his election as the next President of the United States. After a protracted strain of fulsome eulogy worthy of a regular campaign sheet, the editor of this Northern Methodist journal closes thus enthusiastically:

His name is a tower of strength, his career a source of pride to every citizen. He stands confessedly above every other who is named for the chief office in the gift of the people. And unless politicians pull wires and bad men expend money to defeat the wishes of the masses, the next national Republican Convention will nominate, by acclamation, and the vote of November, 1880, will constitute as President of the United States, for four years, that illustrious patriot and statesman, Ulysses S. Grant. Hallah! Hallah! Amen!

That glorious hymn beginning "Nearer My God, to Thee," has a commonly printed, says the New York Methodist, five stanzas, and in none of them is there any reference to Christ. Our attention has been called to the fact that a sixth stanza belongs to the hymn, and we have looked into the question a little. Last year Lee & Shepard, Boston, published an illustrated edition of the hymn, which was noticed by us at the time. This edition has the sixth stanza, as follows:

"Christ alone beareth me
Where then lost shine
Joins pale he maketh me
Of the Divine;
In Christ my soul shall be
Nearer my God to thee,
Nearer to thee."

In a note to us, Lee & Shepard say that they had a good reason to believe that this sixth stanza belongs to the hymn as originally written. It is a very interesting question, then, why it has been systematically omitted from, we believe, all orthodox hymn-books and hymnals. It is the only verse that distinctly refers to salvation through a Saviour, and it is the one verse that has been cut off. We shall be glad to receive any further information on the subject of the authenticity of the stanza, and on any explanations of its omission in the books of religious song.

The Young Ladies' Classical and Bible College, Binghamton, New York, is making arrangements for the free home and education of one hundred more approved candidates for missionary and temperance work; and for the daughters of deceased or disabled pastors, missionaries and evangelists. The curriculum consists of the regular course at the Binghamton College, with an added course of theology, medicine and music.

THE CLASS MEETING.

BY S. MULLETT ELLIS.

These world-worn men have met to meditate;
Though few and lowly, God is surely there;
The quiet word, the hour seems like a prayer;
The hint he receiveth out the world, heaven's gate
Is opened by their psalms. Then do they state
Their glad experience or anxious care;
What need of blessing, or what bounteous share
Of Mercy's riches it is has been their freight.
And as they speak their lifted hearts catch fire;
Their souls are flames, their thoughts are ecstasies.
And heaven's own glory on their face is bright.
Such earn at hours make men's souls wise the higher;
Such fervent men fulfill high purposes
And humble men, e'en thus, are nobles made.

The Alabama Conference Woman's Foreign Missionary Society will meet in Auburn, December 17. Officers and delegates will be cordially received at Auburn. A full attendance is earnestly requested.

MRS. JEFFERSON HAMILTON,
Pres. Ala. Conf. W. F. M. Society.

Rev. W. G. Veal, member of the Northwest Texas Conference, after the trial, has been expelled from the church by the Conference recently in session at Fort Worth.

Books and Periodicals.

EVENINGS WITH THE DOCTRINES. By Nehemiah Adams, D. D. Revised edition. Boston: D. Lothrop & Co.

The volume contains seventeen lectures delivered in Boston in 1858-59. These lectures embrace nearly all the doctrines of the Bible, and are in a familiar and entertaining style. The author is an out-spoken Calvinist, and meets the question of election and perseverance in the old Calvinistic way, and with as much satisfaction as is possible in such a system. While we find in the lectures much ground of dissent, there is also much that is valuable, and in accord with all evangelical schools. 12mo, 417 pages.

THE MOHAMMEDAN MISSIONARY PROBLEM. By the Rev. Henry H. Jessup, D. D., Presbyterian Presbyterial Board of Publication.

This is a discourse on the Mohammedan Missionary Problem delivered before the General Assembly of the Presbyterian Church in the United States, meeting at Saratoga Springs, May 18, 1879, by the Moderator, Rev. Henry H. Jessup, D. D. Dr. Jessup has spent many years as a missionary in the East, and his discourse is most valuable and instructive.

—We are indebted to the Presbyterian Board of Publication, Philadelphia, for a copy of the Westminster Question Book, International Series for 1880.

—We have received a pamphlet written by J. H. Moss, Esq., entitled: A Review of the Constitution Submitted to the People of Louisiana, in Connection with the Constitutions of 1852 and 1868. The writer takes decided ground against the adoption of the new Constitution.

—Proceedings of the first State Sunday-School Convention of Louisiana are published in neat pamphlet form. The pamphlet contains the several able addresses delivered before the Convention, and is a work of great interest. We are indebted to the Committee of Publication for a copy.

—Prohibited Secession is the title of a pamphlet by Thomas O. Summers, D. D. LL. D., recently issued by the Southern Methodist Publishing House, Nashville, Tenn. The substance of the essay appeared in the October number of our Quarterly Review. We are very glad it has been brought out in pamphlet form. Prohibited secession is a question that most people of sense and spirituality care nothing about, but the discussion is needed in some quarters, and there is occasion for the circulation of a tract of this sort. Parties who have young members flinky on the subject, and when the proselyters are undermining, will do well to send for copies. They will do good. Price, ten cents a copy.

—Plain Talk to the Sick is a little volume of 200 pages, by Adam Miller, M. D., published in Chicago. Dr. Miller belongs to the homœopathic school, and his book is designed for the use of families. Price, $1.

—The American Agriculturist for November is splendidly illustrated. It is full of information suited to farmers, gardeners and housekeepers. Published monthly by the Orange Judd Company, New York. Price, $1.50 per annum.

—St. Nicholas for November is unusually rich in wonderful and amusing illustrations. Among the articles are: 'Adrift on the Ocean; Arthur Vine or Not? Playthings of All Times and Climes; Gathering Mussellins in Mississippi; The Family With Whom Everything Went Wrong; Hunting Jack Rabbits; The Boys at Chiron's School; The Last Dauphin; The Boy-Heroes of Crecy and Poitiers; A Few Pretty Things for Fancy Work. The number of St. Nicholas for December will be the Christmas number, and will be remarkably fine.

—The Theological and Homiletic Monthly for November, 1879. Rev. R. N. Stedd, D. D., editor and publisher, Richmond, Va., has: The Scriptural Form of Christ's Humanity; Faith Lessons—Their Bearing Upon Our Destiny; Qualifications for the Gospel Ministry; Conservatism; Ordination; Choice of Topics; Trinality; The Sabbath Days; Elisha and the Children of Bethel; Editorial Miscellany. An excellent number; a publication that grows better every month. Price, 2.50 per annum.

—The Fortnightly Review, October, 1879, has: South Africa Once More; The Channel Islands; Reply to Fallacies of Evolution; Parliamentary Government in America; Antonio Salaloja; Education and the London School Board; The Conflict of Laws; A Word With Some Critics; The British Museum Library; Home and Foreign Affairs. Also Young Mrs. Jardine, by Miss Mulock, chapters 8-11, from Good Words.

—Southern Cultivator for November has been received.

MARRIED.

BOYT—MYRIN.—October 13, 1879, at the residence of the bride, by Rev. W. P. Dickinson, Mr. Wm. B. Boyt of Pensacola, Fla., to Miss Ella M. Myrin, of Canonsburg, Pa.

RAINE—HOPKINS.—October 19, 1879, at half-past eight o'clock P. M., at the residence of Hon. R. W. Cobb, Governor of Alabama, by the Rev. J. W. Christian, Rev. John Wesley Raine, of the North Alabama Conference, to Miss Amy L., daughter of Col. W. H. Hopkins, of Philadelphia.

LYNN—MAXWELL.—October 26, 1879, at the residence of the bride's father, by Rev. W. D. Dunwick, Mr. J. W. Owen to Miss Mackie Maxwell, both of Sanders, Miss.

CRAWFORD—JOYNER.—October 29, 1879, at the residence of the bride's father, on West Point Circuit, by Rev. Jno. J. Vickers, Mr. Thos. Crawford to Miss Ella Joyner.

THOMPSON—ANDERSON.—In Pleasant Hill Church, October 22, 1879, by Rev. R. A. Sloey, Mr. J. H. Thompson and Miss Sarah J. Anderson, all of Sumter county, Miss.

MUIR—McCALL.—At the residence of the bride's father, in Choctaw county, Ala., October 21, 1879, by Rev. W. H. Will, Mr. P. C. Smith of Mt. Sterling, Ala., to Miss Nellie McCall, daughter of Mr. Archibald McCall.

GILBERT—WILLIAMS.—In Jefferson county, Miss., October 15, 1879, under the auspices of the bride's father, by Rev. D. Bradford, Mr. John V. Gilbert, of Columbia, Pearl River, La., to Miss Olivia Williams, of Franklin county, Miss.

McGARITY—PATE.—At the residence of the bride's father, in Jefferson county, Miss., on the 16th instant, by Rev. D. Pate, Mr. M. P. McGarity to Miss Louisa McCain.

EDWARDS—DAVENPORT.—In the Methodist Church, Natchez, Miss., October 29, 1879, by Rev. D. P. Hatch, Mr. W. P. Edwards to Miss Susie Davenport, both of Jefferson county, Miss.

JAMES—LEWIS.—October 15, 1879, in the Methodist Church in Holmesville, Miss., by Rev. Jno. A. Gaudry, Mr. J. E. James, of Amite to Miss F. I. Lewis, daughter of Rev. H. D. Lewis, of the Mississippi Conference.

Publisher's Department.

We desire to do our best to exclude fraudulent advertisements from the ADVOCATE, *and to make patronizing them secure to the* *fair sale of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January is to the ADVOCATE office what rich cream is to the milk-pan. The "cream" is skimmed off, and the "milk" is left to be consumed on the place. The cream papers constitute the subscription list. Subscriptions being payable in advance for each month, time is allowed after the end of the month for renewal. If the subscription expires with the issue of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the bill-work, as the publisher will be relieved from the necessity of making out, mailing and charging bills for papers ordered discontinued. Subscribers will please notify the office promptly when they desire the paper discontinued, and pay up all arrearages. Those who receive the paper will be understood as desiring its continuance, and will be charged accordingly.

MARBLE WORKS.—For everything in the marble line, go Stroud's, corner Main and Morgan streets, Algiers. He is the best workman in the South, and his work is the cheapest, as well as being reasonable, for first-class workmanship. Patronize him, and see how cheap you will be with him.

CHEAP TO CLOSE.—Notice the advertisement of Messrs. E. H. Adams & Bro., with the above heading. They are marking down all such goods that can be secured at low-down prices. The best bargains will be secured at Adams's dress goods emporium, 594 Magazine street, where the best and most reasonable rates for new and fashionable goods prevail.

DENTIST.—Dr. Friedrichs is one of the oldest practitioners of his profession, having begun practice in this city nearly thirty years ago. He is a highly educated gentleman, and has become all his many patrons say so. The ladies pronounce it the best there is to be had. So when they all say so can't the people in general say so, and every druggist, in selling you it, take any other. Our old friend Pozzoni will retail it in any quantity your fancy desires. See advertisement.

HEAVY AND SHELF HARDWARE.—Our readers, one and all, are hereby notified that the old and well-known house of Rice, Born & Co. at 89 and 91 Camp street, New Orleans, is the place where all articles in their line can be had at moderate prices, and of the best materials. Read their advertisement in another column, and then go to their store for what you want, or order by mail. They are reliable.

WAUKESHA WATER, FOR DYSPEPSIA, KIDNEY DISEASES, ETC.—This celebrated water is indorsed by some of the most eminent physicians here, among whom is Dr. Holcombe. Parties who have tried the "Bethesda" are loud in the praise of the Waukesha, as being far superior to it. Our friend, L. C. Arny, 26 to 30 Bienville street, is the agent.

MILLINERY EMPORIUM, HAIR WORK AND FANCY GOODS.—If you want to go the most elegant stores in the South of the Rhode-by your taking a walk on Canal street from 157 and 159, and you will see a sight to delight your eyes, and if you go to the show windows step to the where you will see everything the most recherche, and if you do not find what you want you cannot get it in town, for Southern ranks next the big metropolis as well as some of the cities of the old world for things to please the ladies.

CHINA AND GLASS WARE.—It is always a treat to go through a first-class establishment. I like E. Offner's, even if you do not wish to purchase. It is very much like reading the advertisements in the paper. You keep as well as to the progress in art and planning fires. This store, which is conducted at 171 Canal street, in this city, is filled with gold and choice wares in China, glass and silver, in addition, and every class of useful and ornamental articles for the household. Call and you will be welcomed.

REMOVED.—We notice with pleasure the removal to that solid and well-managed institution, the Liverpool and London and Globe Insurance Company, to their commodious and elegant quarters, corner Gravier and Carondelet streets. A friend of mine called recently on official business, so I went with him. The building is one of the finest in the city, and is occupied entirely by the company and its officials, so that to day it is not only one of the best situated offices in our business city, but is very attractive in appearance to the beholder as he passes by. The large clock suspended in front of the entrance is an interesting appendage, as it shows the time of the day in some of the principal cities in the world. Our friend, L. C. Arny, Esq., is the efficient and polite president secretary of this office here.

ORLEANS PLAINING MILL.—Our readers will be glad to know that an enterprising man, Wm. Campbell, has purchased the Orleans Planing Mill, 240 South Rampart street, formerly owned by Mr. Snyder, and it has been thoroughly repaired and restocked at very great expense, and now Mr. Campbell will fill any order, small or large, at prices as low as any mill in the country. He is a gentleman of energy and experience, and we take pleasure in calling the attention of our readers to his advertisement, and to the fact that what you want you cannot get it in town, for Southern ranks next the big metropolis as well as some of the cities of the old world for things to please the ladies.

COAL.—W. G. COYLE & CO.—W. G. Coyle's page advertisement that is said to be read by everybody and walnut in New Orleans. It is not only a genial man with whom it is a pleasure to do business, but he has done his share toward giving the city a cheap supply of coal. In the summer months, when he will take his well-earned rest, he will be found at his place of business, where he will be pleased to see you, as he is one of the most affable men we have met in a long time. Call on him, and you will be well pleased with your visit.

DRY GOODS, DANZIGER SONS.—The grand new wholesale dry goods house of Danziger Sons has been opened to the trade, and has been attended by the magnificent establishment the Danziger Sons. A portion of the building was occupied by the large number and extent of country orders for retail stores and plantations that are sent to this firm from every part of the South and West. As we have said before, the house has the very best of opportunities to choose from the vast products of every country. It has also been specially benefitted by the low rates which it has enjoyed during the very first of goods at very low rates. Our friends will find this a very pleasant one to do business with, as they take special care to see that no one leaves their store dissatisfied. We have worked with pleasure the progress of this fine house for many years, and are happy to congratulate both the worthy proprietors and the people here to call upon our readers.

W. C. SHEPARD & CO.—Fruit jars Mason pints, $1; quarts, $1.25; two quarts, $1.50 per dozen. Amerikan China dinner sets, $15 $18. Equal in looks and usefulness to French China. 19

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those who desire to economize this popular hotel offers an opportunity seldom found at the eligibly situated house, having reduced its rates to $1 and $1.50 per day.

FOR DYSPEPSIA, Indigestion, depression of spirits and general debility in their various forms, also as a preventive against Fever and Ague, and other Intermittents, Every Traveler should carry a flask. "Peters' Pure Rye Malt Whiskey" is highly recommended by Caswell, Hazard & Co., New York, and sold by all druggists. It is the best tonic and safest thing for public use, recovering from fever or other sickness all has recommended.

BUSINESS NOTICES.

NEVER RETURN.

It is said that one out of every hundred invalids who go to Europe, Cal., or Colorado for their health, return to their friends in a casket or coffin. The undertakers receive the other ninety-nine. The most critical, stingy and cantankerous men who ever lived, are druggists. They are always willing to recommend Dr. Pierce's Golden Medical Discovery, Dr. Sage's Catarrh Remedy, Compound Oxygen, Electricity, Inhalers, Nasal Douches, Spray Producers, Electric Belts, Lung Developers, Pulmometers, Respirators, Cough Mixtures, Syrups, Expectorants, Anodynes, Opiates, Emollients, Demulcents, Tonics, Stimulants, Sedatives, Counter-irritants, Vapors, Salves, Ointments, Liniments, Lotions, Gargles, Snuffs, Powders, Troches, Pills, Plasters, Hypodermics, Cod Liver Oil, Whiskey, Wines, Brandies, Rum, Gin, Hot Drops, Bitters, Lozenges, Tobacco, Cigars, Pipes, Cigarettes, Patent Medicines, Nostrums, Quackeries, Delusions, Impositions, Deceptions, Frauds, Lies, Fizzles, Failures, Humbugs, Bubbles, Wind, Gas, Nothing, Vanity, Vexation of Spirit, Emptiness, Worthlessness, Death, Graves, Worms, Oblivion, Hell, Damnation, Amen.

F. E. WALTER BAKER & CO'S.—In connection with the "Yellow Label" Chocolate, the Cocoa and Vanilla Chocolate, for many years held first in the great exhibitions.

TO THE AFFLICTED.—Any person suffering from a Cough, Cold, Asthma, Bronchitis, or any of the various pulmonary troubles that so often result in consumption, should use SHILOH'S CURE. It is the best remedy in the world for the cure of these diseases. Sold by druggists everywhere. Price, 10 cts., 50 cts., and $1. If your lungs are sore, chest or back lame, use Shiloh's Porous Plaster. Price, 25 cts. If your children are troubled with Croup, Whooping Cough or Bronchitis, use Shiloh's Vitalizer. Price, 50 cts. and $1. If you have Consumption, Shiloh's Remedy will cure you. If you think your Kidneys or Liver are out of order, Shiloh's Vitalizer is what you need. If you have a Cough, Cold, Sore Throat or Hoarseness, use Shiloh's Cure. If you have Dyspepsia, Shiloh's Vitalizer will cure you. If you have Chills and Fever, Shiloh's Vitalizer is the remedy you need. If you have Headache, Toothache, Earache or Neuralgia, Shiloh's Porous Plaster will relieve you. If you have Rheumatism, Shiloh's Porous Plaster will relieve you. If you have Pain in the Chest, Back or Kidneys, Shiloh's Porous Plaster will relieve you. If you have Pain in the Chest, Back or Kidneys, Shiloh's Porous Plaster will relieve you. Sold by all druggists. Shiloh Manufacturing Co., Proprietors, Rochester, N. Y., Toronto, Ont., and Chicago, Ill. For sale by Lyman, Knox & Co., Montgomery, Ala.; Gunby, Morgan & Hillyer, Memphis, Tenn.; Wholesale Agents, New Orleans.

MISCELLANEOUS.

CHEAP TO CLOSE.

3, 3½, 4 and 4½ inch Fancy Colored HOSE at 25c, worth 50c.
Second Regie CASSIMERES at 17½ and 25c, worth 25c.
Hand Embroidered HANDKERCHIEFS at 25c, worth 50c.
Striped KIDS, 6½ and 8½ to be worth 25c.
Brocaded LOUISINES at 10c, worth 12½.
Wash POPLIN ROBES at 12½, worth 15.
Fine CASSIMERES, new shades, at 15, worth 25.
All-Wool FLANNELS at 10c, worth 15.
Silk HANDKERCHIEFS at 15c, worth 25.
Worsted FRINGES at 10, 12½ and 15, worth double.
Low Neck, Short Sleeve Merino VESTS at 25c, Worth double.

NOVELTIES IN ALL DEPARTMENTS.

E. H. ADAMS & BROTHER,

DEALERS IN
FRESH FIRST CLASS DRY GOODS, NOTIONS, ETC., ETC.,
AT REASONABLE RATES.
594 Magazine Street, Fourth Store above St. Andrew.

E. OFFNER,

No 171 Canal Street, Between Baronne and Dryades.
DIRECT IMPORTER OF
FRENCH, ENGLISH AND AMERICAN
CHINA AND EARTHENWARE
GLASSWARE, CUTLERY, WOODENWARE, TINWARE.
THE FINEST QUALITY OF
SILVER PLATEDWARE A SPECIALITY
LOOK AT THESE PRICES FOR OUR AMERICAN CHINA:

Dinner, Breakfast and Tea Sets, comprising in all 128 pieces, for	$15 00
Decorated Chamber Sets, 10 pieces	2 50
Good Glass Goblets, per dozen	50

All other goods in proportion.
All orders and inquiries promptly attended to. Goods packed with care and shipped promptly. Make no mistake in the name and place. Look for the sign.

E. OFFNER,
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DANZIGER'S,

No 131 Canal Street,
GRAND OPENING
OF
Fall and Winter Dry Goods,
Embracing a recent and special FINE GOODS all bought and for cash at the lowest prices.

PLANTATION GOODS
Of all descriptions at prices that will surprise you.

We respectfully invite to our retail and jobbing trade a visit and inspection of the most extensive and complete stock we have ever had to offer to the trade. And we promise one and all every courtesy and attention.

Do not fail to visit our Parlor stores, see sales and examine our

ELEGANT CLOAKS,
LADIES' SUITS,
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ETC., ETC., ETC.

Samples sent on application to all parts of the country free of charge.

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THE
WINTER IS AT OUR DOORS,
AND
Now is the Time to Buy Your
CLOTHING,
Furnishing Goods and Hats
AT
GODCHAUX'S
81 and 83 Canal Street,
Men's, Youths', Boys'
AND
CHILDREN'S WEAR.
Fall and Winter Stock Ready.
VERY LOWEST PRICES.
N. B. CUSTOM WORK a SPECIALTY.
SAMPLES and RULES sent by mail.
Measurement for Suits and Pants taken by mail.

"Crescent City Springs."
WAUKESHA WATER

The subscribers, having been appointed agents for the above celebrated Springs, will keep for sale the WATER constantly on hand, by the barrel, half barrel, quarter barrel and by the gallon, at the Springs.

L. C. ARNY,
26, 28 and 30 Bienville St.

ORLEANS PLANING MILL,
WM. CAMPBELL, Proprietor,
No. 240 South Basin St.,
Near New Basin,
will constantly keep on hand a full assortment of
DRESSED FLOORING,
CEILING, SIDING,
WEATHER BOARDS
and DECKING.
Feather Edge, Fence Board and Rough Weather Boards.
SAWING and DRESSING done for the trade on low rates.

BETTER THAN EVER
Church & Co.'s
CHRISTMAS SELECTIONS
FOR
1879.
SIX Excellent New Carols Written Expressly for Children's Celebrations, SIX
Sunday Schools, etc. Other best writers of Sacred Song. We send Specimen Copy, F. Root, Harry Sanders and others have contributed to this year's selections. NOW READY.
Price 5 cts., $4 00 per 100 copies.
PUBLISHED BY
JOHN CHURCH & CO.,
66 W. Fourth St., Cincinnati, O.
Agents wanted in New York.

RICE, BORN & CO.,
DEALERS IN
HEAVY AND SHELF
HARDWARE!
CUTLERY, AGRICULTURAL IMPLEMENTS, AND PLANTATION SUPPLIES.
TINNERS' STOCK AND TOOLS.
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SOLE AGENTS FOR
Slag Refrigerator, Chilling Tubs, Wardwell & Moen Bath Tubs, Range Boilers, Vienna Brass and other Cocks, Lead Moulds, Vienna Brass and other Valves, Anderson Gas Cut Saws, Sprowles Patent Fly Pan, Perfection Washers, Shutters, Kistler's Meat Fine Screens, Wood Pumps.

CELEBRATED
CHARTER OAK STOVES.

PRIZE MEDAL, PARIS, 1878.
MAKE and SAVE MONEY
BY USING OUR CELEBRATED
MODEL PRINTING PRESS
Any small boy can work it. Prints cards, circulars, labels, envelopes, etc., etc., as well as the largest and most expensive job presses. Saves its cost in a few days. Send for circular and specimens of work done with it.
HOW TO PRINT
A Book containing full instructions for printing cards, circulars, etc., sent by mail for 25 cents.
Address, MODEL PRINTING PRESS CO.,
No. 10 Spruce St., New York.

WANTED EVERYBODY TO KNOW that LAPLACE'S IMPROVED PLANTER-NEEDLE-CORN-BALER is the best and cheapest machine for baling cotton in the world. It will bale with less help, more rapidly, more compactly, and with less waste than any other machine. Prepared and sold by LAPLACE, Plaquemine, La. Send for circular. Price, $25. Address all orders as above. Agents wanted in every parish in the State. Liberal terms to the right men. Call and see it at the principal hotels and retail drug stores.

Depot in Mobile at L. C. Dismukes & Co. Depot in St. Louis at Richardson & Co.

Washington Avenue Drug Store,
Cor. Magazine & Washington Sts.
NEW ORLEANS.

Old and Valuable Remedy!
BARK & IRON
Is composed of the two principal elements of Peruvian Bark and Iron, and of half the cost. It is a very pleasant
PALATABLE AROMATIC IRON TONIC,
For the cure of Dyspepsia, Loss of Appetite, Boils, &c.
BILLINGS, CLAPP & CO.,
NICHOLS & CO., BOSTON, MASS.
For Sale by all Druggists.

CINCHO-QUININE!
CURES FEVER AND AGUE;
and all Fevers originating from the use of Quinine, and of both the cost. It is a very pleasant
PALATABLE AROMATIC IRON TONIC,
For the cure of Dyspepsia, Loss of Appetite, Boils, &c.
BILLINGS, CLAPP & CO.,
NICHOLS & CO., BOSTON, MASS.
For Sale by all Druggists.

Farm, Garden and Household.

A SHORT ESSAY ON WASHING.—Experienced housekeepers very seldom give clear and positive instructions in housework. Their success seems to be the result of some uncommon ability. Years of experiment and observation appear to be required in reaching positive knowledge in regard to housework, and that knowledge which must die with the discoverer.

Whose desires to escape all the misery in one important department of housework, is recommended to read the following complete guide to the whole art of washing.

To begin with, clothes should not be soaked overnight; it gives them a gray look, and the soiled parts lying against the clean portions streaks them. Before beginning to wash the clothes should be sorted, and the fine ones kept separate all through the washing. Rain or soft water is best for washing. Hot water sets (instead of extracting) the dirt. Turn them and rub them till perfectly clean in the first water. If the water becomes much soiled, throw it out and take fresh, or if the water is allowed to become very much soiled, the clothes will be dingy. The clothes should then be rubbed out separately in the second as in the first water. No amount of rinsing or boiling will ever make clothes white which have not been thoroughly rubbed out.

After the second rubbing put the clothes in cold water to soak, without rubbing soap on them or putting soap in the water; they are soapy enough. Too much soap makes clothes yellow and stiff. As soon as they begin to boil, remove them to the "sudsing" water. If they boil long they will be yellow. Let each article be well "sousced" up and down in the sudsing water, rubbing them out thoroughly with the hands, to get the suds out; wring dry and throw in the "rinsing water," which is the last water. Let this be slightly blued. Excessive bluing is the careless washerwoman's refuge. The rinsing is to be as thorough as the sudsing.

After rinsing, starch. The old-fashioned idea that clothes requires to be dried in order being starched is not sustained by intelligent observation. Dip the articles in boiling hot starch, plunging the hands constantly into cold water, to prevent their being scalded, and rubbing the starch well in.

Next hang out, and be sure to stretch every inch possible to the sun and the wind. Garments hung double, or in bunches or festoons, will not bleach.

Wash flannels in lukewarm water, and rinse in water of the same temperature. Avoid rubbing soap upon the flannels. Stretch them, when thoroughly clean, snap them energetically, and hang up immediately,—by the fire if the weather is bad. Two waters are enough for flannels.

When sprinkling clothes, dip collars cuffs and shirt-bosoms in cold starch, made so thin as to look like water with a little milk in it. Clothes starched thus need no wax, lard, nor other preparation to make them iron easily. A smooth, dead white is generally more highly esteemed now than the glazed look which steel manufacturers give to their linen.

Clothes washed by the above directions will be white as the driven snow.—Scribner's.

CARROTS FOR POULTRY.—The common yellow carrot, is an excellent vegetable as is well known for horses and cattle, of which these animals are very fond. It is largely used in England and Germany, as well as in France, by gardeners, and is specially as a valued ingredient at fattening time, to boil and mash up with bran meal and grout, and fed to fowls being finally prepared for the markets.

This excellent root may be very easily grown upon the farm anywhere in this country, and large quantities are now produced to profit in Essex county, Massachusetts, and in the vicinity of New York, where carrots have been cultivated very generally for many years to supply the demand in neighboring cities.

Those who have tried carrots in this country as a vegetable to cook with meat and potatoes, have found it more economical and better satisfying than turnips. There is more "body" to measurement, and the flavor seems to be more acceptable to fowls, it is averred.

Where carrots can be had at a fair price per bushel or hundredweight, it will pay those who have a large number of fowls to feed daily to try this vegetable. The quality is good, and when fed to cows or horses regularly, an improvement in the smoothness and gloss of their coats follows, it has been noticed. In the fall of the year we have no doubt it would operate to similar advantage upon the plumage of fine poultry.—Evening Post.

HENS AS FERTILIZERS.—In the last Agricultural Report to the State of Massachusetts, Mr. Kinney, of Worcester, says that, from seventy-five hens he made, in one year, $250 worth of American guano. His main object in keeping hens was for the purpose of dressing his land. Formerly he bought many cords of manure to dress two acres of land. He now cultivates seven acres without buying a cent's worth of manure. He keeps his hens confined the year round. He is very careful to give the hens clean, wholesome food, and to keep their house clean and sweet. The floor is covered with four inches of gravel, and the droppings carefully and frequently removed and kept dry. At the end of the year he has 50 bushels of droppings, losing about one-half in weight, which he pulverized and mixed with 25 bushels of pounded bone and a little plaster of Paris. He then had 75 cords of guano, which he testifies is better than any imported article he has tried. He uses it on the ground, both in a solid or liquid form, in the hill, and every where it is necessary. Speaking of the above, a writer in the New England Farmer says: "All of proper care and feed it will return one hundred per cent. above the full cost of keeping the hens alone, and when we add their increase in poultry, we can say that they are the most profitable to keep."

HOW TO CLEAN GRAPES.—Select nice dressed grapes, and with the hand the steam smooth, and dip it in melted sealing wax. Then put cotton batting (goes 8 cents a pound) in wooden boxes, keep it on a stove or some place. In this way they will keep fresh all winter. The stems dipped and pressed into the cotton batting prevents the air getting in, or the juice of the stem running out, and let them stand one day after sealing, so as to be sure they are perfectly sealed, if not they will spoil very soon. Then pack in boxes of dry sawdust, and keep in a cool place; they will keep nicely all winter without losing their flavor; in packing, do not crowd the bunches; sprinkle the sawdust over the bottom of the box. Then lay the grapes carefully, a bunch at a time, all over the box, then sawdust and grapes, alternately until the box is full.—Times.

HOW TO PEEL ONIONS.—She came in looking as pretty as a minx, and as sweet and fresh as an oregano just up could make her. There was a chattering all on the yacht what they would have for dinner, and it was agreed, for the day as it was thought each one was to do something toward the same. "You have got to peel and slice the potatoes," says a deadly kind of fellow, to the pretty girl. "Agreed," said she, up with a sizzling roll, and she ate another and another. When the time came for doing up things, I brought that pretty girl a deck of the nicest onions to peel I ever smelled. I never saw a more beautiful set of pearls. Her self-satisfied air vanished. "There is no use of crying," thinks I, "this world is full of sorrow in her life." Says she to me, "Mr. Robert, do you not use a pocket of ice and peel it." "Now," says she, "just put them on the ice while we wash the dishes." Then she took all the onions, put them in a dishpan, and put them in the water and peeled them under water, and put them in a dish and sliced them. Now I would not have you think that I am a fool, but I have learned how to peel onions.

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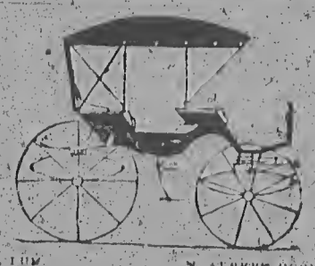

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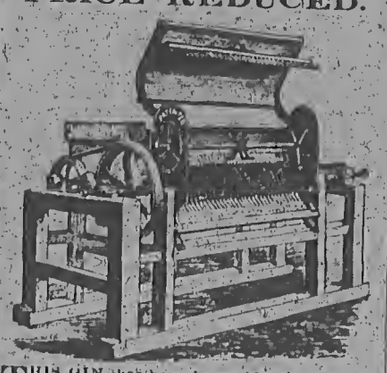

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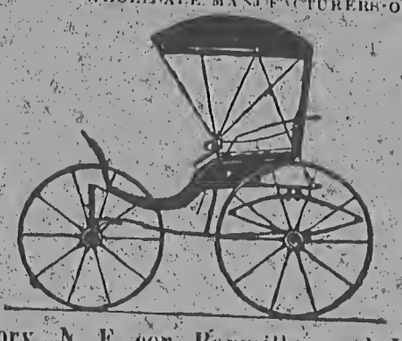

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EDUCATIONAL ITEMS.

—There are five Chinese boys in attendance at Phillips Exeter (N. H.) Academy this term.

—The Rev. John S. Tevis, of Indianapolis, preached the annual sermon at the Commencement of Moore's Hill College on Sunday evening, June 8th.

—The Indiana Board of Education has appointed R. D. Richardson, Esq., of Evansville; Judge D. D. Banta, of Franklin, and R. W. Miers, Esq., of Bloomington, Trustees of the State University.

—Dr. Roberts Bartholow, of Cincinnati, long connected with the Ohio Medical College, has accepted a professorship in the Jefferson Medical College, of Philadelphia, at a salary of $12,000 per year.

—The Synod of the Presbyterian Church of England has resolved to appoint the Rev. Dr. Patton, of Chicago, to be Professor of Apologetical Theology in the Presbyterian College, London.

—The cost of the English elementary schools last year was $19,577,250. They instructed 3,154,943 children. The French elementary schools during the same time instructed 3,823,000, and cost $13,630,000.

—The cost of elementary instruction in Prussia amounts to $31,000,000 annually; the sum being covered by eleven and a half millions of marks from property and legacies, five and a third millions from state subventions, and the balance from communal grants. Gratuitous instruction is given in seventeen out of the sixty towns in Prussia which count over 25,000 inhabitants.

—The average monthly salary paid to male teachers in New Jersey during the past year was $60.50; female teachers received an average of $37.14. The total sum set apart for school purposes in that State this year is $1,027,632.44—a decrease of a little more than $75,000 from the total amount last year. The per capita apportionment this year is $1.85, against $4.41 last year.

—The Board of Trustees of Butler University, Indianapolis, has determined that only those belonging to the Christian, or Campbellite Church, can be members of the Faculty of that institution. This will necessitate the resignation of Professors Rachel S. Jordan, Natural History; Miss Catherine Merrill, English Literature; Melville B. Anderson, Modern Languages; and Charles E. Holzepeckz, Commercial Department.

—Massachusetts spends 71 per cent. of her school population to send to New York sends 47 per cent.; New Jersey, 44; Connecticut and Rhode Island, 55; Oregon, 63, and Louisiana, 20. The teacher in Vermont gets $22 a month; the male teacher in Nevada, $125 a month.

—Hon. John Hadley, president judge of the Fifth judicial district of Pennsylvania, has donated to the library of the Bethlehem Memorial Library, at Rutgers College, a volume of the New York Herald, dated Tuesday, the beginning of the end of the world, and the Daily News for a week preceding the Wednesday on which their contents shall always be open to the people of the South.

—At the National Training School of Cookery in London, Mrs. Bishop is giving a series of lectures on "The Chemistry of Foods," this embracing in the course of the session the teaching of the principles and chemical and the training of cooks. Professor Pepper, the Scientific Superintendent, has been at work in the school and laboratory for several days, experimenting on the properties of the various articles of food, and will lecture upon what he has discovered in words.

—Pickett and Marshall College at Lancaster, Penn., has just seven new students. In 1854 the Presbyterian Synod of Pennsylvania gave the institution its charter, and the Methodists the privilege of granting the diploma. The seven new students are those of the fifty-seventh session. The college is named after Franklin Robert Marshall, and stands for the endowment of Franklin College.

—The Roman Catholics of New Britain, Conn., offered the town school board the privilege of temporarily occupying the Corbin point building, which the Catholics have purchased. The board declined the offer. The election was held on Monday, and the entire school question was fully discussed. The following officers were elected: President, Wm. Gray; Secretary, Orrin Booth; Treasurer, Chas. Hart; Auditor, Geo. Booth; Committee, Wm. Gray, Orrin Booth, Chas. Hart, Geo. Booth, Wm. Hart, Wm. Hall, Jr., Wm. Hall, 3d, Wm. Hall, 4th, Wm. Hall, 5th, Wm. Hall, 6th, Wm. Hall, 7th, Wm. Hall, 8th, Wm. Hall, 9th, Wm. Hall, 10th, Wm. Hall, 11th, Wm. Hall, 12th, Wm. Hall, 13th, Wm. Hall, 14th, Wm. Hall, 15th, Wm. Hall, 16th, Wm. Hall, 17th, Wm. Hall, 18th, Wm. Hall, 19th, Wm. Hall, 20th, Wm. Hall, 21st, Wm. Hall, 22nd, Wm. Hall, 23rd, Wm. Hall, 24th, Wm. Hall, 25th, Wm. Hall, 26th, Wm. Hall, 27th, Wm. Hall, 28th, Wm. Hall, 29th, Wm. Hall, 30th, Wm. Hall, 31st, Wm. Hall, 32nd, Wm. Hall, 33rd, Wm. 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PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	38	40
New York, choice	28	30
Coffee, ₩ lb.:		
Rio, fair	16¼	16¾
Rio, good	16¾	17
Rio, prime	17¼	17½
Candles, ₩ lb.:		
Star, best brands	12½	— —
Corn Meal, ₩ bbl.:		
Choice	2 65	2 70
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15½	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 75
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 00
Choice XXX	6 10	6 75
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5½	6
Dried peaches, ₩ lb	6	7
Raisins, ₩ quarter box	50	— —
Raisins, ₩ half box	1 25	— —
Raisins, ₩ whole box	2 50	— —
Bananas, ₩ bunch	75	1 25
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	8	9
Gingersnaps	9	12½
Oil:		
Coal, in cases, best	19	20½
Coal, in barrels, best	17	18
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	50	— —
Molasses, in barrels,		
Common	25	28
Fair	30	42
Prime to choice	41	0
Golden and Roquet syrups	— —	— —
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4	4½
Ordinary	6	6½
Fair	6½	6¾
Prime to choice	7	7½
Soap, ₩ box:		
XXX Palm	3 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 50	— —
Starch, ₩ lb.	3½	— —
Salt, in sacks:		
Fine	1 32½	1 35
Coarse	1 10	92½
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Yellow clarified	8½	8¾
Off whites	8½	8¾
Crushed	9	— —
Powdered	9	— —
Spices, ₩ lb.:		
Allspice	15¢	— —
Pepper	13¢	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3½ @	3¾
Medium	4 @	4½
Good to fine	4½ @	5
Low leaf	5 @	5½
Medium	5 @	6
Good	6 @	7½
Fine	8 @	9
Selections	9 @	10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	58	— —
White	60	— —
Mixed	58	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	35	40
Bran, choice, ₩ 100 lbs	75	— —
Hay, ₩ ton:		
Prime	17 00	— —
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	7	7½
Sidesmiddles	4	4½
Sides, clear rib	4	4½
Sides, clear	7	7½
Hams, sugar-cured	— —	— —
Mess Pork, ₩ bbl	11 50	— —
Dry Salted Meat:		
Shoulders	4½	4¾
Lard, ₩ lb.:		
Choice, in kegs and pails	7½	— —
Choice, in tierces and barrels	7	7½

ESCULENTS.

Potatoes, ₩ bbl	1 00	2 50
Onions, ₩ bbl	1 00	4 25
Apples, ₩ bbl	2 00	2 50
Cabbages, ₩ 100	1 00	1 25

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2 50	3 00
Ducks	2 50	3 00
Geese	3 50	5 00
Turkeys	9 00	15 00
Eggs, ₩ dozen:		
Western	16	17
Louisiana	21	23

WOOL.

Burry	12	18
Louisiana, clear	28	31
Lake, clear	30	32

BALING STUFF.

Bagging:		
India	— —	— —
Jute	10½	11
Ties, Arrow, best, per bundle, ₩ ties and buckles	— —	2 50
Twine, hemp	12	— —

"YOU DON'T KNOW THEIR VALUE."

"They cured me of Ague, Biliousness and Kidney Complaints, as recommended. I had a half bottle left which I used for my two little girls whom the doctors and neighbors said could not be cured. I am confident I should have lost both of them one night if I had not had the Hop Bitters in my house to use. I found they did them so much good I continued with them, and they are now well. That is why I say you do not know half the value of Hop Bitters, and do not recommend them highly enough."—B., Rochester, N. Y.—Adv.

NEW ENGLAND CRULLERS.—One quart flour; two teaspoonfuls Kellogg's Baking Powder; a cup sugar; a cup milk; two eggs; a tablespoonful butter, and a little grated nutmeg.

"We are going out with the tied," said a young man to a friend, as he flied down the church aisle after a wedding. "In that case," said a lady in front, "you can afford to get off my train," and he did.

VASELINE.

You may hunt the world over, and still will not find
A word of the household, which helps to the mind
The Rest of value, more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a scratch, or a wound or a burn
From peace to convulsion, the house-hold shall turn,
On the shelf should be found the fav'rite pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of his Rays is too rough to be borne,
Kind Vaseline comes as gently he woos,
And the cheek takes on velvet it had not elsewhere.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is over.
In fact read the circular, send from it glean
All the virtue and claims of the famed Vaseline.

COMMERCIAL.

ADVOCATE OFFICE,
New Orleans, Monday, Nov. 10, 1879.

COTTON.

The news has imparted an additional and stronger impulse to the market, and, although the movement has been checked by the high pretensions of factors, yet the sales already reach 3 500 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary		
Good ordinary	10⅞	10⅝
Low middling	11⅛	10¾
Middling	11¼	11
Good middling	11⅜	11⅛
Middling fair	12	11⅝

Sales to-day, 12 200 bales, including 500 yesterday. Market irregular.

Receipts at United States ports, week ending Monday, November 10, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	2,056	6,590	21, 90
New Orleans	10 051	13 8 0	38 87
Mobile	1 [illegible]	3 766	19,7 3
Savannah	6 331	9 11	26,3 9
Charleston	3,078	2,782	21 768
Wilmington	67	227	5,696
Norfolk	3 955	6,356	17,283
Baltimore			1,223
New York	297	1,973	5,493
Boston	711	975	4 857
Philadelphia	175	432	936
Various			10 918
Total	28,562	40,595	176,877

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	11.58@11.62	11.7
February	11.85@11.88	11.97
March	12.09@12.07	12 16@12.17
April	12.17@12.19	12.30@12.33
May	12.32@12.35	12.45@12.47
June	12.46@12.49	12.58@12.59
July	12.51@12.56	12.64@12.65
August		
September		
October		
November	11.20@11.00	11.00
December	11.50@11.50	11.48

Sales, 254,000 bales. Market easy.

WHY?—"Father," said a little girl, "why does everybody speak so much of poor E——'s goodness? We never heard of her doing anything remarkable." "My child," asked her father, "what is the lamp doing?" "Nothing, father." "You are right, my child; it is not doing anything; nevertheless it is lighting up the whole room." "Let your light so shine before men," said One, "that they may see your good works and glorify your Father who is in heaven."

A far seeing managing editor says: Young men sending spring poetry to this office will please send names and addresses; not for publication, but as an evidence of their insanity in case they are arrested for murder.

An old man who had been badly hurt in a railway collision, being advised to sue the company for damages, said, "Well, no, not for damages. I've had enough of them, but I'll just sue 'em for repairs."

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

For the countless suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are affected with whooping cough, ordinary coughs, or colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements, such as is found in no other remedy in the same form. It is far superior to the common porous plasters, liniments, electricity, plain cerate and other external remedies. It relieves pain at once, strengthens and cures where other plasters will not even relieve. For **Lame and Weak Back**, Rheumatism, Kidney disease and all local aches and pains it is also the best-known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.

Price 25 cents.

JUST OUT!
BELLS OF CORNEVILLE!

A kind comes and completes right on of the 2 Bells of Corneville" by Planquette. It is now ready, and the music, the acting, scenery and everything are of the within the reach of amateurs; it is sure to be extensively given and enjoyed. Pretty, lively French village scenes, contrasting with events in the haunted castle, make a splendid combination. Words and music complete. Price $1 50

WHITE ROBIN, the new Sunday School Song Book, by Abbey and Main, is, we think, far to be one of the most successful books of its class, as it is made up only of sweetest and best. It will pay to buy one if only to sing from at home. Price, thirty-five cents.

VOICE OF WORSHIP. (L. O. Emerson.) $9 per dozen.
THE TEMPLE. (W. O'Perkins.) $9.00 per dozen.
NEW METHOD FOR SINGING CLASSES. (A. N. Johnson.) $6 per dozen.
The above are our three newest Singing School Books. The first two have a full set of tunes for choirs.

See full lists of new sheet music, every week in the Musical Record. That is the way to keep well informed of all new issues. Mailed for six cents.

Will for three books, (almost through the press)
TEMPERANCE JEWELS. J. H. Tenney.
AMERICAN ANTHEM BOOK.
PARLOR ORGAN INSTRUCTION BOOK. A. N. Johnson.

OLIVER DITSON & CO., Boston,
C. H. DITSON & CO.
843 BROADWAY, NEW YORK.

DISCOVERY BY which hair can be forced to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs. Hyatt's Hair Restorer, and there are scores of living witnesses in St. Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's principle is the most reasonable, because she proceeds on the well-based supposition that the hair gerto never dies while the person, and that it is only necessary to stimulate the gerto to produce a satisfactory growth. Three bottles for $5; $1 to accompany the order and balance to be paid when medicine is delivered.
827 Emily Street,
St. Louis, Mo

STAINED GLASS
FOR CHURCHES
Manufactured by
GEO. A. MISCH.
247 East Washington st.
Chicago, Ills.

T. W. ROTHER,
UNDERTAKER,
OFFICE, 271 CAMP STREET.
STABLES, 272 MAGAZINE STREET
Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION, 89.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
Arkansas	Ozark	Pierce	Nov. 12
Virginia	Norfolk	Wightman	Nov. 19
Memphis	Mayfield	Kavanaugh	Nov. 19
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the lowest market price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST CROP and of the STRONGEST and most DELICATE FLAVOR. Our prices are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES, AND FULTON MARKET BEEF.

New Shaker
PRESERVES AND JELLIES.

PLANTATION SUPPLIES
OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO
JOHN K. RENAUD & CO.,
New Orleans,
Corner Camp and Julia streets.
Say you saw our advertisement in the N. O. C. A.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.

$15 will buy an elegant American China (or any equal to French China in appearance and far more durable) DINNER SET, comprising pieces to wit:

12 Breakfast Plates,	1 Soup Tureen,
12 Dinner Plates,	1 Sauce Boat,
12 Tea Plates,	1 Salad Dish,
12 Soup Plates,	1 Covered Dish,
12 Preserve Plates,	2 Vegetable Dishes,
12 Butter Plates,	1 Cake Plate,
12 Tea Cups and Saucers,	1 Pickle Dish,
12 Dinner Coffee Cups and Saucers,	1 Sugar Dish,
12 Egg Cups,	1 Cream Dish,
	1 Ice Pail.

81 pc. China DINNER SETS. WRITE
Decorated CHAMBER SETS. FOR
Real French China DINNER SETS. PRICES.
Gold Banded CHINA TEA SETS.
Tea & TUMBLERS.
Tables & CHAIRS.

W. C. SHEPARD & CO.

Established 1838.

JOHN GAUCHE,
MORESQUE BUILDING,
CAMP STREET,
Branch House, 120 Chartres Street.

IMPORTER

Wholesale and Retail Dealer in

Plain White,
Gold Band and Decorated

CHINA,

Parian and Biscuit Statuettes and Busts,

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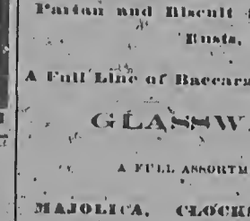

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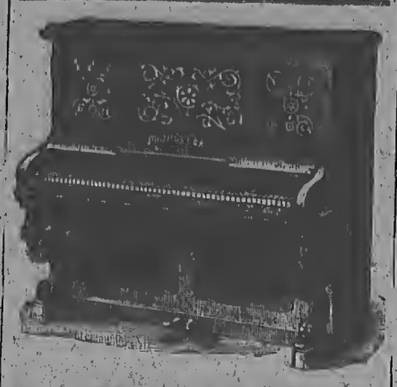

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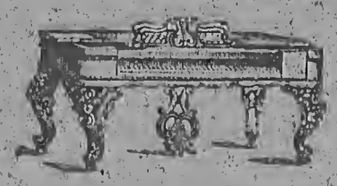

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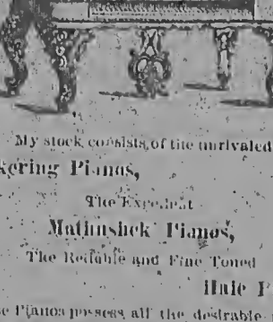

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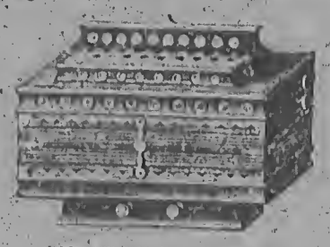

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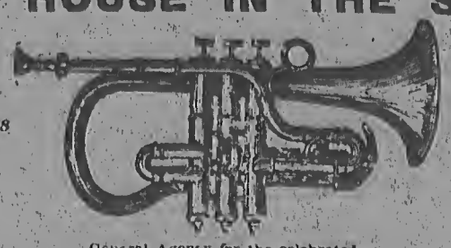

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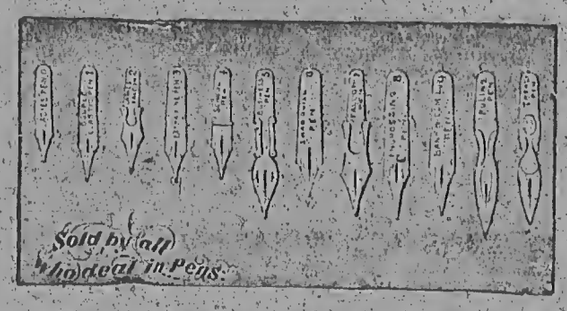

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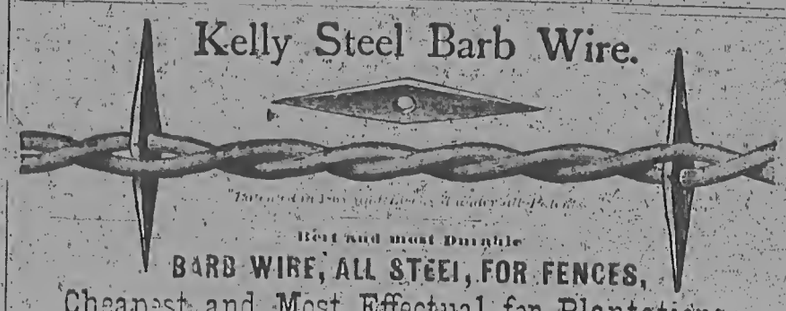

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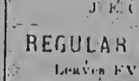

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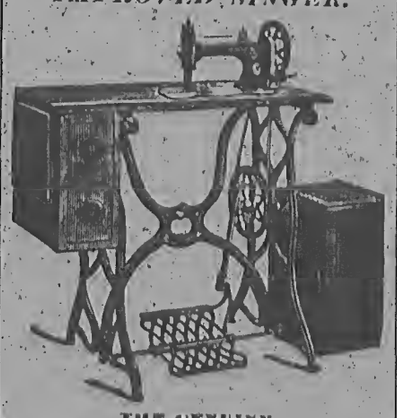

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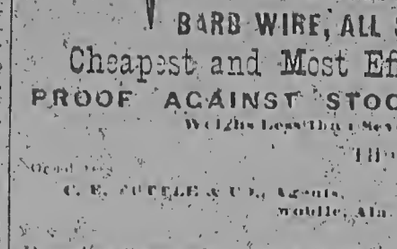

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From Mrs. General Sherman.
WASHINGTON, D. C., Nov. 22, 1879.
Messrs. LYNCH & GOMIEN:
Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect, and is admired by all who have seen and heard it. It is the true tone of Power, and Beauty of Design. Many good musicians and all amateurs, per-ons have called since it has been in our parlor, and all pronounce it a fine instrument. We ourselves are charmed with it. I shall most certainly recommend it to my friends who may wish to purchase.
I am, very truly and respectfully yours,
ELLEN B. E. SHERMAN.
238 I Street.

St. James, December 27, 1873.
Messrs. LYNCH & GOMIEN:
Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever heard and saw. I think the touch and brilliancy of tone required to perform the great pieces of modern and classic masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,
ANTHONY WIMMER
Professor of Music St. Mary, Jefferson College
St. James, La. (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.
NEW YORK, May 27, 1873.
Messrs. LYNCH & GOMIEN:
Gentlemen—After giving your Pianos a fair trial I am happy to congratulate you upon the achievements you have made. Your instruments possess pure tone, and it gives me much pleasure to recommend them to the public.
Yours truly, CAMILA URSO.

Extract of Letter from W. H. Aldridge, Saint Tex.
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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, NOVEMBER 20, 1879. NO. 47.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

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THY WILL BE DONE.

BY SAXE HOLM.

I can not think but God must know
About the thing I long for so,
Whether 't is good or ill.
I can not think but He will send
Some way to help me to the end,
Or show me that I long for wrong.

I 've reached my hand — it lies so near,
It looks so white, it looks so dear,
"Dear Lord," I pray, "do let me know,
If this wrong is to want so."
Heavily smiles. He does not speak;
My heart grows weaker and more weak,
With looking at the thing so dear,
Which lies so far and yet so near.

Now, Lord, I leave at Thy loved feet
This thing which looks so sweet, so sweet,
I will not ask for it one more,
Almost for I have been wrong.
I'll go and work the harder, Lord,
And will till I see new but clearer Word.
Then call at once the Thing I wished,
To take this thing so dear, so sweet.

NEWS OF THE WEEK.

DOMESTIC.

ST. LOUIS, Nov. 11.—Northwestern Arkansas advices say: A tornado passed through part of Crawford county Saturday, destroying nearly everything in its course, killing several persons and wounding others.

CHICAGO, Nov. 11.—A special from El Paso, Texas, reporting fight with Indians, in general, in Galveston News special, says these Indians have killed more than two hundred persons within the past six weeks.

PETERSBURG, Nov. 11.—The Venerable Rev. Dr. Lovick Pierce, of the M. E. Church South, aged 93 years, in active ministry for 75 years, was buried here this afternoon. Rev. A. G. Haygood, President of the Emory College, preached the funeral sermon, and many prominent citizens took part in the services.

MEMPHIS, Nov. 12.—A meeting of the Shelby County Medical Association held to-day, twenty-six members, three guests of the Association, every member of physicians in Memphis except two or three, and practically attended the last, and a large number of the latter were present.

VICKSBURG, Nov. 12.—Charles Manis Cotton Seed Oil Mill burned at 1 o'clock this morning. It is claimed that the fire resulted from a cutout. Loss $15,000, insurance $8,000.

HARRISBURG, Nov. 12.—Returns from every county in the State give a final vote for State Treasurer, as follows: Butler, Republican, 280,513; Rex, Democrat, 221,775; Stitzel, Greenback, 27,207; Richardson, Prohibition, 3,270.

DETROIT, Nov. 13.—Gov. Croswell has appointed Fernando C. Beaman, United States Senator, to fill the unexpired term of the late Senator Chandler.

WASHINGTON, Nov. 13.—Upon representations of numerous frauds in the sale of stamps in the Post Office Department, the Postmaster General has arrived at the conclusion that all lottery companies and lottery agents are aiding a fraudulent business within the purview of the statutory powers of increasing salaries to defraud the public. He has, therefore, commenced the issuance of special orders to postmasters at specified cities, directed by him to be published in papers known to be the means to the Dead Letter Office.

CINCINNATI, Nov. 14.—A severe gale swept over this part of this this forenoon. Twenty-eight wires of the Western Union Telegraph Company were prostrated. The roof of the Central Christian Church was blown off, and other damage done. Buildings were also unroofed, and walls blown in at Hamilton, and Greenburg, Indiana.

MEMPHIS, Nov. 15.—A mass meeting of citizens of all classes was held to-night in the Gayoso, which was addressed by Dr. A. N. Bell, of New York, on the subject of sanitation.

Resolutions were adopted appealing to the Governor to call an extra session of the Legislature, and a committee of fifteen appointed to devise and agree upon a plan, in conference with the National Board of Health, whereby the citizens of Memphis can suggest to the Legislature whatever action may be necessary looking to the improved sanitation of this city.

CINCINNATI, Nov. 15.—The regulators in Northeastern Kentucky have issued a proclamation fashioned after the declaration of Independence. It recites that in view of a reign of assassination, robbery and rapine, which has lasted in that region four years, they have had to band together to protect themselves and the property of honorable people. They deny that they are a mob, but assert that they are an organized and disciplined set of men who mean business. They assure good citizens they have nothing to fear, and warn all barn burners and murderers to leave the country, and threaten them with lynch law where the State law fails to do its duty.

NINTH EASTHAM, Mass., Nov. 17.—Work was commenced on the shore end of the cable yesterday, and at 6 P. M. it was on the beach and laid through a trench dug to receive it, and signals exchanged with the Faraday from a temporary building on the beach. The shore end being landed, the submarine connected with the cable company, and the American Union Telegraph Company, and others went aboard a steamer and proceeded to the spot where the cable was buoyed, ten miles off shore.

To-day the final splice will be made, and the cable will be worked throughout the entire circuit from Cape Cod to Brest, and America and Europe connected by another line.

FOREIGN.

LONDON, Nov. 11.—A Pera dispatch to the Daily Telegraph, says: Abdel Kader, one of the four Algerian Chiefs, died recently at Damascus at the age of 72.

LONDON, Nov. 12.—A Constantinople dispatch says: Telegrams showing total destruction of the Turkish cabinet by explosion, and the death of three wives, Russia Sultan's favorite, are to prevent the views of the Grand Vizier and Osman Pasha, who espouse Abdul-Hamid's cause, interfering with Russia.

LONDON, Nov. 13.—A Cabul dispatch says: In fact of the continuity of Yakub Khan in the massacre of Europeans, strengthens the Amir and his revenge cabinet, and compels those who before were lukewarm to join in punishing the Logar Mahomedans. Affairs, however, wear their old aspect, and thirty thousand men are ordered there.

The announcement was not a surprise to those who knew the circumstances. They were rather surprised that the fellow hung so long without the wasting fires, and that the ordeal had been permitted to last so long, and the stories of its heavy ends and grand achievements.

Dr. Pierce has been confined to his house and his bed since last December. He died yesterday morning, as far as we are informed, peacefully, and in thorough preparation for the translation of his spirit. He was in the ninety-fifth year of his age, and of his ministry in the Methodist Church the seventy-fifth.

In the early career of Dr. Pierce we have at hand only very meagre details. We learn that he has prepared notes of his entire ministry, but they have not been given to the public. From these data at hand we find that he was born of humble parentage in Halifax county, North Carolina, in the month of March, 1785. His parents shortly after moved into the Barnwell district, in South Carolina, where he was brought up to manhood. He had a brother, Reddick Pierce, who was some two years his senior. They had few advantages in youth, and came to manhood with but a limited English education. Both were men of individuality, but the characteristics of their genius have been happily discriminated and stated by a recent author, who says that "Reddick Pierce would have been a Cyclopean Workman in granite, while Lovick Pierce would have proven his greatness in marble." They were born destined for greatness in their after life, but it was to the efforts and achievements of the younger that the world was to become indebted in an untold measure.

Both brothers were early converted to God, and entered the society of Methodists. They felt the inspiration to become preachers of the Word and sought admission to the ministry. It was at the conference held in Charleston, January 1, 1805, that they were admitted on trial. Reddick being then 22 years old and Lovick, not quite 20 years of age. The conference was presided over by the beloved Bishop Asbury, who gave words of cheer and God-speed to both. Reddick, we believe, was sent to Cumberland and Lovick to a circuit, on the Great Pedee in South Carolina. They labored quietly and yet successfully, the elder brother making a famous reputation as an exhorter. Lovick's preaching was of a more logical stamp, he appealing to the mind through other media to stir the emotions.

One year later, in 1806, the Georgia circuit was enlarged and Lovick Pierce was sent with Joseph Tarpley, on the Apalachee circuit, comprising the large counties then of Greene, Clarke and Jackson. His labors were marked and his administrations effective and he was loved of his elders.

Two years later, in 1808, he was called to take charge of the Uchee district and enjoyed the distinction of being the youngest presiding elder in America Methodism. In this capacity he was called upon for the exercise of his best powers. The country was then upon the borders of the Indian territory and it was a great labor to hold even the Lord's field gained, much greater and often impossible to make new establishments of altars of the Most High. Lovick Pierce bent all his energies to the work and accomplished great results. The powerful and pious old Christian, Hope Hull, took him into his affections and aided him vastly in the prosecution of his arduous labors. The work grew and prospered and the numbers an influence of the church grew wonderfully under his care.

It is impossible to follow in this brief review all the changes and incidents of the early career of Dr. Pierce, but we single out the leading events that are a part of the data in our possession.

In 1812 he was stationed at Milledgeville, and the war between America and Great Britain was pressing. A draft was ordered, and he was among those drawn to serve. At that time ministers were not exempted from militia duty, and he joined his company. He was appointed its chaplain, however, and remained with it in Savannah during the time it was stationed there.

He was afterward located in various stations or circuits, and constantly grew in force and influence in the church. It was in 1812, at the Conference of that year, that he brought up for admission to the ministry James Osgood Andrews, who afterward became one of the most distinguished Bishops of the church. In fact, in the record of his long career we read of his aid and encouragement freely given in their early days to many of those who have become most distinguished in the ministry of the Methodist Church, South.

It was in the year 1812, as near as we can gather, that he was married to Greensboro to a Miss Foster, a member of a distinguished family in the State. She was one of the noblest of women, and held to him in truth the position of a helpmeet. She was celebrated for her gentle qualities and piety. From 1814 to 1823 he was located, as it was called, and retired from the regular ministry. He lived at Greensboro, Georgia, and practiced medicine. He made his mark for the time being in the profession than he did in the ministry. In 1823 Dr. Pierce returned to the traveling ministry, and returned to Augusta, where he had once been in local orders. It is related of him that before he went to Augusta he was dressed in the plain Quaker clothes with no distinctive trimmings, and the young men of the place, to whom dress, dancing and all kinds of fashionable sport of the new preacher. He preached in such plain sermons the terms of salvation. He was very fashionable for those days, and he was a target of their jeers. As he would pass the streets they would gather upon the corners and solicit him with remarks of "Methodist preacher." The preacher in homespun loudly trumpeted and left behind him an impression and influence that was felt for years following.

His great influence in the church is one of its strongest things in Georgia. He has held no office in the ministry except Bishop. He gave to the church, however, a Bishop in the person of his son, George E. Pierce, who is to-day one of its most powerful leaders. George E. Pierce was admitted to the ministry at the first Georgia Conference in Marion, January 1, 1831. His career is of more recent date, and is a part of contemporary Methodist history.

Dr. Pierce has been a delegate to every General Conference of the Methodist Church, South, and in 1848 was the Doleful messenger sent to the North to General Conference, but was refused admission and recognition. In 1874 he was one of the three sent in response to those who came to the Southern General Conference at Louisville. He was unable to go to the Conference North, but wrote a fraternal letter upon the fraternal relations of the churches.

The death of his wife occurred in 1850, while Dr. Pierce was attending the General Conference in St. Louis. He did not learn of it until he reached Kansas, on the State road, when the news was broken to him and his son by Rev. J. E. Evans, of this city, who was one of his warmest and most beloved brother ministers and friends. She died in Columbus, where Dr. Pierce then was stationed. We learn that the remains of the venerable preacher will go to Columbus to-day, to be laid away in mother earth beside the ashes of that beloved wife.

His last sermon was preached at Marietta, during the North Georgia Conference, on the first Sunday in December last. It was a raw and blustery day, and affected him in health. His sermon was one of great power, for it exhausted him. He complained afterward, and en route home was prostrated in Macon. He lay in bed there entirely ill for six weeks, and was then moved to Sparta, to the home of the Bishop, his son, where he has since remained. He has performed no official relations since, except to baptize some children at the house wherein he was confined.

Bishop Pierce left home on Thursday last and passed through Atlanta on Friday, en route to Athens, to hold Conference. He said his father was failing, and had said to him:

"George, you will never see me alive again. I am dying, but it may take me a week to get through."

The Bishop left impressed with the truth, of the report, but hoped the end was not so near. The Bishop himself is in very bad health.

Mexico City Mission.

CHARACTER OF THE WORK.

Doubtless it will be of much interest to many friends of the cause to know something of the character of the work among the Mexican people. It is certainly not with us its difficulties and discouragements occasionally meet disappointments; but there is much ground for rejoicing in what God has already wrought among this people, and hoping for greater results in the future. The character and spirit of the workers indicate the prospects of the work. The presence and influence of the Holy Spirit, felt and acknowledged, will work wonders among the people and awaken their joyous praises to God.

I design at present only to make a few quotations from the letters of brethren written to me in giving an account of their work. As I am with some of them almost constantly, I hear and see, as well as read, what is done. From one of the towns in the Toluca Valley a brother writes, Aug. 16: "The Lord blesses us. Yesterday we had good success in our services, there being thirty-eight persons present. Brother —— and family were full of joy, and my heart was not free from the same emotion. Blessed be God and his Holy Spirit that guides us." This brother of whom he speaks is a cripple from the ill treatment of fanatical Romanists, but he keeps large-lettered scripture-texts hanging from his door posts, and an open Bible in a glass box in the presence of every one who enters his store, which stands upon the highway where fanatics are constantly passing. In this town of three or four thousand inhabitants we have a good congregation, and they are anxious to exchange their little square room in a private house for a new church.

In another letter the brother says: "I went to visit the town of ——. The rains were heavy and the roads bad. My horse fell with me I see. When night came on I could scarcely see my hand, but how good is the God of the Christian, who always fills us with comfort in the midst of our great trials! We reached the house of a Christian brother, who received us with love as Filemon. Next day we celebrated our worship with twenty-three persons present in the morning and fifty at night. I remained to give the sacrament, and we were so much pressed for time that we could only partake of the holy bread. These brethren, all humble, in poverty as to worth goods, but rich in the grace of our Lord Jesus Christ." During the visit the Sunday congregation promised to build a house for worship, which God is largely enlarging and increasing day by day. Blessed be his name. Again: "Before I left the city of —— I gave some information to the Jewish agent in respect to the person who took charge of the Bible which God is largely circulating

The Christian Advocate.

THURSDAY, NOVEMBER 20, 1879.

"JESUS WAS NOT COME."

BY MARGARET J. PRESTON.

"It was now dark, and Jesus was not come."

And the disciples, faint with toiling, yet,
Strained at their oars, exhausted, wave-drenched, numb,
On wild Gennesaret.

But they were where the Lord had bid them go;
And, though the seething sea might foam and chafe,
And down the gorges wrecking blasts might blow,
Their little bark was safe.

Yet—"It was dark, and Jesus was not come."
And as the hurricane freshened made,
With faithless fear their stricken hearts grew dumb,
And they were sore afraid.

Still, on "they toiled in rowing," as before
Troubled, it may be, as it came to mind,
That, while they struggled to the farther shore,
They left their Lord behind.

But when, across the blinding spray, their eyes
Caught a faint glimpse of the Beloved form
Brave through the rapture of their strong surprise,
What cared they for the storm?

On other seas, how many a beaten bark,
Troubled in the depth of sorrow's hilly sway,
Sends out the wail—"All's dark,
And Jesus has not come."

If at His word we launch and dare the gale—
If every sail on crested wave be lost,
Still let us toil beneath the close-reefed sail:
His own are never lost!

Though it be dark, and Jesus has not come,
The grief makes moan and frenzied anguish raves,
The eyes that watch will see Him through the gloom,
Walking upon the waves.

And when we have received Him and have sat
Down at His feet in wonder and content,
What joy will swell our souls to find we're "at
The land whereto we went!"

—Sunday-school Times.

Credible Profession.

MR. EDITOR: Some time ago I gave you a short revival notice, in which I stated "the revival interest has extended to all denominations. The Baptists have had wonderful influence with the children. We are glad to see them come over to the practice of infant baptism."

The Rev. M. V. Nappsinger, of the Baptist Church, takes notice of it in the Baptist Record, in a rather heated spirit. It is somewhat strange that a minister of the gospel, especially one in the only true church on earth, cannot reply to a little revival notice without showing anger and accusing one of falsehood. Why not state what his church had done, and show that I labored under a false impression, if that impression was false? He does not deny baptizing children. Here is what he says:

"Bro. Evans, the Methodist minister at Brooksville, in an article to the CHRISTIAN ADVOCATE, 'thanks God that the Baptists have commenced baptizing children too.' Why did he not thank God for all the rest of it?—viz: that they were all baptized upon a credible profession of faith in Christ. What is to be done with a preacher who seeks to make false impressions by withholding a part of the truth? (See Ananias and Sapphira.) I turn him over to the Committee on Character at the next Annual Conference."

You notice he says "Bro. Evans thanks God." My article does not so read. I presume he had never seen it. If not, he should not have professed to use my language. If he had seen it he should have quoted me correctly. When one accuses his neighbor of falsehood he should stick pretty close to the truth himself. I say "we are glad." How does he know we are not glad? And why not be glad? We believe in infant baptism. We believe that the Bible teaches that it is the duty of all Christians to have their children baptized. The Baptists have been the only people, so far as I know, who have not accepted this truth. I heard one of their preachers, not long since, say that "nothing bad ever done more harm than infant baptism." We understand by this that drunkenness, theft, falsehood, etc., are not to be compared with the sin of infant baptism. Now, who is not glad to see them begin to take in the little ones. I must confess that I am, my brother. Just take them a little younger. Take them from their mother's arms. Then all Christians will rejoice with you. We do not like to see a shepherd house the old sheep, and leave the lambs in the cold. That is right, my brother, take in the little ones.

I see he calls me "brother." In his native of me, I was baptized in childhood. I understand by this that he acknowledges my church membership. He calls on those baptized in infancy to lead the congregations in prayer. He must own them as God's people. I am glad to see him accept the situation. Consistency is a jewel. Quite a number in this country, not larger than many we report as "baptized infants," have been baptized by Baptist preachers. Hence I said "they have wonderful influence with the children."

Our brother would not have me suppress the truth, but says "they were all baptized upon a credible profession of faith." How am I to know this? I did not hear their "profession." How does he know it? Did he hear them all? If so, he must be a sort of omnipresent being. We must take it for granted that a minister of the Baptist Church can make no mistakes, as the church is infallible. If I had heard their "profession," how am I to know it was "credible" in the Baptist Church? How does the brother, or any one else, know what is a "credible profession of faith" in the Baptist Church? Where is it published? Where is their book of faith? We have the Bible, I hear him say. Yes, and others have the Bible as the book, and they believe in and practice infant baptism, and have an *expressed faith*. If the Baptist Church is a unit on any one thing except immersion, I would like to know what it is. Is there any regularity in the preacher's questions? Where is the child who remembers, one hour, the questions propounded, or his answers to them? Where is the child five years old who, prompted by the questions themselves, could not answer correctly in monosyllables, or put his handkerchief over his eyes? I have never known one, little or big, rejected, answer or no answer. It is not my business to hunt up all the children who joined the Baptist Church, and learn whether they made a "credible profession of faith," to avoid suppressing a part of the Baptist economy.

He turns me "over to the Committee on Character." I did not know we had such a committee. Glad of the information.

BROOKSVILLE, Oct. 25, 1879. J. T. EVANS.

The Charity That Thinketh No Evil.

MR. EDITOR: Among the many other beautiful characteristics of that charity described by St. Paul, without which all other Christian graces and excellence are unprofitable and useless, is that it thinketh no evil. We would have very little confidence in the depth of the piety of a professor of religion who could bear malice against his fellow-creature. It is likely that almost the lowest degree of the Spirit of Christ driven all malice from the believer's heart. The very first fruit of the Spirit is love, and, if this fruit does not exist, any others, even if they exist at all, must surely be in a very unhealthy condition.

We think, however, it is possible for persons who believe themselves to be Christians, and who have experienced a genuine work of the Holy Spirit to some degree, at least, and who have enough of the grace of God to love their enemies, to bless them that curse them, and pray for them that despitefully use them, yet to fail of having this all-important grace of thinking no evil. While the condition of such is far less dangerous, because there is less of wilful evil in it, it can scarcely be considered that there is less of injustice in the course of such, than of those who have little enough of religion to hate their fellow-creatures in return for an injury done or a wrong inflicted.

The person who knows anything of experimental religion, and falls so far into sin as to hate his brother, has surely gone very far from his first faith, and is in a condition in which the word of God says he hath not eternal life abiding in him. But it is possible for him still to have done no one injustice. The person whom he hates may have been guilty of no flagrant a wrong that still justice calls forth his hatred, while he who thinks evil may be guilty of the greatest injustice.

While motives are signs of intentions, they are by no means infallible signs. Very many persons who are doubtless sincerely trying to do their best for God and His cause are making a very poor show, and it is not unfrequently the case for us, under such circumstances, to judge them according to the outward appearance, and think even if we do not express the sentiment that there is no depth to their profession or sincerity in their intentions. Under such circumstances it is impossible for us not to be guilty of injustice. Such persons, too, of all others, stand most in need of our help and sympathies.

There are trials for all to endure that are unknown to all, save to themselves and God—temptations to which all are subject peculiar to themselves, and it is impossible for us to know the extreme depth and keenness of these temptations unless we were placed under the same circumstances or occupied their places. If it were possible for us to see as God sees, to look into the heart and behold the secret and heartfelt intentions of many of those whom in our hearts we condemn, we would behold a sight which would call forth our deepest sympathies and excite our highest admiration. How often do we pass a hasty judgment upon the actions of others without knowing anything of the circumstances, or at least not enough to justify us in condemning them.

How often is it the case that when we are placed in embarrassing situations we are compelled by the force of circumstances to act in a manner that looks very mysterious, to put the best construction upon it we can, and yet our intentions may be strictly faultless. Our best judgment may approve of the course which we have pursued, and as there are reasons for our doing this, are unknown to any save to ourselves and God, our consciences may not condemn us, and God himself may look upon the sincerity of our intentions with approbation.

These truths cannot fail to reach the hearts and consciences of every one who will reflect a moment. We know that many of our actions which have been the offspring of good intentions could, on the world's principles, have had unpleasant constructions placed upon them. Then how can we fulfil "the golden rule" of doing unto others as we would that others do unto us, if we think evil of the intentions of others without incontrovertible evidence.

J. P. ROBERTS.

Sorrow and Its Solace.

Whose heart has never been touched by sorrow? There may be periods in one's life when the clouds of sorrow are not very dark. Yet there are periods when the soul is overwhelmed.

Sorrow is necessary for our spiritual development. It is said sometimes gardeners deprive their plants of moisture and light, for a season that they may take a fresh growth. Without moisture and light leaf after leaf drops, and when the plants are stripped of every leaf light is let in, and in a few weeks what a beautiful foliage appears. Sorrow strips us of every earthly joy; but when the crown is given, and the full *light* of Jesus is enjoyed, we will rejoice that we ever had sorrow. The way of sorrow is not a new way. Jesus is the "Man of Sorrow." The prophets, apostles, Latimer, Cranmer, Hooper, and our fathers, have all traveled this way.

The life of Jesus has sanctified sorrow. Where would you go to find the most beautiful stones? Where the waters are calm? No. Where the waves come and go we find them. The person who has the most sanctified sorrows is the happiest.

Surely Jesus hath borne our griefs and carried our sorrows. But we must carry our sorrows to Jesus before. He will carry them for us. Lord, help us to carry our sorrows to Thee, for they overwhelm us! Be not afraid! Let not your heart be troubled! If we suffer with Christ, we shall also reign with him! These thoughts comfort our hearts. There are places of sorrow—Gethsemane, Calvary and the tomb—but Jesus has been there for us. Jesus, Thou art the solace for all our sorrows!

"All the sorrow stems away,
Nor let men ever stray
From Thine side."

J. M. HARRISON COOPER.

From the Work.

SHARON, MISSISSIPPI.

MR. EDITOR: The month of October has been remarkably warm and dry. Up to date we have had but little rain. Light showers have fallen lately, but not enough to enable many to sow small grain. Water for stock, and many instances for household purposes, is not very plentiful.

We have had a remarkable season for gathering crops. Cotton is being gathered and sent to market very rapidly. Corn is short. The rain and overflow on the first of September damaged the cotton very much, yet the average is very good, better than last year.

Have had good meetings at most of our churches. On the Sharon circuit about twenty-five members have been added to the church. Membership greatly refreshed. Spiritual condition of the church very good. Finances a little behind. The collections ordered by the Conference are being looked after, and we hope to be able to make a respectable report at the end of the year. Health is generally good. Have had two heavy frosts within the last two days.

THOS. J. ALEXANDER, P. C.

NOVEMBER 5, 1879.

SCIENCE HILL, LOUISIANA.

MR. EDITOR: I will give you a sketch of the Sugartown camp-meeting, which we attended, going thirty miles in the pine woods, and meeting many friends. Preachers present: J. W. Heard in charge, and the presiding elder, Harper, Semrlock, Monroe, and several local preachers. Good weather, good attendance and good behavior. We saw that much good has been done through the last year. Those that joined last fall have held out faithfully, and many have been added to the church this year, and a very large number out of the Sunday-schools. Many backsliders have been reclaimed. About fourteen joined at the camp meeting.

I will now give you a glimpse of what we are doing on Spring Creek circuit, Bro. S. H. Cooper in charge. The good work has gone on all through the year, and some have been added to the church at nearly every appointment. Camp meeting came on, embracing the second Sunday in October, which makes eight. Preachers present: Hoyett, two Keeners, Monroe and Silas H. Cooper, and Manley, the blind man, and had a large attendance. Fourteen joined. Some conversions. The ground is built up considerably. It is now an established fact that camp meetings are a success in this country, and many have been converted and sent out all over the country to spread the glad news that salvation is free.

NOVEMBER 6, 1879. DANIEL BREWER.

CITRONELLE, ALABAMA.

MR. EDITOR: I have been reading with great pleasure and contented silence the field notes given us by so many of the brethren, waiting, as if through modesty, among the last to say something myself. Since I saw you at the "feast of tabernacle," by the sea shore, we have had some precious "times of refreshing from the presence of the Lord" among us. About fifty souls have made a public profession of religion, and nearly as many have joined the church. Besides these meetings, we have had a good camp meeting, beginning on the tenth, and closing on the fourteenth of October. It was well attended by both preachers and people. About thirty conversions were reported, and fourteen made application for membership in our church. Some, as usual, went home to join other churches. We do a great deal for others in this way, and the most frequent compensation is persecution. However, several of the above new members were Baptists, and I had taken in as many more of them before the meeting. But few communities are less able to support a camp meeting, and yet, I dare say, none ever sustained one better, under the same circumstances, than this one does, and am satisfied that it will be much stronger next year, and that it will grow each year, until it becomes one of the very largest and best in all the land.

The Sunday school cause receives considerable attention, and is doing well. Our best one is conducted in the camp ground tabernacle, and interests the community almost as much as the camp meeting did. They all, old and young, attend the Sunday-school. This is wonderful.

I expect to carry up every cent of our assessments for the collections ordered by the Conference. I take up the collections myself in public and in private, seeing that everybody has an opportunity to lend the Lord with his substance.

Nearly all the professions and occupations employ the people here. Only we have no lawyers, for we are peaceable. One did mysteriously come among us, but his stay was short, being driven away by the poverty of peace. Two such professionalists might live here, but one cannot. The peace-maker depends on the peace-breaker for something to do. Again, we have only one physician. Notwithstanding his thorough accomplishment and personal popularity, living in the midst of a numerous and well-to-do population, he says that sometimes a whole month intervenes his professional calls. From this you may infer that we enjoy excellent health up here too. A look at the preacher would give additional proof of this fact. He came here ten months ago, sickly and rather lean, from Chipola chills, but now he is a stranger to pain, and weighs nearly two hundred pounds. But he must not say more, lest some others sick of the swamps seek to oust him. We have some agriculture and a great deal of horticulture. Both have done well this year. But the chief, the most material spirit that inspires and moves the greatest number of country laborers, is the spirits of turpentine, there being a dozen distilleries in a little more than as many miles from here.

Families desiring to settle in a locality noted for its healthfulness, religious, refined and intelligent society, with good schools, and railroad facilities, can be accommodated here. Several good homes, consisting of large, nice residences, with barns, orchards, vineyards, gardens, etc., can be bought at very reasonable prices. The immigration of good citizens is earnestly solicited by all the many good people here, and they cordially invite those looking for new homes to come and see what is here. Yours in Christ,

C. B. KELLEY, P. C.

NOVEMBER 4, 1879.

MR. EDITOR: Our Quarterly Conferences have all been held for the present Conference year. The spiritual condition of the church on Lind Grove circuit is encouraging, which can be determined by the following report:

During the year we have received into the church, by letter, six, by ritual, thirty-five, by baptisms, seventy-nine, total, one hundred and twenty, of which number there were eighty-seven who professed conversion. There are three prayer meetings and three class meetings held regularly on the Sabbath, and some in the week, at night. There are many of our new members holding family prayers, and several of them are leading in the prayer and class meetings in their respective societies. The Sabbath-school interest is greatly under-valued in many parts of my charge, I fear, but in other parts the brethren are doing about all they can.

The saddest feature to be mentioned is: Where there is by far the largest membership there is no Sunday-school, and but little interest manifested in behalf of this department of church work. The brethren could have a large and prosperous school here at —— if they would. (I withhold the name of this church for the present, but may possibly give it in the future, unless the brethren arouse themselves—that is, should I ever be the preacher in charge again on this work.)

The health of my work is good, but regret to report that we have lost some of our best members recently. We are erecting two houses of worship, which will be free from debt when finished.

Crops much better than anticipated, especially cotton. We are looking after the interest of the NEW ORLEANS CHRISTIAN ADVOCATE. Collections ordered by the Conference promise to be full. The presiding elder has been paid up, and the preacher in charge has not been for gotten. Pay for me, Bro. Parker.

Obituaries.

E. B. NORTON, JR., was born November 7, 1851, professed religion and joined the Methodist Church south, in September, 1875, and died in White Plains, Ala., April 13, 1879. He was the son of the Rev. E. B. Norton, of pleasing memory, and in brotherhood with Rev. Norton

[illegible] last illness, he was a regular attendant at several protracted meetings, during which he was frequently at the altar, seeking salvation, and was very penitent. He remarked to a friend, while attending these meetings that he had been deeply convicted, about two months, and expressed a desire to attach himself to the church, but under the influence of unwise counsel he postponed it. The writer of this notice was often with Fielding, and learned to love him very much, and feels that it is due the memory of the deceased that he should contribute his mead of praise to the life and character of one admired by so many, and would cheerfully say: Fielding was respectful and orderly in his deportment.

The impression produced in the minds of those who witnessed this sad death will not soon be erased, and should admonish all of the danger of delaying to prepare for eternity until a dying hour.

J. M. M'KEE, P. C.

BRO. WM. N. COLLINS was born in Marshall county, Miss., December 23, 1841, and died on Tuesday, October 21, 1879. On November 28 1877, he married Miss Nannie Hodges, and soon after bought and settled in our town Minden, La. A short while only elapsed before they together joined the Methodist episcopal Church, South, at this place. Bro. Collins was sheriff of the parish at the time of his death, and had been for three consecutive terms, and was nominated for a fourth.

His death was altogether unexpected and very sudden. He died in his office, while in the active discharge of his official duties. He was true and faithful in the performance of said duties as sheriff; was very popular with the people and, I think, was trying to live a religious life. He leaves a precious widow and boy; dear parents and sisters, and hosts of friends to mourn his departure.

JAMES E. BRADLEY.

BRO. THOMAS BUNCKLEY died of pneumonia, in Morehouse parish, La., October 15, after a brief illness, in the sixty-second year of his age. Bro. Bunckley was born in Franklin county, Miss., in the year [illegible] moved from the State of his nativity and settled in Louisiana, in [illegible] and died at the above-named place. [illegible] professional relations [illegible] the Rev. J. T. Davis, [illegible] ministry of Rev. J. T. Davis, [illegible] conference.

[illegible] was called on to mourn the loss of such a citizen, and the church [illegible] more keenly than Bro. Bunckley. There is a [illegible] in the church, in the community, and more especially in the family circle, that will not be filled for years to come. A church, we deeply feel the loss sustained. Health, of [illegible] and devoted was [illegible] zeal for the Master was more [illegible] marked his every than any [illegible] ministry has been a true friend to humanity, very much devoted to his church, and more [illegible] leaves his widow [illegible] a number of children and [illegible] to mourn his loss.

J. M. M'KEE.

ELDER LANE CLARK, eldest son of Rev. Charles and Louisa [illegible] presiding [illegible] Mississippi, in New [illegible] Thursday, November 6, [illegible] years,

[illegible] years and the last year [illegible] [illegible] the public [illegible] [illegible] showed the patient [illegible] [illegible] that he will for the [illegible] was entirely lost in the will of [illegible] while his fond parents [illegible] [illegible] ready bearing the wonderful [illegible] [illegible] like things the Christian [illegible] [illegible] [illegible]

The Christian Advocate.

THURSDAY, NOVEMBER 20, 1879.

THE OLD SWEET SONG.

I remember a song whose numbers throng
As sweetly in memory's twilight hour
As the voice of the blessed in the Realm of Rest,
Or the sparkle of dew on the dreaming flower.
'Tis a simple air, but when others depart,
Like an angel whisper, it clings to my heart.

I have wandered far under sun and star,
Heard the rippling music in every clime,
From the carol clear of the gondolier,
To the wondrous peal of a sacred chime;
I have drunk in the tones which bright lips let fall,
And thirsting spirits in bower and hall.

The anthems bland of the masters grand
Have borne me aloft on their sweeping wings,
And the thunder roll of the organ's soul
Drown not the murmur of fairy strings,
Or the shepherd's pipe, whose music thrills
With the breath of morn o'er the sleeping hills.

But none remain like the simple strain
Which my mother sang to my childish ears,
As nightly and oft, o'er my pillow soft,
She gently hovered to soothe my fears.
I can see her now with her bright head bent
In the light which the taper so feebly lent.

I can see her now, with her fair, pure brow,
And the dark locks pushed from her temples clear;
And the liquid rays of her tender gaze
Made eloquent by a trembling tear,
As she watched the sleep that is sweet for all,
Like rose-leaves over my spirit fall.

And the notes still throng of that old sweet song,
Though silent the lips that breathed them to me.
Like the oldness so dear, which mariners hear,
From the sunken ship beneath the sea.
And never, oh! never can they depart,
While time is my being and heaven my heart.

That sunk, thrilling song of old sweetness!
I gather it up like a golden chain,
Link by link, which to slumber I sink,
And look by look when I wake again;
I shall hear it, I know, when the last deep note
Shall fold me close to the earth's dark breast.

—Youth's Companion.

The Seven Bibles.

BY REV. B. HAWLEY, D. D.

Competent scholars now admit that the world has seven sacred and venerable books which are reputed to be revelations, and are the sources of national religions. Their chronology, sources and teachings are being brought into such survey and comparison as show beyond reasonable question the vast superiority of the Bible of Christians, and the indebtedness of all other religions to it, or to the writers who had access to still older tradition and documents. It is now confidently affirmed that, if there is anything reliable in chronology, it is that Moses lived and wrote 1500 years B. C., and that any just ideas of God, of the immortality of the soul, of the nature and magnitude of sin, of the design and efficacy of sacrifice, of sin, and of prayer, which are found in heathenism, and are universal to man, are traceable to the pictorial documents and the traditions which were somewhat prevalent before Moses, and from which under inspiration he wrote this luminous and historic outline. Even the doctrine of the emanation of Divinity is not peculiar to the Bible, though most certainly inherited from patriarchal faith.

Of the seven sacred books it is now known that the Koran is a compilation made by Mahomet only about seven hundred years since the birth of Christ. Its best thoughts are from the Hebrew and Christian Scriptures. The *Eddas* of the old Germans, held also by the Icelanders, were written only 300 years B. C., and of all the sacred books of the heathen these alone speak of the All-Father, though others teach a Supreme Being.

The *Petekas* of the Buddhists were committed to writing only 512 B. C., and the *Five Kings* of China, containing the sayings of Sages, were written about 1100 years B. C. It was not until 2000 years B. C. that China became an empire, at which time Abraham was a patriarch and the founder of a great nation. China had not a written language earlier than 1500 B. C. And Confucius' writings cannot be fixed earlier than the sixth century before Christ, which is nine hundred years subsequent to Moses. And as Confucius was a compiler of previous writings or traditions, there were at least these intervening nine hundred years from Moses to Confucius for their accumulation.

The *Vedas* of India consist of prayers, songs and legends. And no chronology of that ancient people is reliable earlier than 1100 B. C. As to the age of the Vedas, the oldest of Hindoo books, they are by the best orientalists deemed no older than the Book of Samuel, the Psalms of David, and are much later than the Pentateuch or than the Book of Job. No written inscriptions are found in that country dating farther back than three hundred years before Christ. Like that of the Bible the religion was monotheistic, but associated with so much sensual idolatry as to make it debasing to its adherents.

Making a truthful comparison with these much-vaunted religions and sacred books, we note that Moses wrote so much earlier as to leave a margin of three hundred years in his favor. But the prehistoric documents and traditional facts, of which his writings are an authentic and reliable record, give a much broader margin. There is no older alphabet than of the Decalogue, so that both vocal utterance and alphabetic writing are God given. The sources of all the chief and valuable thoughts in the religions and morals of the several books here in named, except of the Holy Bible, are through the sons of Noah. The kingdom of Solomon extended to Persia, and Balaam was probably the medium of the truths taught by Zoroaster. These things are now shown to be much nearer the truth as recorded in the Bible than are the weak and vulgary notions of the Duke of Somerset, as given in his late volume entitled *Religion and Skepticism*.

In any scholarly study of these matters it should be considered that the early works of no Egyptian author are preserved; and that fragments of Manetho were written only 260 B. C., that the chronology of Egypt earlier than the eighteenth dynasty is a matter of dispute by the best scholars, and that the first event in Egyptian history, synchronizing with that of any neighboring nation, is the invasion of Judea by Shishak, B. C. 974. Of course then they can have no weight compared with the statements of Moses, confirmed as these are by modern researches. Why is it that skeptics are eager to credit the least scrap of profane history or myth, but are prompt to question the reliability of sacred historians? The answer is easy. The morals and spiritual teachings of the Bible are against their unbelief and sin. "It has been shown," says George Smith, "that, instead of these people's having subsisted throughout lengthened periods that bid defiance to any reconcilement with Scripture chronology, they are all found to have risen from patriarchs named by Moses as descendants of Noah, their lineage and posterity being thus fully identified with the sacred record." Even the more prominent elements of the early eras of the primitive nations are now proven to have such a likeness to the patriarchal as to be corruptions of the pure patriarchal religion. Turning away from the myths and legends in which some modern speakers and writers seem to revel, we think that the Bible leads us back to the dawn of time, and gives us an outline of man's primitive history. We are willing to accept as true this strong and emphatic assertion of Mr. Smith, the archeologist: "We fearlessly assert that no man, whatever his learning or intellectual power or station may be, when speaking of ancient history, has a right to ignore the Bible."

It is noteworthy and may somewhat fortify our readers against some features of modern skepticism, that the Book of Job is six hundred years older than Homer, the Psalms of Jacob is one thousand years older than Herodotus, the father of secular history, and that David wrote five hundred years before Pindaros, the Theban poet. The Bible is the oldest author in the world, and recent explorations are confirming its reliability.—Northern Christian Advocate.

KAFFIR WOMEN AT PIETERMARITZBURG.—The British province of Natal, which has a native African population of nearly 300,000, and scarcely 20,000 Europeans, may be considered rather as a Kaffir and Zulu protectorate than as a colony of our own people. Its British element, though it has belonged to her Majesty's dominions thirty-eight years, does not seem to grow much more, and in this respect it offers a striking contrast to New Zealand, where the two races are in a reverse proportion, to each other. The Zulus of Natal have lived for an entire generation, under the rule of a civilized government; yet their social and moral condition remains just the same as that of the Zulus, about equal in number, who were subjects of Panda and Cetewayo in the adjacent kingdom. A few converts have been made, and some hundreds of children educated, by the efforts of religious missionaries, both Church of England and Wesleyan; but heathenism still prevails, with polygamy and the slavery of the female sex, tolerated by colonial law. The native people in general, throughout the up country districts, living in associated tribes under their own chiefs, and possessing herds of cattle with ample pasture, will not take employment from European farmers or planters. It has, therefore, been found necessary to import some thousands of coolies from India for the work of sugar cultivation along the coast. This produce, in 1875, amounted to no more than £100,000 in value, while that of coffee and other tropical growths was scarcely anything; and the apparent exports of Natal really consisted, in great part, of the wool, hides, ivory, and other natural products of the upland plains in the interior. Such is the backward industrial condition of Natal, and so poor are its prospects of developing any independent and substantial resources of wealth that it cannot be expected to join in a South African confederation bearing its fair share of financial burdens. The Zulus, however, in and about the towns of Durban and Pietermaritzburg are disposed to take light household and street work, though they will not toil in the fields. Mr. Anthony Trollope speaks of their carrying his portmanteau, running an errand, or holding a horse for 6d.; they will scrub floors, sweep the roads, tend pigs and the like, and the women enter domestic service.—Illustrated London News.

THE VEGETARIANS.—The Annual Conference of the Vegetarian Society was held on Wednesday afternoon at Manchester. Prof. Newman presided, and representatives were present from the Vegetarian Societies of Glasgow, Leicester, Chester, Bristol and Liverpool. Considerable discussion took place upon a resolution proposed by the president: "That persons who desire to abstain from all meat of quadrupeds and birds, though they decline to bind themselves wholly to abstain from fish and marine animals, shall be received by the society into an intermediate grade, concerning which the executive may draw up the necessary regulations." The resolution was carried, but by so small a majority that the question of carrying it into effect was left to the executive. At the soiree in the evening the "bill of fare" consisted of stewed damsons, stewed Normandy pippins, stewed peaches, grapes, "digestive bread," butter, sweet cake, tea, coffee and milk. The party who partook of the feast numbered over two hundred, one half of whom were ladies. Congratulatory letters were read by Mr. Clark from societies in Silesia, Berlin, Hanover and Sweden. The past year was spoken of as the most flourishing in the history of the society, the receipts from all sources amounting to over £800, being £250 more than those of last year. The president, in an address at the opening of the proceedings, said they had abundant proof from Ireland that workers who ate the least flesh meat were stronger and finer men than those who accustomed themselves to meat diet. Similar proof was furnished from Germany, Russia and Turkey. The Italians of the Apennines, who had very little flesh meat, were regarded by Napoleon as the most robust soldiers in his Russian expedition.—London Watchman.

Religious Intelligence.

—Dr. Clark, in his address at the meeting of the American Board on "Ten years in Japan," gives the following results:

"Less than ten converts ten years ago; no church organized; no native agency; no schools for the training of such an agency; no missionary devoted to preaching; only the scantiest Christian literature, and that derived from China; placards everywhere denouncing the very name of Christian, till the utterance of the word balanced the face and sent a thrill of horror through the listener. To-day, more than two thousand five hundred professed believers in Christ; a recognized Evangelical community three times larger; as the body of earnest and faithful native preachers; Christian schools for the preparation of a native ministry; a Christian literature, including more than 100,000 copies of portions of the New Testament; editions of the 'Life of Christ' and other works, reckoned by thousands and finding a ready sale; a Christian newspaper that circulates in all parts of the empire; and, illustrating in their lives the faith that breathes through all, more than a hundred and sixty devoted men and women from Christian lands. These are facts to quicken to the faith and to encourage the most vigorous exertion till the field be won. And yet our oldest missionary, with abundant opportunity of careful observation, remarks that the change in the moral aspect of the country is in no wise measured by the number of Christians who have been gathered into the churches; but the influence of Christian thought and sentiment is manifest in every direction."

The first church, of seven members, was organized in 1872, by a missionary of the Reformed (Dutch) Church. From that time to the present there has been rapid progress.

—At the Illinois Yearly Meeting of Friends, recently, the Committee on Indian Affairs reported that the General Committee is greatly hampered by the unfriendly attitude of the Indian Department and the desire of politicians to have the agencies in Nebraska removed. Unless a change occurs soon, this field will have to be abandoned. Testimony to the progress of the Indians was given. They have improved not only in their personal habits, changing from blanket or wild garb to that of civilized life, and from gambling, stealing, and drunkenness among many of their members to orderly, honest, and temperate people, with scarcely an exception in the principal tribes; but also from a necessary and large dependence upon annuities from the government to a condition of almost entire self support, as the results of agricultural labor. Many are on their farms and doing well.

—The rose light of most reports from the missionary fields, which is generally genuine, though some of the shadows are put out by the enchantment of distance, is complemented now and then by a report that is unfavorable. Such a report comes from the Moravian mission in Greenland, where the external condition of the people has not improved, as was hoped, and no decided spiritual improvement is shown, while the number of exclusions for immorality has increased. The numbers have also fallen off, for while in 1878 there were in the field 1,734 souls under the charge of twenty-four brethren and sisters, there were in 1878 only 1,526 souls and twenty-two missionaries. Hard times, epidemics, and the growth of the taste for European luxuries are the causes assigned for the decline.—Methodist.

—Bishop Herzog, Old Catholic Bishop of Switzerland, has addressed a letter to the bishops of the Protestant Episcopal Church in this country, in which, after showing how the Old Catholics will shortly lose several parishes and the state support attached to them, and will have to establish and support independent parishes, he says:

"Unfortunately, our population is poor and the circumstances of the present time are so very unfavorable that there is no possibility to afford the expenses of worship by our own resources. A great many families would, on the contrary, be forced to abandon our church if they were to be bound by duty to pay taxes. I beg you, therefore, instantly to help us kindly in our present critical position, and I give you the assurance that I shall make the most conscientious use of your gift."

—The Chinese question is dominant in Australia as well as in California. There are about twenty thousand Chinese in Victoria, and there is as much opposition to them there as in the Pacific States. The Wesleyan Church has a flourishing mission among these people, having two ordained Chinese ministers and two catechists. In each of the four mission stations conversions have taken place. In this mission, when Chinese are received into the church by public baptism, a written statement about their conversion is read to the congregation.

—The Evangelical Association is a German Methodist body, founded by Albright. It has eight hundred and forty-six itinerant preachers and 107,732 members. It has bishops, who are elected every four years by the General Conference. This body meets this month, and among the questions it will have to settle is that of a change of name. The present name is a sort of firm or company name and might, so far as its meaning is concerned, belong to a publishing or other business company. Several names are suggested, the most appropriate of which seems to be "The Evangelical Methodist Church."

—The North Ohio Methodist Conference has adopted resolutions in regard to the furnishing of parsonages, recommending that the following plan be accepted: "Three years shall be taken to complete the furnishing of parsonages. 1. The first year all the stoves shall be supplied. 2. The second year, tables, stands, common chairs, bureaus, cupboards, and like furniture. 3. The third year, carpets, chamber sets, parlor furniture, and such other finer articles as each charge may desire. 4. That in charges that have no parsonages the same plan shall apply to rented houses."

—The first English Protestant minister who went to Cyprus was the Rev. W. Ferguson, Presbyterian, who continues his work at Limasol. The Rev. Josiah Spencer, of the Church of England, followed him, but he was seized with the idea of restoring the Cathedral of St. Sophia at Nicosia for Anglican worship, and is absent in England, in search of money for the purpose; so the Presbyterian remains alone. The Episcopalians have since taken a perpetual lease of St. Nicholas Church, at Nicosia.

—There is considerable discussion among the Episcopalians of Ireland about laxness in receiving candidates for ordination. It is charged that, owing to the fewness of properly qualified candidates, some have been accepted without regard to their learning or fitness. One of the church papers says, "It would raise the tone of a diocese at once if it were known that one in ten were rejected." It compasses the example of the Methodists, who out of a list of 110 candidates sent back 35.

BURIAL SCANDAL.—A burial scandal, unaccompanied, however, by any scene, occurred on Friday, at Calstock, near Plymouth. A girl eleven years old, daughter of Baptist parents, had died, and the rector, the Rev. Thomas Hullah, refused to read the burial service, whereupon the Rev. D. Cork, Baptist minister, attended the house of the deceased and read the funeral service. The child was buried in the churchyard, the rector's fee, however, being demanded and paid.—London Watchman.

—The Protestant missionaries of Yokohama and Tokio have addressed a memorial to the Japanese government asking for a modification of the passport laws. As it is now, any missionary or other foreigner must procure a passport for every journey, and in case the trip is interrupted, he must get a new passport on resuming it. The memorialists ask for yearly passports of the empire.

—M. Ferry announced in a recent speech that the French ministry would accept no compromise on the Anti Jesuit clause of the education bill. "My colleagues and I are resolved to carry out, without flinching, the task we have undertaken, because we are convinced that the majority of the nation is with us and that Parliament will give us its support. We will wage the anti clerical contest with energy and perseverance."

—The Bishop of Colombo, in Ceylon, a ritualist, got into a controversy with the missionaries of the Church Society, on account of divergence of views between the latter and the former. The bishop refuses to license three new men sent out by the society and refuses to admit to holy orders any one who is a member of the Church Missionary Society.

—The United Methodist Free Churches return a net increase of seventy-two members in their foreign stations. While the secretary was writing his report, the news came that a heathen temple at Ningpo, China, had been presented to the mission and the proprietor of the temple with his wife and six of the principal worshipers had been baptized.

—The Queen of Madagascar has issued a proclamation in which she says she is glad the Gospel of Jesus Christ has come to her country to make her people wise in the knowledge of the true God. She exhorts her subjects to be more diligent in sending their children to the schools recently established where they may learn not only to keep accounts, but also "the sweetness of knowledge and wisdom."

—The American Bible Society has granted 10,000 copies of the Revel Esthonian Bible for distribution by the society's agency in Russia, in Revel, in Esthonia; to the Presbyterian mission in Zululand 100 copies of the Mpongwe Scriptures, and 200 copies of St. John's Gospel in the Dakúle dialect.

—Messrs. Moody and Sankey are having very large meetings at Cleveland, and hope for success, though they went there at a very unseasonable time, the last week of an excited political canvass. At Salem, Mass., Messrs. Pentecost and Stebbins are working successfully in a similar manner.

—The Welsh Baptists have some six Conferences in this country, the largest of which is the Eastern Pennsylvania, with 30 churches and 2,500 members. In all, there are about 5,000 Welsh Baptists in the United States. It is stated that the younger Welsh people all learn the English, and but for immigration the Welsh Churches could not be kept up.

—In 1830 there were nine missionary societies working in India; and some 27,000 converts. In 1871 there were 318,000 converts, and to-day there are probably 500,000.

—Dean Stanley has delivered a lecture on the question "Is the Prayer-book Worth Improving?" He thinks that it is, and that there is no reason why it should not be improved from time to time.

—A curious religious organization is announced in a London paper; it rejoices in the unique title of "The Hallelujah, or Salvation Army," and is composed of lady preachers, under the lead of Rev. W. Booth.

—A very high churchman has been appointed Bishop of Bedford, England.

Our Young People.

OCTOBER'S PARTY.

October gave a party;
The leaves by hundreds came—
The Ashes, Oaks and Maples,
And leaves of every name.
The sunshine spread a carpet,
And everything was gay.
Miss Weather led the dancing;
Professor Wind, the band.

The Chestnuts came in yellow,
The Oaks in crimson dressed,
The lively Misses Maples,
In scarlet looked their best.
All balanced to their partners,
And gayly flirted by;
The sight was like a rainbow
New fallen from the sky.

Then, in the rosy hollows,
Away and seek they played;
The party closed at sundown,
And everybody stayed.
Professor Wind played louder;
They flew along the ground;
And then the party got all
In frolic hung all round.

—George Cooper, in The Nursery.

The New School-ma'am.

It was September when she came. The grapes and muscadines hung in dark clusters against the gold and scarlet leaves. Wild plums filled the woods with fragrance, and yellow butterflies fluttered across the path as the new school-ma'am went slowly up the hill toward the schoolhouse.

Half a dozen children stopped cracking hickory nuts, and pushed back the hair from their eyes to stare, then shyly answer "How'dy" to her pleasant greeting.

I never shall forget just how she looked as she stood there, on the lower step, the sun shining through the leaves down on her hair, the pink bow at her throat, even the tiny diamond that sparkled on her finger. We older girls supposed it must have been her mother's engagement ring—we knew nothing of the battle of Chancellorsville, nor of the heroes who fell there—we only noticed that her lip quivered a little, and a misty look came in her eyes when our curious little D. came up and asked: "Is that a mourning ring? Then please ma'am, put it on my book, so by the time I die it will have grown to be a crown. God makes one of diamonds. But may he not want it for your crown."

She was very gentle and kind, so that we loved her, though she did make us write compositions every Friday evening, and allowed no whispering nor handing notes. As a reward for good behavior, often at recess the school-ma'am told us stories. One day it would be Blue Beard's golden-haired wife crying: "O, Sister Annie, Don't You See Anybody Coming?" That brought the tears to our young eyes. Another noon would find us laughing over "How the Dwarf Won His Wife," while remembrances of the Big Bug and the Black Cat made my little sister draw the sheet up over head, and bury her face in the pillows, many a time when our gentle old maid school teacher had left us forever.

How well I remember the pic nic that spring—so many springs ago—when our teacher curled my little sister's hair, and fastened one of her own little blue bows in the "bonnie brown hair." How happy she was as she tilted about in her new muslin dress, her eyes shining, and her hair in soft damp rings on her face-head—yes, just as happy as the mocking bird trilling a new song in the branches above her. Ah, me! Those were sunshiny days!

The trustees came occasionally, and sat on a long bench, looking solemn and dignified; all unconscious of Mary Jones "taking their pictures" so slyly on her slate. Somewhat exaggerated they may have been—the deacon's nose was a trifle too long—but wonderfully good likenesses for all that. They always praised our recitations and behavior, said a few encouraging words to the teacher, then rode away, we hoped, wiser men.

At last summer came. The leaves moved lazily, the wrens had left the nest by the window, and flown far away. It was the last day. Emily said "Ills speech," blushing and faltering just as ever before. Books were arranged, the last blotted copy-book closed, and pens put away, when our school-ma'am rose and laid her hand on the back of her chair, as she often did when about to call the names of "prisoners," or to make some school announcement, but this time it was to say "Farewell." She said we had all been good children, and she would not forget us—she hoped we would, some of us, remember her. I thought of the nuts lying in my desk, the note from Joe in my pocket; and, wild though I was, they were tears of true repentance for a past that I might perhaps have made pleasanter for our teacher, as well as of sorrow at parting, that ran down my cheeks when the school-ma'am kissed me "Good-by."

E. H.

Under the Microscope.

BY MRS. C. HALL.

Before the invention of this wonderful instrument, which may well be considered one the greatest discoveries in science, no one knew anything about the wonderful creative power and wisdom displayed in every leaf and plant, or of the myriads of creatures that occupy only an atom of space. The life of plants is much more closely connected with animal life than we have any idea of, and this for a wise purpose, as we shall see. You would scarcely believe, though as you may admire them with the naked eye, what there is of beautiful formation and mechanical power in the vegetable creation. Take a single flower and separate each part and subject it to the microscope, what knowledge is opened to us! No human hand could imitate any one of these petals. Even the veins and fibres of plants are wonderful in the extreme. The seeds too, with their endless variety of shapes—many of them so strangely marked, yet we find them all curiously adapted to the plant to which they belong; and, more curious still, the fluids in plants, circulating just as the blood does in your own body.

Perhaps you will think it almost incredible when I tell you that plants breathe! But it is really so. The leaves answer the same purpose as the lungs, and are just as necessary to life, and what is more, this breathing goes on mostly in the dark. When plants are in the shade they take in carbon, thus improving the air by its removal, and making it better fitted for animal life. The microscope shows us first there are a number of small openings in the under part of the leaf, which help the plant to breathe, and it would be impossible for these functions in plants to cease for a moment without their dying, as it would be for animals to live without breathing. You see, then, that in the daytime, when we are busy and require a large supply of air, the little plants help to make it of a better quality, besides the moment the sun shines upon them, they exhale oxygen, and at night, when we are sleeping, or resting from our labors, and we need less oxygen, the plants take in their supply, giving it over again for the benefit of man as he wakes to new necessities.—thus, by the removal of carbon and the renewal of oxygen, keeping the atmosphere in a much better state.

You have heard of the garden of flowers which the bee is so fond of gathering to make her wax; look at it under the glass, you would not believe what a variety of structure it has; some of the prettiest are like little globes covered with petals. Then take the down upon many kinds of seeds, either on the top like a little crown, or like wings. Do you know what this is all for? It is to protect it, or that it may fly away and drop more easily to the spot where it is to spring up and grow. What a wonderful contrivance to increase vegetable life! This is the reason that in many a wild and unfrequented spot we find sometimes such a wealth of floral beauty.

You know that some kinds of nettles are very thickly covered with prickles that sting the flesh severely. Well, these prickles under the microscope look very much like the stings of animals—hollow, and terminating in a very sharp point, with an opening at the end; at the very bottom of this cavity is a tiny bag filled with a sort of liquid, which, upon being touched, is sent through the opening, and, upon entering the flesh, produces the pain you have often felt, no doubt.

Mosses of all kinds are very interesting to look at, and are as perfect in their leaves as the largest flowers that grows; some that grow on the rocks are wonderfully beautiful, yet they are so common, and without flower, that they attract but little attention, and would seem altogether useless, but it is not the case. Here, as in everything created, is infinite wisdom and utility. The mosses shelter and keep alive seeds and roots of plants, which otherwise would die. They give food and shelter to many birds, and this is not all; for in their very decay they supply nourishment to a new generation of plants by fertilizing the soil and improving their condition. In extremely cold climates, where every other species of vegetation would perish, upon the frozen earth and rocks may be found mosses of the richest green.

Homely and insignificant and even repulsive objects are often found, when examined, to consist of exquisite parts and to be beautifully adapted to their proposed ends, and will excite more interest and wonder than you really can imagine. Our every hand, in God's wonderful creation in every bud, every flower, every living thing—the Father's workmanship and the manifestation of His love and power are developed, even in the most minute objects as well as in those of greater magnitude.

"PATIENCE."—"Mother," said Mary, "I can't make Henry put his figures as I tell him."

"Be patient, my dear, and do not speak so smartly."

"But he won't let me tell him how to put the figures, and he does not know how to do it himself," said Mary very pettishly.

"Well, my dear, if Henry won't learn a lesson in figures, suppose you try to teach him one in patience. This is hard to teach and harder to learn than any lesson in figures; and perhaps, when you have learned this, the other will be easier to both."

Mary hung her head, for she felt that it was a shame to any little girl to be fretted by such a little thing, or, indeed, by anything; and she began to think that perhaps she deserved to be blamed as well as Henry.

A fretful, impatient child makes himself and all about him very unhappy. Will you try to learn a lesson on patience?—Well Spring.

Grandma: "Yes, children, when I was young as you are, I used to walk in my sleep." Tommy (eagerly:) "Say, gran'ma, what time did you make?"

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, NOVEMBER 20, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Guilty and Perhaps Neglected.

We mean those who are endowed with gifts of intellect, with the advantages of education, with social position and influence, and with worldly goods, and who are backward in their personal service and activity in the cause of Christ. Connected with the church, and in it, are thousands of this sort who are strangers to the vital communion of saints, and who contribute nothing to the spiritual force, and but little to the financial strength of religious enterprises. We are sure they might do much if they would, and that they might give an impetus to the work of God, which would be "as life from the dead." We confess that we covet these buried, perverted and wasted gifts for the Master. We long to see them enlisted to their fullest capacity in His service, and made productive in the cause of righteousness, and in the building up of the church. In one sense it is true that one soul is as good as another, but not in the capabilities of usefulness. Consecrated education, wealth and social influence can do more than devotion in circumstances of ignorance and poverty. A man of culture, strong intellect and large possessions, can do more for Christ an hundred-fold than a good man who labors under the conditions of poverty and social obscurity. The former has received the larger deposit of his Lord's goods, and the measure of his trust is greater. He can return more to the giver, and God demands it.

We have few rich people, and in these days, not many prosperous people, but of those we have, how many are doing their duty in regard to the educational and religious enterprises of the church? There are more who, out of their poverty, give their mites, that come up to the standard of the divine approval, than of those who contribute of their abundance. Rich men may not be necessary to the church, and yet without their help we cannot endow colleges nor adequately support the gospel. It would be better to say that the Lord has need of all, the rich and the poor, and of all that they can do for the advancement of His kingdom.

But the money of this class is not all that is needed. It is the most inconsiderable part. In looking over a prayer meeting company we are impressed with the fact that "not many wise men after the flesh, not many mighty, not many noble" are there. Our merchants, more lawyers, and more influential people, as a rule, are not present. Neither are they found in much force in the Sunday-school nor do they take much personal part in the work of the church beyond occasional attendance at preaching, and a periodical, and not always generous response to the appeal of the stewards. There is a mass of talent, influence, means, nearly as great, perhaps, in the aggregate as all that the church actually realizes, and that is going to waste. The wicked servant, wicked because he hid his Lord's money, has in him the capabilities of usefulness greater than those of many faithful ones. What he withheld is as much as that which a hundred others altogether have to improve.

Of course, without piety and without exemplary Christian living, such people can do the church no good, but if their relations to the church could be vitalized by a deep and heartfelt spirituality, what a power they would become! We can call to mind scores of men in this city, and elsewhere, who owe much to the church, who have a certain connection with it, who have it in their power to contribute almost without limit to the material and moral influence of religion in their communities, and yet they are doing almost nothing. Their real position, if not open to doubt, is not well defined, and, instead of being clearly on the Lord's side, it is rather that of a damaging neutrality.

Such men have an account to render, and for their own sakes, and their families, ought to awaken our deepest solicitude. But as failures of men, beyond the salvation of the single soul, is the further consideration of the capabilities of usefulness that are in it. Not in any sordid spirit, nor with any prejudice or prepossessions of caste, we may well make special effort to save those who promise to become chosen vessels in the work of God. There are masses above, as well as masses below, to be reached, and there are in our flocks others than the poor who need to be fed and to be watched over. Faithful dealing with our more intelligent and influential people is perhaps more needed than with any other class. They have their peculiar dangers and temptations, and their alienation from Christ and the church carries with it a serious loss, not to themselves alone, but to the strength and resources of the church.

Beyond our interest in the salvation of the individual may be this desire for the consecration of his talent, energy, thrift and social influence to Christ. We cannot think of the gifts and culture of a rising young man without wishing that all his brilliance and genius were devoted to Christ in a thoroughly religious life. Nor can we look upon accumulating fortunes and broad estates without the strong desire that these might be made tributary to religion and the world's salvation through the consecration of those who possess them. Neither can we regard the womanly beauty, tact and refinement that shine in society without breathing a prayer that all this may be transferred to a religious sphere and laid at the Saviour's feet. God will never get His own except through the conversion of those who are wasting and perverting His gifts.

However this may be, can we not more carefully look after these of our own people who, with the largest capabilities of usefulness, are almost lost to us? There is enough of the choicest material, life and heft in the church, if it could be aroused and vitalized to put a new aspect upon our affairs in the shortest period of time. When will our men of full purses and wealth wake up to a sense of their accountability to God, and to the demands and needs of His church? It is a time when every man should be at his post, as a pronounced follower and faithful witness for Christ.

The Way Everlasting.

The way of life is a very old way as old as God himself, who is a God of righteousness. Sin is younger, a mere parasite and a comparatively recent intruder upon the divine order of the universe. Holiness was in God before any creature was made. For "before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Truth and goodness are properly eternal. They have always been. There was a time when moral evil had not come into being, but there never was a period when all moral perfections did not flash out their splendors and beauties from the eternal throne.

Amid holiness was the first in the character and conduct of the creatures. All must have been made upright. We know not how long, after the creation of the first born sons of light, it was, before there came disorder in their flaming ranks, and the shadow of sin fell upon their bright array. But, as to them, the way everlasting is the way of righteousness. This was first, and before the blot of evil rested upon the fair face of creation. It is the path of God in his eternity, and the earliest path of those exalted beings, of those principalities, powers and dominions which were set forth and endowed to reflect the infinite glory.

It is the oldest way as to man. Evil came in all too soon, but it was not so at the first. There was uprightness in man as he came from the creative hand, and as he sprang, from the inbreathing Spirit, a living soul. Holiness, as pertaining to human history, is more venerable than sin. It was the first settler even here, and has a pre-emption right to the earth. Its letters-patent were issued, and actual possession realized, before the pirates and free-booters from hell ever touched the coasts of paradise. Righteousness dwelt in the earth, and possessed it, before disobedience, unbelief or murder. Satan is an interloper, and sin a comparatively modern invasion. The good old way was the life in Eden, the way everlasting which had come from God, and which alone is the path of happiness and peace. If sin is old, righteousness is older. If the one has grown hoary in its work of misery and death, the other, in its mission of peace and joy and life, wears the crown of the everlasting.

Virtue and goodness are not young in the history of man. The way everlasting is that in which patriarchs and prophets have walked. It was an old and well-trodden path when Jesus came as the way, the truth and the life; and His mission was to reveal himself as the way everlasting, the eternal Son, and, as it had been, a Lamb slain from the foundations of the world, "whose goings forth have been from of old, from everlasting."

The way everlasting has always been. It is in the nature and character of God. It was neither made nor evolved, but it is as God is, and there can be no change in it. The principles of righteousness never change. As exhibited in character and practice, they must be ever the same. Love is the eldest of all things, and it is now as it has been from eternity. Love in us is the divine implanted in us. It is the one power that nerves the seraphim's wing, and moves the arm of the saint on earth. All the law and the prophets are in love. It is the end of the commandment, and the sum of moral philosophy. It is the law of angels and of men. It must needs be a perfect way. As divine, as everlasting, it can be nothing else. We cannot add to it, we cannot take from it. It is the perfection of beauty, of all righteousness, of every conceivable excellence. In its realm there is nothing to be invented, and no improvements possible. It is the perfect law, the perfect life, a perfect love. It is a way that never wears out, and that needs no repairs.

It is imperishable. The forces of evil are striving to overthrow it. Infidelity, in protean form, is trying to tear it up. Its end has been predicted by Voltaire, and evolution and positivism claim to have undermined and exploded it, but more travel it than ever, and not a stone has been shaken. The testimony of reason, experience and history grow stronger in its support. It is becoming the King's highway the world over. A way everlasting, something not shifting and changing as the crude philosophies and speculations of men, is what the soul needs. This it craves, and this the truth, as it is in Jesus, gives.

It touches the eternal in its every aspect of that which was, and is, and is to come. Its source is in the eternal, its law is in the faith and hope of a blessed immortality, and its trend and bearings are across the mysterious gulf. It rises upward and heavenward until lost and blended in the throne of God, and the home of the good in the Father's mansions. Blessed are they to whom is vouchsafed that divine guidance by which they are led "in the way everlasting."

Entire Sanctification.

The London Watchman, in a leader on this subject, says:

Do the present Wesleyan ministers preach the doctrine of entire sanctification as fully, freely and frequently as their forefathers? Do the modern pastors profess to enjoy the blessing as did many of their elder pastors? Do they profess to enjoy it in the love-feasts as much as formerly? Do they speak of it in the class meeting as much as they did thirty years ago? A perfect answer to these questions could only be given by scheduled testimony. Ministers who have met classes and led love-feasts for the last forty years and are doing the same work still can testify whether entire sanctification is as prominent now as it was forty years ago. Our old friends of the laity who have gone to chapel, class and love feast for many years can tell whether the former days were better than these for the theme of this article. But how is all this testimony to be got? Who is to issue the schedules, and who will tabulate them? It is a question which can only be settled by a mass of testimony which is practically unattainable. It is not safe to hazard opinions; nevertheless the risk is worth running for so good a cause. We do not believe that entire sanctification is referred to either in the pulpit, in the love-feast, in the class meeting or in ordinary Christian intercourse so frequently and decisively as it was forty years ago. Neither preachers nor people profess it so much as they did then. We do not mean to say that our people, as a whole, have lost ground; on the contrary, there is more general completeness of Christian character, and a more detailed and comprehensive spiritual culture among us. Never since the days of John Wesley was the general walk and conversation of Wesleyans more consistent than it is now. If we have lost in concentration of conviction, we have gained in breadth of culture. The misfortune is that we have not held fast the former while progressing in the latter. By all means let us be consistent and completely cultured in all the length and breadth of Christian and secular citizenship. But let us see to it that the central jewel shines like a star in the breastplate of the soul. We must have more grace. We must have full salvation. God speed the time when many thousands of our Israel, in the pulpit and out of it, shall be able to say "The blood of Jesus Christ His Son cleanseth me 'from all sin.'"

The doctrine has been injured by the way in which it has been preached. On the one hand, mere conventionalities have been turned into fixed commandments; and fanatical narrowness has usurped authority to close open questions to the aversion of broad and intelligent Christians. And on the other hand, there have been so many subtle distinctions, so many guards, hair splittings and refinements in some of the sermons, that common people have not been able to understand. What wonder that they gave themselves no trouble about realizing a blessing the doctrine of which was beyond their comprehension? A third mischief has sorely been inflicted on the Church of God by the undue and unscriptural exaltation of the standard of holiness. In their anxiety to elevate the Christian life some preachers have put the "second blessing" out of all common reach. In fact they have almost gone the length of making entire sanctification include æsthetics, ethics and social refinement. Yet who does not see that if the highest finish in such elements of human life is to form a part of entire deliverance from all sin, a blessing of holiness becomes the luxury of the few who have time, means and opportunity to obtain the brightest polish of the highest civilization. A plowman may be entirely sanctified without being a courtier, and a godly mother may be free from all sin though she knows nothing of fashionable drawing-rooms and literary reunions.

Our fathers preached the doctrine practically; let us be practical. They encouraged the people to seek it and profess it; let us encourage them. Better a few mistakes than universal silence. Better that a few should sincerely profess what they are mistaken in believing that they enjoy than that nobody should profess it lest they should possibly be mistaken. Let the doctrine of entire sanctification be set forth by preachers and class-leaders; let them set it forth practically, encouragingly and believingly; let them tell the people that it is the common privilege of all believers, and that it will be enjoyed by all when the church is all it ought to be; thus let them seek the glory of God; thus let them brave the sneers of the world and the opposition of lukewarm believers, and He for whom they undertake such work will assuredly give a glorious outpouring of light and life, and zeal and power, and truth and grace!

Conference Sessions.

Our patronizing Conferences hold their annual sessions soon. The following from the Wesleyan Christian Advocate comes to us in good time:

We enjoy Conference. It is hard to understand how a true hearted Methodist can help enjoying these delightful occasions. It is a time of good fellowship. Brethren and friends meet and recount the deeds of the year. There are many experiences in common, bright and shaded. There are many things to talk about—grave and gay, personal and domestic, social and ecclesiastical. There are some humorous things to tell. And they ought to be told on fit occasion and in proper measure. Some persons—well meaning, no doubt—lack the ability to distinguish all humorous things. This we must think, is an error. Humor—pure, simple humor—is wholesome; it may be quite religious. It is useful, moreover; it helps men to endure many hard things. How would our soldier boys have survived army life without the humors of the camp? An innocent joke has helped many a foot sore and hungry soldier to endure the day's march and the night's discomfort. It helps people not to nurse their troubles. It helps in a thousand ways. Don't let us grudge the brethren a hearty laugh or two at Conference.

We are persuaded that pure humor on fit occasion and in fit measure, does no man harm. "It may be—often is—a 'means of grace.'" The thing that hurts is either the excess of good humor, or the slightest *taint* in the humor. Ten humorous anecdotes—fit for ladies to hear—will do no harm; But one story tainted—spiced with vulgarity or irreverence—will spread mildew over piety. There is very little of this bad sort among preachers; there is a growing sentiment among them against tainted anecdotes. Their speech is purer than it was twenty years ago. We testify on this point with confidence. But there should be no taint at all in our humorous exchanges. One ugly story is too much. It should neither be told nor laughed at. It is not bad manners to hold a hard face when the ear is assailed with improper speech; it is religious to avoid "partaking of other men's sins."

We should be prayerful at Conference, because we should be prayerful everywhere. A man not prayerful at home cannot make up by many groans at Conference. "I will," says the apostle, "that men pray everywhere." In another place he says "always." Our prayers during Conference week naturally take shape and direction from our surroundings. We will naturally pray God's blessings on our hosts the good men and women who try so hard and successfully to entertain us. We want to leave a blessing with them. We pray for the communities and churches where we meet and with whom we worship. We pray for our brethren of the Conference—especially for the young men admitted on trial, and the old heroes who retire by reason of "many infirmities." We pray for the Bishop that he may do his drill-out and delicate work wisely and well. And for his advisers—his "cabinet," if the reader please.

And well may we pray for the Bishops and the presiding elders. They need prayer. And if there is any bottom in our funniest theory, there is a Divine Providence in the appointments. Our opinion is that a preacher who "can't see that Providence has anything to do with the appointments" is bound, in good conscience, to "locate" at the first opportunity.

Funeral of Dr. Pierce.

The Daily Enquirer-Sun of Columbus, Ga., November 12 gives an account of the funeral services of Dr. Lovick Pierce, which took place at St. Luke's Church, Columbus, November 11. Dr. A. G. Haygood preached the sermon. Text: Acts xiii, 36, 37:

"For David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption."

"But He, whom God raised again, saw no corruption."

All the available space in the church was filled with a sympathizing and attentive audience. The remains of Dr. Pierce's wife, who died in 1850, were buried in Columbus, and it was fitting that his should rest in the same consecrated ground. The Enquirer-Sun says:

At the grave a most affecting scene was presented. Around the spot where the remains were to rest was gathered grief-stricken children and grandchildren of the deceased. Friends who cherished the tenderest feelings for the doctor were also present, and there were but few dry eyes in the large assemblage.

The burial service was conducted by Rev. A. M. Wynn, presiding elder of this district.

The following gentlemen acted as pall bearers: Revs. J. H. Campbell, D. D. J. E. Evans, D. D., J. B. McGehee, W. C. Bass, George Patillo, George D. Dodge, and Messrs. J. A. Bradford, W. H. Young, N. J. Bussey and B. F. Coleman.

Among the ministers present were: Rev. James L. Pierce, of Barnett, Ga., and Rev. Thomas F. Pierce, presiding elder of the Augusta district; Rev. James E. Evans, D. D., of Atlanta, Rev. A. G. Haygood, D. D., of Oxford; Revs. W. A. Dodge and G. H. Pattillo, of Sparta, Rev. J. P. Duncan, Rev. J. S. Key, D. D., Rev. G. G. N. MacDonnell, Rev. J. O. A. Clark, D. D., LL. D., Rev. W. C. Bass, D. D., Rev. F. M. Kennedy, D. D., Macon, Rev. J. B. McGehee, Fort Valley, Rev. B. F. Breedlove, Talbotton, Rev. H. C. Fentress, Cusseta, Rev. E. M. Whiting, Harris county, Ga. From our city there were: Rev. J. H. Campbell, D. D., Rev. A. B. Campbell, Rev. J. W. Hinton, D. D., Rev. A. M. Wynn, Rev. H. W. Key, Rev. J. J. Ansley, Rev. S. N. Tucker, Rev. J. O. A. Cook, and Revs. Robertson and Johnston, colored ministers.

Hons. George F. Pierce and Mr. Lovick Pierce, of Sparta, grandsons of the deceased, were also present.

This city has been considered Dr. Pierce's home until late years. He was known and loved as only such a man can be. There are many now living who remember the doctor's energy when St. Luke Church was built. He laid off the ground and planted the trees that are now growing in the yard. Thus the venerable man of God had labored in every honorable way for the good of God's people. The prayers of the Christian people will go up to heaven, thanking God for giving them such a man. They should remember "he is not dead, but sleepeth."

The doctrine that the Christian Union has always maintained that the Republican managers should send political speakers into the South, with the view of creating public sentiment, has at last been recognized in the case of Louisiana. Several consultations have lately been held among leading Republicans, and it is not improbable that within the next month the few local orators who have not been driven from the South by the terrorism of the last ten years will be reinforced from the North. The coming election in Louisiana is of particular importance, from the fact that the Legislature which will then be elected will have practically in its hands, under the new Constitution, the determination of the next year's presidential electors. It is perhaps too much to expect that, with no organized effort as yet, and with the recollection of the massacres in Tennessee and Caddo parishes fresh in mind, the Republicans of Louisiana can succeed in breaking the solid South, but it is at least worth while for them to make the effort, and for the party in the North to aid and stimulate it to the extent of their power.

The above, from the Christian Union, Henry Ward Beecher's paper—exhibits, not only the strong political feeling which pervades much of the Northern religious press, but also the ignorance connected with it. Every State in the Union has the same right to choose its presidential electors through its Legislature that Louisiana has. It is right conferred upon the Legislatures of the several States by the Constitution of the United States, and cannot be affected in any way by State Constitutions. Every State Legislature is authorized by the Federal Constitution to determine how the electors shall be chosen. There is nothing in our new State Constitution on the subject beyond declaring that they shall be chosen according to law. And, if there were, it would be null and void, since the Federal Constitution has decided the whole matter.

It is more than likely that this report about the purpose of the Legislature of Louisiana to take the choice of presidential electors directly from the people has its origin in New York, and has been started there to cover and justify such a measure on the part of the Republican Legislature of that State. Another object may have been to bring as much sympathy and help to the forlorn hope of Republicanism in Louisiana as possible during the pending canvass. Whatever the object, a religious paper, like the Christian Union, ought to be better informed than to give currency to the nonsense and untruths contained in the paragraph we have quoted from its columns.

The Baltimore Episcopal Methodist says:

There has been recently a series of financial successes in our church which not only excite present gratitude, but also inspire the hope of similar and even greater results in the near future. Calvary bought, and the full amount required for payment secured in cash and available subscriptions; the large and commodious edifice in Harrisonburg finished and paid for; "Emmanuel," in Calvert circuit, repaired, beautified, and, not only paid for, but enough secured in addition to make other needed improvements; and now the good tidings reach us that the heavy debt upon Mount Vernon church, Washington, has been "lifted" by the generous contributions of a few brethren. The pastor may well praise God. Other churches have plans by which debts will be extinguished at an early day. These facts warrant the hope that our people will receive fresh inspiration. Seeing what has been done, they will conclude that they, too, can remove debts which have rested like a nightmare upon them or replace the old church edifice with its insufficient accommodations with a new one better adapted to their wants. There should be a revival—a revival of pure and undefiled religion—a revival also of debt-paying, and where needed, of church repair and building. Let the good work go on, till throughout the Conference our people can say: We owe no man anything. Then, when all debts are discharged, it can truly be said this is the *Lord's* house, seeing no carpenter, nor bricklayer, nor any man of any business or trade has any unsatisfied claim upon it. Who will be the next to report freedom from the thralldom of debt, or a new and needed church bought and paid for? Our columns will always find space for these and kindred items.

Dr. Johns, editor of the Texas Christian Advocate, writing of the Northwest Texas Conference says:

Bishop Isaac Lane, of the Colored Methodist Episcopal Church in America, who was *en route* to his Conference in Weatherford, visited the Conference. After an interesting statement of the history and condition of this branch of our church by Bishop McTyeire, Bishop Lane was introduced, and addressed the Conference in words full of genuine fraternal love. We had the pleasure of listening to a sermon on Friday afternoon from Bishop Lane. All the Conference, not compelled to be absent on committee-work, with a crowded audience, listened to the earnest evangelical and fraternal message delivered by this representative of the African race. We wish Bishop Haven could have witnessed the scene. He would have learned a profitable lesson in fraternity. Just here we wish to commend the Colored Methodist Episcopal Church in America to our people. It was organized by our Bishops, and is in full sympathy and fraternity with our church. Our preachers and people should render aid and counsel to its representatives whenever they need our care. They are doing an important work, and the blessing of God is resting on their labors.

—Concerning Bishop Paine and Pierce, the Nashville Christian Advocate of November 15, says:

Bishop Paine is at Nashville, the guest of Thomas D. Fite, Esq., at this writing (Monday, the tenth). It gives us great pleasure to be able to state that he sojourns at the Red Sulphur Springs, in Macon county, Tenn., has been benefited to his health. He looks stronger, and has gained perceptibly.

Bishop Pierce left Nashville on Monday, November 10, looking stronger than he did at Abingdon. We bespeak considerate treatment of him by the brethren in Arkansas. He needs the check-rein, not the spur.

—Bishop Keener reached home from his Western, California and Oregon tour on Wednesday, November 12. He appears in good health, and rather improved by the staging and incessant labors of the past three months. He represents the Western work, and the Conferences on the Pacific Slope, as in a more than usually promising condition.

—The Protestant Episcopal Council, Diocese of Louisiana, at a special session in New Orleans, November 12 elected Rev. John N. Galleher Bishop, to succeed Bishop P. H. M. Wilmer, deceased. The election by both clergy and laymen was nearly unanimous. Mr. Galleher was at one time rector of Trinity Church, in this city, but for several years past he has had charge of a church in the city of New York.

—From a private note recently received from Rev. Dr. W. H. Watkins we are much gratified to learn that his health is greatly improved, and that he is enjoying his old-time vigor and capacity for work.

All subscriptions expiring from this date to the close of the year will be extended to January, 1881, upon renewing yearly subscriptions now.

Bishop Paine was eighty years of age Wednesday, November 12, 1879. May his days be prolonged for many years to come.

—Rev. Ed. McMeans, a superannuated minister of the North Alabama Conference, died October 26.

A host of good people, says the Western Methodist, will with us mourn the death of a noble woman—the widow of the Rev. W. P. Ratcliffe, one of the pioneers and pillars of Arkansas Methodism, and mother of the Hon. W. C. Ratcliffe, of Little Rock, Ark. In that city our now-saluted sister died, October 29—her funeral service was to be held the next day, with a sermon by the Rev. Dr. Winfield, the old friend and fellow-laborer of her glorified husband, whom now she has rejoined in the better country. We deeply sympathize with surviving relations—may they all at last be reunited, a family in heaven.

A daughter of the Hon. Richard H. Dana, Jr., of Massachusetts, having

become a pervert to Rome from attending a Romish school, a Romish paper very coolly and candidly says: "The influences of convent education have wrought this change of views, and if her family object to the way she has taken, they have themselves to thank for it. Religious instruction from a Catholic standpoint is about the first thing to find lodgment in an imaginative mind, and Miss Dana is quite romantic and poetic in her temperament." Mark this well, parents, and reflect upon it seriously, if you should ever be tempted to send a daughter or a son to a Romish school. —Western Methodist.

We give below the President's thanksgiving proclamation. It is well to observe the day, and we suppose there will be suitable services in our churches on the occasion.

THANKSGIVING PROCLAMATION.

A recurrence of the season which the devout habit of religious people has made the occasion of giving thanks to Almighty God, and humbly invoking His continued favors, has the material prosperity enjoyed by our whole country been more conspicuous, more manifold or more universal. During the past year, also, unbroken peace with all foreign nations and the general prevalence of domestic tranquility, the supremacy and security of great institutions, civil and religious freedom, have gladdened the hearts of our people and confirmed their attachment to their government, which the wisdom and courage of our ancestors so ably framed, and the wisdom and courage of their descendents have so firmly maintained, to be the habitation of liberty and justice to successive generations. Now, therefore, I, Rutherford B. Hayes, President of the United States, do appoint Thursday, the twenty-seventh instant, as a day of national thanksgiving and prayer, and earnestly recommend that, withdrawing themselves from secular cares and labors, the people of the United States do meet together, on that day in their respective places of worship, there to give thanks and praise to Almighty God for His mercies, and to devoutly beseech their continuance.

In witness whereof, I have hereunto set my hand and caused the seal of the United States to be affixed. Done at the City of Washington, this third day of November, in the year of our Lord, one thousand, eight hundred and seventy-nine, and of the independence of the United States one hundred and fourth. Signed,

RUTHERFORD B. HAYES.

ALABAMA CONFERENCE.—All persons, other than regular clerical members of the above Conference, who design to attend the same, will please notify the undersigned at once, in order that homes may be provided.

C. A. APPLE, P. C.

Books and Periodicals.

—"White Robes" is the title of a new collection of songs and hymns for the Sunday-school, by A. J. Abbey and M. J. Munger. Oliver Ditson & Co., publishers, Boston. A very good collection, so far as we can judge, and much above the average of works of the kind.

CLIMBERS; Or, Classes, traditions and habits. Edited by Mrs. Clara Doty Bates. Boston: D. Lothrop & Co.

This is a large quarto, full gilt, the best of paper, and embellished with over two hundred illustrations. The pictures are, indeed, something wonderful, and the stories are the old, old stories that have amused and delighted the children for many generations. Among the stories illustrated are: Abdilla; The Cat and the Puddings; Boy String; Silver-locks and the Bears; Tom Thumb; Boy Diddle Diddle; Jack and the Bean-Stalk; Blue Beard; Little Red Riding Hood; The Sleeping Princess; Puss in Boots. It is a gem of holiday books for children. Price, [illegible]

—St. Nicholas, Scribner's Illustrated magazine for girls and boys, conducted by Mary Mapes Dodge, Volume VI, November, 1878, to November, 1879. We have had occasion to speak very highly of St. Nicholas, as it has come out monthly during the years. Here we have, in an elegantly bound volume, the gathered store of a year of things, beautiful, instructive and amusing. To any boy or girl the winning would be a treasure, and one hardly equaled by anything the same money would buy.

Scribner's Monthly, an Illustrated magazine for the people, conducted by J. G. Holland, Volume XVIII, May, 1879, to October, 1879 inclusive. Of course this is a fine volume, and replete with some of the best literary productions of the day. There are articles on the educational institutions of the world, on history, science, literature, and most of the living questions of the time. We have in "The World's Work" a record of the progress and discoveries in science. "Culture and Progress" gives us an account of the new books that have come out, and "Topics of the Time," by Dr. Holland, are written with freshness and power, though not always to our liking. The illustrations are numerous, and far above the ordinary magazine engravings. It is a volume for reference, entertainment, and for information.

—Frank Leslie's Sunday Magazine for December has: Richard Baxter; John Milton; Glimpses of the Cinnamon Island; Maternal Faithfulness Rewarded; Sunday Traveling; The Egyptians As They Are; Thebes and the Vocal Memnon; Princess Elna; The Home of Industry for Convicts, and many other articles of value, besides Illustrations *ad libitum*. The present number closes the sixth volume of this popular monthly.

—James Anthony Froude is preparing a paper on Romanism and the Irish Race in America, to appear in the December number of the North American Review.

MARRIED.

RUSS—LEITCH.—At Canton, Miss., on the fifteenth of October, 1879, Mr. Jasper L. Russ, of Osyka, Miss., and formerly of New Orleans, and Miss Lulie Leitch, of Canton, Miss.

GALEY—YOUNG.—In Baton Rouge, at the residence of the bride's mother, on Thursday evening, October 30, 1879, at seven o'clock, by the Rev. J. T. Sawyer, Mr. J. C. Galey to Miss Lydia Young, both of Baton Rouge, La.

LUCAS—CROFT.—At the residence of the bride's father Mr. D. L. Brown on the twenty-third of October, 1879, Mr. E. A. P. Lucas, of Attala county, Miss., to Mrs. Mary J. Croft, of Montgomery county, Miss.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time desired. The date of expiration, by months will appear opposite the name of each subscriber. Instead of the subscription "expires" with the close of that month at which time the paper will be discontinued, such a renewal. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and individual receipts be saved, as every subscriber will have a stamping of expiration. It will also facilitate agents in giving receipts in accordance with office accounts, correspondingly with printed date. Where advance payments are selling one year are made the year for which paid will be inserted. Erroneous names and dates will be promptly corrected when advised, and we urge you to keep the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as near perfect as possible. Accounts will be kept with agents as heretofore, to which payments may be made, or sent direct to the office, if preferred.

DRY GOODS.—There is no concern in this country that can delight for honorable and fair dealing than Messrs. Yale & Bowles, of 17, 19 and 21 Magazine street. They have been engaged in the branch of the business in this city for a great many years, and by perseverance, energy and liberal dealing have attained the front rank in the dry goods line. They have just received direct from Europe and New York as choice a selection, embracing everything in that line as ever was put upon counters and shelves. Southern country friends desire to deal with parties who will give them better terms could not be obtained, and we know their advertisement will be read with interest by the many who have dealt with them.

SALE STABLES.—Alford, Bettis & Co. are located on the corner of Baronne and Howard streets, which is the largest sale stable in the city. The firm is composed of heavy dealers who make quick sales and small profits. Their stock is always large and can be relied on as the finest and best in the city. It is gratifying to see that horse dealers are meeting with success, that they will receive a liberal share of the patronage of the gentlemen this season. Horses are the best pets in the world, and they are the best pets if they are kept in good condition. Their business is conducted on the most liberal principles, and they will sell you a horse or mule as cheap as any other firm in the city. They have a large and commodious stable, and will keep your horse for a reasonable price. Their card will be found in another column.

DRY GOODS, NOTIONS, ETC., are advancing all around, but Messrs. E. H. Adams & Bro., with an immense stock, selected by a skillful buyer at low rates, have resolved not to raise their prices as yet. See the special attractions they offer this week.

LEATHER AND SHOE FINDINGS.—Messrs. Whitelaw & Ricks will supply you with leather and shoe findings as reasonably as you can buy elsewhere. Their store is at 148 Poydras street, between St. Charles and Carondelet streets.

CHRISTMAS SELECTIONS.—Messrs. John Church & Co., (The Cincinnati O.), are publishers of six excellent new carols, written expressly for Sunday-schools, etc., by the best authors. See advertisement and provide yourselves.

CARPETS, WINDOW SHADES, ETC.—As fine a selection as ever came to New Orleans of the above has just been received by Messrs. Elkin & Co., 100 Canal street. Call early and make your selection before the crowd arrives.

COAL.—For coal, lumber, etc., go to Messrs. A. C. Danner & Co., 49 Carondelet street, corner Union.

LOOK at Offer's advertisement of his grocery house and give him a call.

W. C. SHEPARD & CO.—Fruit jars. Mason (pint) quarts, $1 25; two quarts, $1 50 per dozen; American Gutta Percha rubber rings, $15 per 1,000. Liquid glue for books and machinery as French Glue. 19t

THE air of perfection, cleanliness and home-like comfort, which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. Truth will prevail to commend this popular hotel to travelers and permanently seldom found at or the mighty dollar strikes horse, having reduced its rates to [illegible] per day.

Indigestion, Dyspepsia, nervous prostration and all forms of general debility relieved by taking **Hostetter's Celebrated Stomach Bitters**, the only preparation of best containing the three following properties. It is not a mere stimulant like the extracts of beef, but combines blood-making, life-sustaining and life-sustaining properties, in such a manner as to effect permanent cures in all cases of debility, whether the result of chronic nervous prostration, overwork or dissipation, and particularly if resulting from pulmonary complaints. Caswell, Hazard & Co., Proprietors, N. Y. Sold by druggists.

BUSINESS NOTICES.

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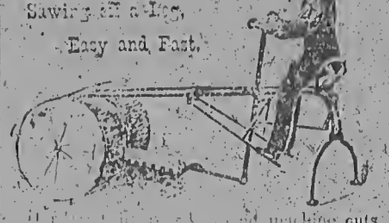

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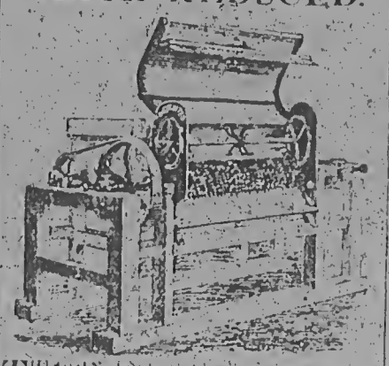
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EDUCATIONAL ITEMS.

—The faculty of the Princeton Theological Seminary announce that at the next commencement the sum of six hundred dollars will be awarded to the member of the senior class passing the best examination on certain specific studies. The recipient will be required to study one year in Prince on or any institution sanctioned by the trustees of the Seminary. As another prize, Messrs. Robert Carter & Brothers offer a collection of books worth fifty dollars for the best thesis on the genuineness and correct interpretation of the forty-ninth chapter and tenth verse of Genesis. Messrs. Charles Scribner & Sons offer a similar prize for the best thesis on the principal interpretations of the second chapter, sixth to eighth verses, of the Epistle to the Philippians.

—Johns Hopkins University began its autumn term Tuesday, September 30th. The average attendance last year at each lecture in thirteen different courses was nearly 100. The most popular course was that on the German Empire; the least popular that on the Greek Scriptures. President Eliot's course on English Literature, to be given during the coming winter, it is thought will be fully attended. Lectures on ethics and the history of philosophy will be given by Professor Gilman and S. Morris, and examinations on the same will be held. The public course in the department will be on "British Thought and Thinkers;" and the first lecture, on February 23, will be on "The General Characteristics of the English Mind."

—Professor Morley writes that the admission of women to University College, London, has been found to create no practical difficulties except such as have easily been surmounted by judicious arrangement. The continued increase in the number of students in the College, now more than 1,200, necessitates an extension of the College buildings. This work is now being carried out by the addition of a north wing, which will cost about £24,000, more than £20,000 of which have already been subscribed.

—The Belgian bishops have formally resolved, with regard to the new elementary law, that steps ought to be taken to call teachers and pupils of the public normal schools that, teaching in all public schools being secularized, all teachers employed in them are excommunicated; also that it is to be refused to parents to send their children to public schools, with out any exception; and that the children attending the public schools, being considered as going without a permanent, may be taught such privately to first communion.

—The Boston Society for the Grace Scholars at Home, to promote the study of English literature, has published its sixth report. This society is a private one, founded by Miss Thayer. For the present year the subject in English literature is the favorite course, 370 of the pupils taking the classes now open in the study of its chief authors, their sources, and German and French. Twenty-two lectures are engaged to be given on the work of instruction, all giving their services gratuitously. The expenses are met in part by an annual fee of two dollars from each student.

—The estimated cost of erecting the public schools now in course of erection in the year 1880 is $3,500,000, for the erection of which amount bonds to $2,450,000 are to be issued. A lack of accommodation for the rapidly increasing number of school children. It appears by a recent census that seventy-seven per cent of every school building now occupied [illegible] contain at least 2,000 pupils in proportion.

—Mr. W. E. Forster, the British statesman, said in a recent speech that when evening lectures were established in the factories of England, which were to be given to grown men, children were already at work. Before the end of the year 1,000 operatives in Bradford were gratuitously taught. At present it is a difficult matter to get a class of children who are not gratuitously taught.

—The report of the Commissioner of Education for 1878, which has just been published, shows the school population of the country to be 15,000,000, of whom 9,000,000 are attending school. The number of teachers employed is 250,000, and the average salary of male teachers $45 per month, and of female teachers $30 per month. The number of volumes in public libraries is 3,000,000. The total expenditure for public schools is $80,000,000, of which $50,000,000 is paid for teachers' salaries.

—The Council of Yale College have elected Prof. T. D. Goddin a Bonn Professor of Greek for the ensuing year, instead of the annual course on preaching heretofore given.

—Readers giving teachers' examinations in the Public Schools of Chicago, and publishing their school-books, have been issued in all Leads.

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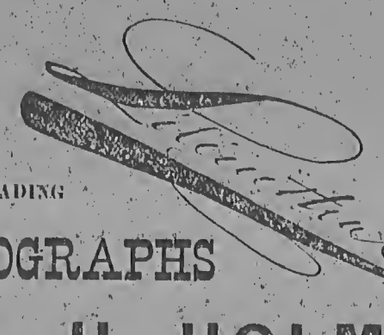

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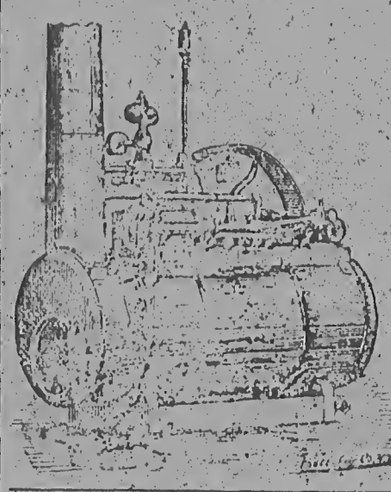

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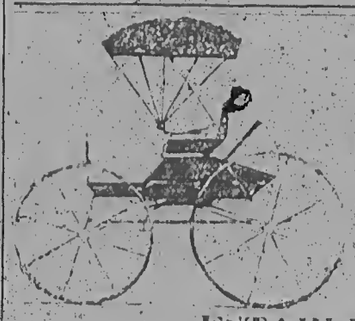

W. H. SCHLICHER, President and Treas. GEO. ENDER, Secretary
ENTERPRISE CARRIAGE CO.,
BUILDERS OF
Carriages for the Trade,
FACTORY,
25, 27, 27½ & 29½ E. Canal and 24, 26, 28 & 30 E. Court Sts.
WAREROOMS, 311 and 313 W. Second Street,
CINCINNATI.
Put up work for less money than ever before placed in the market.

ESTABLISHED 1838.
NONOTUCK SILK CO.,
MANUFACTURERS OF
CORTICELLI SPOOL SILK,
THE OLDEST BRAND IN AMERICA.
Sewing Silk, Machine Twist, Button Hole Twist, Embroidery and Saddlers' Silks, Purse Twist, Knitting Silks, Etc., Etc.
H. M. B. BOWEN, Agent.
88 West Third Street, Cincinnati, O.

CATARRH

Is a Terrible Disease. It baffles doctors. Nothing relieves it while the Disease with every change, [illegible] Dr. M. W. CASE'S CARBOLATE of TAR INHALANT
FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness.
[illegible] No Drug, no Hot Water, [illegible] Pamphlet free. No Charge for Medicine. Circulars, etc., Sent Free—Send Satisfaction Always Guaranteed. Address DR. M. W. CASE, 933 Arch St., Philadelphia, Pa.

AGENTS WANTED.

BRIGHT, ATTRACTIVE, CHEERFUL.
Mrs. Lucinda McNair Wright's New Book,
THE COMPLETE HOME
Or, PRACTICAL INFORMATION,
The Young House-Keeper's GUIDE,
The Experienced House-Keeper's FRIEND.
[illegible] Cooking, Dress, Arts of Etiquette, Sickness, Nursing, Marriage, Religion, Morals, Money Matters, Social Life, and a multitude of other [illegible] to make the Home BEAUTIFUL and HAPPY.
A book of more practical utility will seldom, if ever, be offered to the public.
NEEDED in every family. BY rich and poor alike. Every [illegible] Pages. Large [illegible] Illustrations.
AGENTS WANTED. Liberal Commission. Address J. C. McCURDY & CO., St. Louis, Mo.

AGENTS WANTED for the Pictorial Bible Commentator. [illegible] 613 Pages, 475 [illegible] Maps, Historical [illegible] Printed from New Electrotype Plates. Sells at sight. Agents are selling from 5 to 10 per day. Send for circulars and extra terms to Agents. Address HUBBARD BROS., Publishers, Philadelphia, Pa., Atlanta, Ga., Chicago, Ill., or San Francisco, Cal.

MISCELLANEOUS.

J. D. CHASSORE,
BOOT AND SHOE STORE,
NO. 21 FRENCH HALF N. ST., between Victory and Monroe Third District, New Orleans.
A large assortment of Boots and Shoes always on hand, and made to order. Ladies', Children's and Gentlemen's Shoes beautifully fitted to order.

WINTELER & RICKS,
IN AGENTS
Leather and Shoe FINDINGS,
TOOLS, ETC., ETC.,
AND MANUFACTURERS OF
Boot, Gaiter and Shoe Uppers.
158 POYDRAS STREET,
NEW ORLEANS.

THE DIEBOLD SAFES.
A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned, for estimates, etc., as he feels confident of being able to give them satisfaction, both as regards prices and quality of work.
A. ROY, Agent,
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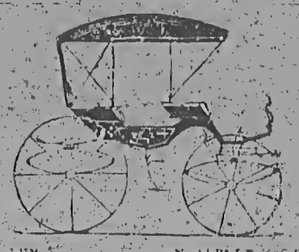

J. L. LUM. N. AUBLE SOLLER.
J. A. LUM & CO.,
MANUFACTURERS AND DEALERS IN
CARRIAGES, HARNESS, ETC.,
No. 75 Carondelet Street,
A Special Style of Open Buggy and Carriage.

SEND FOR ILLUSTRATED PRICE LIST.
BRINLY, MILES & HARDY CO. MANUFACTURERS LOUISVILLE, KY.
ORGAN BEATTY PIANO
Pianos, Organs, Sewing Machines, Etc.
Daniel F. Beatty, Washington, New Jersey.

REDUCTION.
NOVELTY
PRINTING PRESSES.
B. O. WOODS & CO.,

DR. HOFFMAN'S
LIVER AND BLOOD PILLS,
A combination of the most valuable vegetable remedies ever offered to the afflicted. They act directly on the Liver, Stomach and Blood, thereby curing all diseases arising from a disordered state of the Stomach, Liver and Blood. Sold by druggists. Price 25 cents per box.
P. HOFFMAN,
20 South Ninth St., St. Louis, Mo.
For sale by all druggists throughout the country.

ELLIS'S SPAVIN CURE

(Trade Mark.)
SPAVIN, SPLINT, CURB, RINGBONE, ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for testimonials of greatest cures on record.
SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.
For Sale by all Druggists.

DRY IN POWDER ROGERS' CITRATE OF MAGNESIA
This preparation is recommended by the Medical Profession for all complaints such as Dyspepsia, Sick Headache, etc. It is one of the best known prepared effervescents. Favorite mackerels are prepared. Always keep it in the house.
A. ROGERS' SONS, Chemists,
New York.
For sale by all New Orleans Druggists.

NEW RICH BLOOD!
PURSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one pill each night from one to twelve weeks may be restored to sound health, if such a thing is possible. Sold everywhere or sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Bangor, Me.

Cathartic Pills

Combine the choicest cathartic principles in medicine, in proportions so carefully adjusted to secure certainty, safety, and uniformity of effect. They are the result of years of careful study and practical experiment, and are the most effectual remedy yet discovered for disease caused by derangement of the stomach, liver and bowels, which require prompt and effective treatment. AYER'S PILLS are specially applicable to this class of diseases. They act directly on the digestive and assimilative processes, and restore to them healthy action. Their extensive use by physicians in their practice, and by all civilized nations, is one of the many proofs of their value as a safe, sure, and perfectly reliable purgative medicine. Being compounded of the concentrated virtues of purely vegetable substances, they are positively free from calomel, or any injurious properties, and can be administered to children with perfect safety.

AYER'S PILLS are an effectual cure for Constipation or Costiveness, Indigestion, Dyspepsia, Loss of Appetite, Foul Stomach and Breath, Dizziness, Headache, Loss of Memory, Numbness, Biliousness, Jaundice, Rheumatism, Eruptions and Skin Diseases, Dropsy, Tumors, Worms, Neuralgia, Colic, Grlpes, Diarrhœa, Dysentery, Gout, Piles, Disorders of the Liver, and all other diseases resulting from a disordered state of the digestive apparatus.

As a Dinner Pill they have no equal.

While gentle in their action, these PILLS are the most thorough and searching cathartic that can be employed, and never give pain unless the bowels are inflamed, and then they influence healing. They stimulate the appetite and digestive organs; they operate to purify and enrich the blood, and impart renewed health and vigor to the whole system.

Prepared by Dr. J. C. Ayer & Co.,
Practical and Analytical Chemists,
Lowell, Mass.
SOLD BY ALL DRUGGISTS EVERYWHERE.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY.

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	38	40
New York, choice	28	30
Coffee, ₩ lb.:		
Rio, fair	16¾	16¾
Rio, good	16¾	17
Rio, prime	17¼	17¼
Candles, ₩ lb.:		
Star, best brands	13	— —
Corn Meal, ₩ bbl.:		
Choice	2 00	— —
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15½	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 75
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	4 50	4 75
XX	5 25	5 50
XXX	5 75	6 10
Choice XXX	6 10	6 6¼
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5½	6
Dried peaches, ₩ lb	6	7
Raisins, ₩ quarter box	75	— —
Raisins, ₩ half box	1 40	— —
Raisins, ₩ whole box	2 50	— —
Bananas, ₩ bunch	75	1 25
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	5	6
Gingernuts	9	12½
Oil:		
Coal, in cases, best	21	22
Coal, in barrels, best	19	20
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Card, in barrels, best	75	— —
Molasses, in barrels.		
Common	25	28
Fair	— —	— —
Prime to choice	31	40
Golden and Rachel syrups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¼	— —
Ordinary	6¼	6¾
Fair	6¾	7¼
Prime to choice	7¼	— —
Soap, ₩ box:		
LXXX Palm	3 30	— —
Keller's magnolia	2 40	— —
Keller's olive	2 55	— —
Starch, ₩ lb.	10	— —
Salt, in sacks:		
Fine	1 50	85
Coarse	90	92½
Sugar.		
Good fair	— —	— —
Prime	— —	— —
Choice	— —	— —
Off white	— —	— —
Unrefined	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¢	— —
Pepper	12¢	14
Cloves	25	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	87½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3	3½
Medium	4	4½
Good to fine	5	7½
Low leaf	4	5½
Killing	5	7½
Good	7	9
Fine	10	12½
Selections	9	0

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	53	— —
White	50	— —
Mixed	48	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	— —	— —
Bran, choice, ₩ 100 lbs	80	85
Hay, ₩ ton:		
Prime	18 00	19 00
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8	— —
Shoulders	6	6½
Sides, clear rib	4½	— —
Sides, clear	— —	— —
Hams, sugar-cured	9	— —
Pork, ₩ bbl.	12 50	— —
Salted Meats:		
Shoulders	4½	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	7¾	8¼
Choice, in tierces and barrels	7¼	7½

EDIBLES.

Potatoes, ₩ bbl	2 20	2 30
Onions, ₩ bbl	4 75	5 00
Apples, ₩ bbl	2 00	2 75
Cabbages, ₩ bbl	50	1 25

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 00	— —
Young	2 00	3 00
Ducks	2 00	3 00
Geese	4 00	— —
Turkeys	4 50	10 00
Eggs, ₩ dozen:		
Western	18	20
Louisiana	23	25

WOOL.

Burry	2	18
Louisiana, clear	28	31
Lake, clear	30	32

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Ties, Arrow, best, per bundle, 50		
Ides and buckles	— —	2 50
Twine, hemp	12	— —

DROP DUMPLINGS.—One quart of flour; one teaspoonful Kellogg's Baking Powder; butter, the size of an egg; water or milk to mix. Boil only ten minutes.

GREAT MERIT.

All the fairs give the first premiums and special awards of great merit to Hop Bitters as the purest and best family medicine, and we most heartily approve of the awards for we know they deserve it. They are now on exhibition at the state fairs, and we advise all to test them. See another column.—Adv.

VASELINE.

You may limit the world over, and still will find
A need of the household, which it brings to the mind
The idea of value more rich, to be seen
Than petroleum jelly, the purest Vaseline.

If a cut or a scratch, or a wound of a burn
From peace to its finish, the household shall turn.
On the shelf should be found the best of all pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of His fire is too rough to be borne,
Kind Vaseline comes as naught else can be seen,
And the cheek takes on velvet it had not else seen.

If the video it is I ushy, the throat it is sore,
Take the jelly at once, and the trouble is over.
In fact read the circular, and from it glean
All the virtue and claim of the famed Vaseline.

—The jubilee of the temperance propaganda in Great Britain was celebrated at the London Crystal Palace September 2 with a great festival attended by 22 000 persons.

T. W. ROTHICH,
UNDERTAKER,
OFFICE, 871 CAMP STREET,
STABLES, 278 MAGAZINE STREET
Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION, &c.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Nov. 17, 1879.

COTTON.

The news being discouraging, buyers claim concessions, which in some cases, in face of more ample offerings, factors have been compelled to grant, giving way ⅛c. and accepting 11⅛c. for a good style of middling and 11⅛c. for middling, but, others being reluctant to sell at the ruling rates, the reported business thus far does not exceed 1 200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary		
Good ordinary	10	10⅛
Low middling	11⅛	11⅛
Middling	11⅝	11⅝
Good middling	11⅞	12
Middling fair	12⅛	12⅛

Sales to-day, 5 300 bales, including 600 yesterday. Market steady.

Receipts at United States ports, week ending Monday, November 17, 1879.

	Saturday.	Sunday and Monday.	This week last year.
Galveston	3 872	4 830	24 774
New Orleans	14 821	9 317	39 173
Mobile	2 764	1 90	18 514
Savannah	6 744	1 900	22 41
Charleston	2 6 9		19 7 9
Wilmington	7 8	565	7 6 3
Norfolk	3 666	5 201	16 51
Baltimore		3 0	1 1
New York	7 7		5 197
Boston	1 16	85	6 21
Philadelphia	164	279	1 64
Various			1 64
Total	3 6 1		179 108

FUTURES.

The position of the market at New York may be seen by the following.

Middling.	To-day.	Saturday.
January	11 41 @	11 5 @ 11 5
February	12 @	12 30 @ 12 40
March	12 @ 12 38	12 @ 12 5
April	12 57 @ 12 59	12 @ 12 7
May	13 20 @ 13 23	13 @ 13 3
June	13 @ 13 41	13 @ 13 4
July	13 @ 14 13	13 @ 13 7
August		
September		
October		
November	12 @ 12 3	12 @
December	12 @ 12 24	12 @

Sales, 157 000 bales. Market firm.

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

Examples without number from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are afflicted with whooping cough, ordinary coughs or colds or weak lungs, it is the most speedy treatment ever discovered, and you will find Piso's Cure for Consumption will be given and you will find Piso's lively Finish a pleasant contrasting with every of the most delicate, and make a speedy combination. Words than portion the Price, 25 cents.

WHITE ROBIN, the new Sunday School Song Book, by Asbury and Muller, ready for delivery. It is the most successful book of the class ever published. Many specimen pages sent free to any one writing for it. Price, thirty-five cents.

VOICE OF WORSHIP, (L. O. Emerson.) (Words and Music.)
THE TEMPLE, (W. O. Perkins.) $ 00 per dozen.
NEW METHOD FOR SINGING CLASSES, (A. N. Johnson.) $ 00 per dozen.
The above are the three newest Singing School Books. The first two have a full set of tunes or choirs.

Send for lists of new sheet music, every week in the Musical Record. That is the way to keep well informed of all new issues. Mailed for six cents.

Will be sent for the above, (almost through the press) TEMPERANCE JEWELS, H. Tenney
AMERICAN ANTHEM BOOK.
PARLOR ORGAN INSTRUCTION BOOK, A. N. Johnson.

OLIVER DITSON & CO., Boston,
C. H. DITSON & CO.
843 BROADWAY, NEW YORK.

DISCOVERY BY which hair fast becomes to grow on the smoothest heads. The papers all over the country contain notices of the remarkable virtues of Mrs Hyatt's Hair Restorer, and there are scores of living witnesses in St Louis who take pleasure in testifying to the efficacy of the Restorer. Mrs. Hyatt's patronage is the most reasonable, because the process for the well-bred supposition that the hair grows after while life exists in the person, and that it is only necessary to stimulate the germs to produce natural, healthy growth. Three bottles for $ 2 50, are more than the order and balance in the past when medicine is delivered.
247 Sally Street,
St. Louis, Mo.

STAINED GLASS
FOR CHURCHES.
Manufactured by
GEO. A. MISCH,
317 East Washington st.,
Chicago, Ills.

DANZIGER'S,
No. 131 Canal Street,
GRAND OPENING
OF
Fall & Winter Dry Goods

Furnishing an excellent line of FINE GOODS; also medium low priced and

PLANTATION GOODS

Of all descriptions at prices that will surprise you.

We respectfully invite our friends and customers and the public to an inspection of the most beautiful and complete stock we have ever brought to the market, and promise one and all courteous and prompt attention.

Do not fail to visit our Parlor Stores, up stairs and examine our

ELEGANT CLOAKS,
LADIES' SUITS,
UNDERWEAR,
&c., &c., &c.

Samples sent on application to all parts of the country free of charge.

DANZIGER'S,
No. 131 Canal Street.

JUST OUT!
BELLS OF CORNEVILLE!

A Piano and Organ Duet Collection of the "Bells of Corneville." The Pictorial Rage now ready. A duet of the most fascinating, as well as entertaining kind, quite within the reach of amateurs. It is sure to be extensively given and enjoyed. Price, lively Finish, elegant cover, contrasting with every of the handsomest duets, make a splendid combination. Words that portion the Price, 50

WHITE ROBIN, the new Sunday School Song Book, by Asbury and Muller, ready for delivery. It is the most successful book of the class ever published. Many specimen pages sent free to any one writing for it. Price, thirty-five cents.

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OLIVER DITSON & CO., Boston,
C. H. DITSON & CO.
843 BROADWAY, NEW YORK.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
N. Georgia	Augusta	Doggett	Nov. 26
White River	Forest City	Pierce	Nov. 26
N. Alabama	Tuscaloosa	Paine	Nov. 26
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahasse	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the lowest market price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST CROP and of the STRONGEST and most DELICATE FLAVOR. Our prices are as CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TONGUES, AND FULTON MARKET BEEF.

New Shakers.

PRESERVES AND JELLIES.

PLANTATION SUPPLIES
OF EVERY KIND.

Small Orders from the Country Neatly and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO
JOHN K. RENAUD & CO.,
New Orleans,
Corner Camp and Julia streets.

Say you saw our advertisement in the ADVOCATE.

W. C. SHEPARD & Co.,
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.

We are offering an elegant American China in any, equal to French China in appearance and far more durable, DINNER SETS, 130 matching pieces, to wit:

12 Breakfast Plates, 1 Soup Tureen,
12 Dinner Plates, 1 Sauce Boat,
12 Tea Plates, 1 Salad Dish,
12 Soup Plates, 2 Covered Dishes,
12 Preserve Plates, 2 Vegetable Dishes,
12 Butter Plates, 4 Meat Dishes,
12 Teas and Saucers, 2 Pickle Dishes,
12 Dinner Coffee Cups and Saucers, 1 Sugar Dish,
12 Egg Cups, 1 Cream Dish,
1 Bowl.

We also offer DINNER SETS, WRITE
Stone China TEA SETS,
Decorated CHAMBER SETS, FOR
Real French Porcelain DINNER SETS,
Gold Band Decorated TEA SETS, PRICES.
Opal TIMBLERS,
Table GOBLETS.

W. C. SHEPARD & CO.

Established 1818.

JOHN GAUCHE,
MORESQUE BUILDING,
CAMP STREET.
Branch House, 110 Chartres Street.

IMPORTER

Wholesale and Retail Dealer in

Plain White,
Gold Band and Decorated

CHINA,

Parian and Biscuit Statuettes and Busts,

A Full Line of Baccarat & Bohemian

GLASSWARE.

A FULL ASSORTMENT OF

MAJOLICA, CLOCKS, LOOKING GLASSES AND HOUSEFURNISHING GOODS.

GLASS SHADES IN GREAT VARIETY,

AT VERY LOW PRICES.

Call and See.

"Crescent City Spring,"

WAUKESHA WATER

The undersigned having been appointed agent for the above celebrated Spring, will keep the WATER constantly on sale by the barrel, half-barrel, quarter barrel and by the gallon. Call for circulars.

L. C. ARNY,
26, 28 and 30 Bienville st.

COAL.....COAL.....COAL.

B. D. WOOD & BROS.,
Corner Camp and Common Streets,
Opposite the City Hotel,

Wholesale and Retail dealers in all kinds of COAL. Pittsburg Coal delivered by boat-load or less on the coast, and shipped in sacks or in bulk, at lowest market rates. Clay trade supplied.

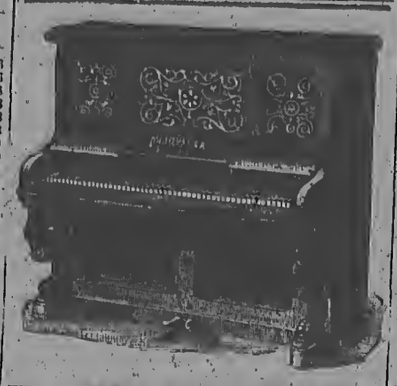
GRAUGNARD & SCHNEIDER,
DEALERS IN
Fine Cut Chewing, Snuff and Smoking
TOBACCO,
HAVANA AND DOMESTIC CIGARS,
10 Magazine Street, New Orleans, La.
Briar Root and all other varieties of Pipes constantly on hand.

COLUMBIA BICYCLE.

A practical machine for all except the old and infirm. Better than a horse as it eats no oats, because you can ride more miles in a day over rough roads than a horse can go. Send 3c. stamp for price list and twenty-four page catalogue with testimonials and full information.

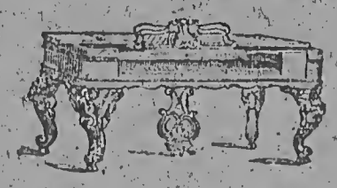
THE POPE MANUF'G CO.,
Summer St., Boston, Mass.

MUSICAL INSTRUMENTS.



P. WERLEIN,
135 Canal Street,
The Leading Southern
PIANO, ORGAN
AND
MUSIC HOUSE.

BEST PIANOS AND ORGANS.
Lowest Prices,
Liberal Terms.



My stock consists of the celebrated
Chickering Pianos,
These unequaled
Mathushek Pianos,
The Reliable and Fine Toned
Hale Pianos,

These Pianos possess all the desirable musical and mechanical qualities of first-class Pianos and have received numerous premiums wherever they have been exhibited. They are constructed of the very best materials throughout and are of the finest workmanship. The tone is pure, even and full, and possesses a peculiar singing quality found in no other Piano. All the improvements introduced in the manufacture of Pianos during the last ten years in Europe and this country have been applied to the above Pianos. As to DURABILITY these Pianos are unsurpassed. Nothing will they get out of shape, but their tone will actually IMPROVE by use for many years.

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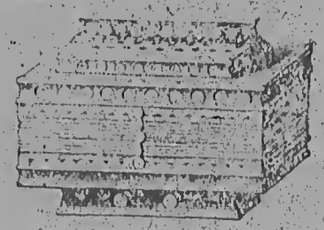

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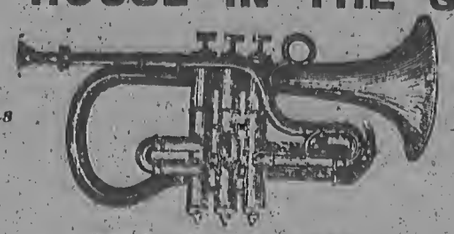

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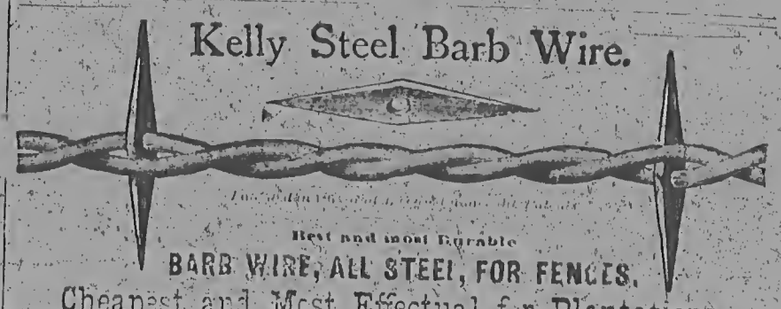

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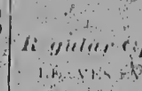

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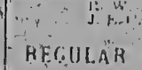

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TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen—I am very much pleased with the Piano you sent me for rent. It is indeed a fine instrument, very sweet in tone, and is admired by all who have seen it. Please send me a bill for the time I have used it, and I will purchase it. Yours truly,
ELLEN E. F. SHERMAN,
237 I Street.

St. James, December 27, 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen—I am very happy to be able to state that your Pianos are one of the very best I ever had the pleasure to play on. Their tone and brilliancy of touch are equal to any Piano made in this country. Hoping that your Pianos will always stand as well as they have done with us, and wishing you success in your business, I remain, Yours truly,
ANDREW WARNER,
Professor of Music, St. Mary, Jefferson College, St. James, La. (Convent, P. O.)

From the World Renowned Artist, Camille Urso.

NEW YORK, May 27, 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen—After trying your Pianos a fair trial, I am happy to say that I find them to possess the most beautiful and sympathetic tone, and I consider them a very superior instrument. It gives me much pleasure to recommend them to the public.
Yours truly,
CAMILLA URSO.

Extract of Letter from W. H. Sherwood, Family Tour.

We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.
WM. H. SHERWOOD.

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PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH

VOL. 25. NEW ORLEANS, THURSDAY, NOVEMBER 27, 1879. NO. 48.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS, AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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THANKSGIVING HYMN.

To Thee, O God, who changest not,
Our words of praise we bring—
Unnumbered blessings own for Thee
From Thine outgushing spring.

Unchanging One! the monarch's lyre
Sounds out on Zion's hill;
And flushed the heart with holden fire
With praise those strains repeat it!

But Thou, through ages numberless,
From Thy throne unshaken,
Eternal in Thy changeless state,
Hast loved and blessed Thine own.

And even as while ages sound forth
The psalms of praise
Awoke from East and West and North,
Extol abounding grace,

Could all the praise of every age
Swell to one Thanksgiving song,
Ten thousand times earth's pilgrimage
Would now that strain prolong.

But that grand hymn is not complete,
Unpraised the closing lay,
Each ending age the task shall greet
That Heaven to each assigns.

Jubilant harps shall wake again,
Fair Salem's sons embrace,
And earth shall show that sweet strain,
The anthem of the race.

—Watchman.

NEWS OF THE WEEK.

DOMESTIC.

NASHVILLE, Nov. 18.—The first annual session of the American Public Health Association was called to order at noon to-day by President J. L. Cabell, of Virginia, in the hall of Representatives of the State Capitol. Over two hundred members were on the floor and the galleries were filled with spectators.

LOUISVILLE, Nov. 18.—A special from Carrollton, Miss., says Eliza Erskine was arrested on Saturday, charged with murdering her husband, who died suddenly [illegible]

GALVESTON, Nov. 18.—The fourth story fire brick warehouse of B. R. Davis & Bro. with work upon the rear, and those of the [illegible] brick buildings on the north side of the strand, burned, including T. Davis, Andrews & Bro. and C. S. Mitchell & Co., [illegible] Estimated loss $150,000; insurance about $100,000.

CHARLESTON, Nov. 19.—Cheyenne, with some snow, left here to-day. There are reports of snow in the interior.

ST. LOUIS, Nov. 19.—A new and important railroad project in Texas was inaugurated yesterday at Dallas, in that State, by filing a charter of the Texas Trunk Railroad, to run from Denison, southeast nearly to the Gulf of Mexico, at or near Sabine Pass, with a branch from Dallas, the line to Austin or Taylor connecting the Louisiana lines. In addition to other [illegible] The road will run through the best timber section of the State, and to a great extent every line connected.

RALEIGH, Nov. 21.—The Colored People's Industrial Exposition closed to-day. It was the first exhibition in which the whole community, and its success reflects much credit upon the colored people of North Carolina.

SAN FRANCISCO, Nov. 21.—The steamer Gaelic from China, to-day, brings the following advices:

YOKOHAMA, Nov. 4.—More than 30,000 deaths have occurred in the province of the present cholera epidemic. The disease is expected to disappear by the end of December. Extraordinary precautions against its recurrence have been taken by the Government, and it is thought the Japanese sanitary system is now unsurpassed in the world.

[illegible] Nordenskjold, Swedish Arctic explorer, has been received with complimentary demonstrations in various parts of the Empire. He is now on his way homeward.

NASHVILLE, Nov. 20.—The following were elected officers of the American Health Association at the morning session to-day: President, John S. Billings, U. S. N.; First Vice President, Samuel Choppin, of New Orleans; Second Vice President, A. C. Hense, of Lansing, Mich.; Treasurer, J. R. Lindsley, of Nashville; Executive Committee, C. B. White of Louisiana; J. L. Cabell of Virginia; E. M. Hunt of New Jersey; J. L. Ellmaker of Tennessee; Chas. F. Folsom of Massachusetts; A. L. Gillson, United States Navy. Drs. Glen, Griffith, Sternbergh, Kelly and Ballahary were appointed a committee to report upon the best means of preventing the spread of venereal disease.

An invitation from New Orleans to hold the next Convention in that city was accepted by an almost unanimous vote.

MEMPHIS, Nov. 22.—Drs. Billings, Folsom, Ames, and Col. Waring, will arrive from Nashville to-morrow and begin a sanitary survey of the city, as ordered by the National Board of Health.

PENSACOLA, Nov. 22.—At the railroad meeting for the interval between the junction forty-five miles north of Pensacola and Pineapple, Alabama, a contract was awarded to Daniel Callahan, of Tennessee, who is to complete sixty-six miles of the road and unite Pensacola and Selma within twelve months.

ST. LOUIS, Nov. 23.—The Mississippi river commission finished their business here this forenoon, and left on the United States steamer General Barnard, for New Orleans. They will make an inspection of the river en route, and that their observations may be as complete as possible, they will only travel during daylight, tying up whenever night overtakes them. They will meet the new surveying party, which they ordered into the field last Thursday, to survey the west bank of the river below Helena, at Memphis on the twenty-seventh, and give the [illegible] instructions as to their [illegible] Vicksburg, Natchez and others either on the river. They will invite river pilots, local engineers and others to give their views on the subject of river improvements. They will probably reach New Orleans about December 6, and will then go down to the Gulf.

SAN FRANCISCO, Nov. 24.—News by the steamer Newburn, from Mazatlan, indicates an impending revolution in Mexico. Gen. Joseph Rodarjes has pronounced, and some of his forces have been at Rosario Concordia, and Velocia, 50 miles from Mazatlan.

Another small force has pronounced at Quiotla, in the State of Sinaloa. Rich gold leaves was pronounced Loyal, where about 250 men took possession of the town, seized all the arms they were accessible, and left for the interior.

ST. LOUIS, Nov. 24.—A party of 129 laborers, sands from the south in search of work, in charge of Elder John Morgan, passed through here last night en route to Manassa, in San Luis Valley, Colorado, where there is already a colony of between 400 and 500. This is the first party from the South that has gone to this locality this season. They got their tickets from the Santa Fé Colonization office, and conform to the laws of the State, which prohibit polygamy.

FOREIGN.

PANAMA, Nov. 15.—The long expected invasion of Peru by the Chilian forces is at last an accomplished fact. On Sunday, November 2, the Chilian fleet of sixteen sail appeared off Pisagua and opened fire on and bombarded the battery on the office on the heights behind the town and covered the landing of a large body of Chilian troops. Gibbon's resistance was unable to the landing. Many men were killed on the Bolivian forces who garrisoned the town finally retreated to San Bernardo, leaving Pisagua in the hands of the Chilians.

LONDON, Nov. 19.—The Daily Telegraph's Vienna correspondent reports that a Rome telegram confirms the statement that an agreement has been reached between Germany and the Vatican. Mgr. Jacobini, Papal Nuncio to Munich, will visit Berlin in December, probably to confer with Prince Bismarck, who is said to have made important concessions in the recent negotiations.

HAVANA, Nov. 17.—A German steamer in Vera Cruz brings dates from the city of Mexico to the 14th inst.

A local revolution occurred in Chihuahua against the State Government. The Progressionalists have recognized the revolt and captured the Governor with all the State officials. Gen. Arevino, at the head of the Federal forces has left Zacatecas and is marching on Chihuahua to put down the rebellion.

Congress has approved the contract for laying a telegraphic cable across the Gulf of Mexico to the United States.

New elections have arisen in Yucatan. The Government's apparent ineptitude in the elections of that State. Gov. Ancona immediately organized a force of fifteen hundred men to oppose such fraud, but arrested the Governor's Mental [illegible] Palomino and other instructions from the Federal Government, and reinforcements, which left Vera Cruz on the 5th inst. The local opponents of Gov. Ancona joined the Federal troops.

LONDON, Nov. 21.—The Irish arrests continue to be the leading topic of interest. The Times thinks there is every reason to believe that a steady display of firmness will extinguish any treasonable elements of the anti-rent agitation.

PARIS, Nov. 21.—The new French cable was officially opened for business yesterday by a telegram from M. Grevy, President of the French Republic, to the President of the United States, expressing the most cordial sentiments.

LONDON, Nov. 23.—The Globe announces that the widow of Charles Dickens, the famous novelist, died at her residence in Gloucester Crescent, Regent's Park, London, after a lingering illness of fifteen months.

PARIS, Nov. 21.—Antony Gibbs & Sons, merchants, of this city, have received a telegram from Valparaiso announcing that a decisive victory has been gained by the Chilanos over the Peruvians and Bolivians, under Iglesias. The defeat of the allied forces is established as crushing.

HAVANA, Nov. 21.—San Domingo advices are to the 8th inst. An encounter had occurred, between the forces of President Baez and revolutionists at San Pedro. Gilliard was dislodged from the position he held, and he entrenched to retreat in some disorder to the capital.

The fever in Santiago is advanced and the besieging force of the only outlet from which was cholera ever sold towards the province of Seybo, where Gutierrez went to gather fresh troops.

Reports [illegible] is ordered to the province of Seybo, the balance of the regiment has declared against him.

Proclamation by the Governor.

FOR A DAY OF THANKSGIVING AND PRAYER.

EXECUTIVE DEPARTMENT,
State of Louisiana.

Whilst the passing year has its light with it its inharmonies of our vicissitudes of human life, prosperity and joy, adversity and sorrow, it has shown to the people of Louisiana the breaking of the clouds which have heretofore surrounded them.

It is precisely in periods when a people is so circumstanced that it should give evidence of having neither overlooked nor forgotten the source from which all blessings flow.

I, FRANCIS T. NICHOLLS, Governor of the State of Louisiana, do earnestly recommend that on THURSDAY, the 27th day of November, A. D. 1879, the people of this State do abstain from their usual pursuits and unite in a common and public thanksgiving to Almighty God for the many benefits which they have received at His hands.

Given under my signature and the seal of the State of Louisiana, at the city of New Orleans, this nineteenth day of November, in the year of our Lord one thousand eight hundred and seventy-nine.

FRANCIS T. NICHOLLS.

By the Governor:
OSCAR ARROYO, Asst. Sec. of State.

FIELD NOTES.

ALABAMA.

FRANKFORT, ALA., Nov. 12.—Our fourth quarterly meeting was an occasion of interest. The love-feast was good. Preaching good. Collections nearly all up. The preacher in charge and presiding elder's salary behind, but efforts are being made to bring it all up. The health of our country is not so good. Typho malarial fever is raging to some extent. Crops are very good. Our people on this circuit are kind, and love the preachers.

C. V. ONEAL, P. C.

FLORENCE, ALA., Nov. 14.—Am closing up my third year upon the Florence district. About three hundred conversions and accessions to our church this year. Missionary contributions a little larger than last year; quarterly collections fully as good. Bishop claims will be met in full. Eight parsonages upon the district, six of which have been built the past three years. I do think there is some vital and lasting improvement in church work in these parts.

R. A. TIMMONS.

CHEPULTEPEC, ALA., Nov. 11.—The fourth quarterly meeting for Mulberries Valley circuit, at Mount Ebel, November 9, was a grand success. Steward's paid in about $200, leaving a balance of $100, which will be paid. Collections are all about square. Spiritual state of the church good. Health good. Farmers are sowing wheat more than usual.

B. F. LEA.

BLADON SPRINGS, ALA., Nov. 18.—Our fourth quarterly Conference at Bladon Springs was an occasion of much interest. The report on the general state of the church showed forty accessions and ten infants baptized. A committee of five was appointed to build a parsonage. Stewards of Ivey Church paid up in full, and Bladon Church will do the same. Providence and Mount Zion Churches are in hope of paying out before Conference. Bladon is a very pleasant work, with a strong, intelligent and pious official board.

J. B. JONES, P. C.

PIKEVILLE, ALA., Nov. 19.—This is my third year on this (Pikeville) mission. We have had a great many conversions, and about ten adults and five infants baptized. The financial report assessed for presiding elder's $25; for preacher in charge, $205; foreign missions, $12 50; domestic missions, $12 50; for Conference claimants, $5; Bishops, $5. Receipts for support of ministry, $57 43, all told; foreign missions, $11; domestic missions, $12 85; Conference claimants, $3. The deficiency of missionary will be paid.

G. M. G. DUNKIN.

PEEKS HILL, ALA., Nov. 22.—I have finished up my year's work on the New Castle circuit. I took twenty-seven into the church; baptized nine adults and nine children. It has been a hard year with the preacher and his wife. The spiritual condition of the charge is what I call low. Finances are badly [illegible] The charge left behind about $175. This circuit is a new one first made last Conference. Sunday school interest but low [illegible] Nine preaching places and seven organizations. Crops very good. Health of the country fine.

JOHN E. WILKINS, P. C.

MISSISSIPPI.

OXFORD, MISS., Nov. 15.—We have held seven protracted meetings on Caswell circuit with the following good results: one hundred and fifty conversions and one hundred and twelve accessions to our church. About fifty of our converts have joined other churches. You see we have succeeded in getting the members of the other denominations to help us in our meetings. We have built one camp-house worth three or four hundred dollars. We have good seasons. Have made good crops of both corn and cotton, and have made a large yield of sorghum, etc. Political bile hinders here. Been in our way considerably. All is quiet now.

EDWARD A. FREEMAN.

CANTON, MISS., Nov. 15.—In our church we have no "Woman's Missionary Society," but do have a Sunday-School Missionary Society in good working order. We have a beautiful banner, presented by one of our good ladies, our superintendent's wife, and the class which has the most money at the end of any month has this banner in their midst during the next month. Thirty-two have been added to our church on probation, of both and by certificate this year, among the number was a class from the Sunday-school.

R. D. NOUSWORTHY, P. C.

HAZLEHURST, MISS., Nov. 15.—We have had fine weather for the gathering of cotton; dry and rather warm for the season. My year's work here is almost ended. It has been pleasant, and, I hope, in some degree profitable. Opportunities for sowing good seed very favorable. Congregations uniformly good and attentive. Visible fruits rather small. About twenty accessions in all. I hope the labors next year will have abundant success.

T. S. WEST.

OXFORD, MISS., Nov. 17.—Our church in this place is decidedly more prosperous now than at any other time since my connection with it. We have had nineteen additions to the membership this year. All the assessments will be met in full. Bro. Ramsey, our presiding elder, has labored faithfully among us. The church expressed its appreciation by giving him a handsome present. The State University is prospering in a high degree. The members of the Methodist Church in the faculty are worthy of all praise. Their works speak loudly.

Judge Watson, of Holly Springs, said, in a public speech last Tuesday night, that Oxford was the most prosperous town in the State. One reason assigned for this was the fact that the Legislature of the State enacted a law prohibiting the sale of spirituous or malt liquors within five miles of the town of Oxford. Let the good citizens of other towns in the State take note.

W. B. MURRAH.

GREENWOOD, MISS., Nov. 17.—Our last quarterly meeting was held here last Saturday and Sunday. Our church was filled to overflowing, and the sermons were heard with deep attention. A sad scene was witnessed, in the morning of Sunday, in the appearance of Bro. H. Williamson in a state of great feebleness and decrepitude. He entered the church on the arm of his son, and a friend, to receive the sacrament, perhaps, for the last time. He is well, but slowly wearing out. He is ready.

J. SIDNEY CARLTON.

CONNERVILLE, MISS., Nov. 13.—We have had gracious revivals in our charge this year, and have been greatly blessed with health and good crops, and the prospects are brightening up for better times.

E. M'TAFFY, A. P.

LOUISIANA.

SILOAM, LA.—We had a good camp-meeting at Siloam on the second Sabbath in October. A goodly number of converts, and much good done. Bros. Hearn, Godbey, Biggs and Crowson, besides the presiding elder and some local brethren, gave good help. Corn a failure here, and tight times ahead.

U. T. RAWSON.

The Remedies for the Evils of a Corrupt and Licentious Literature.

BY REV. E. E. HOSS, CLAYCOMO, MO.

In a former communication we endeavored to direct attention to the character, tendencies and the evils of *modern sensational literature*. In doing this we sought to trace, as far as possible, its best immediate effects upon the individual mind and character, as well as upon the tone and spirit of our social life. We now propose to point out a remedy for these evils, more by the way of hint and suggestion than of elaborate and exhaustive discussion.

In seeking the remedy for any existing evil two obvious facts must be taken into the account: First, that the remedy must contain in it such conditions as will most effectually counteract and overcome the evils which it seeks to cure. That is, that it will not only *arrest* and *overbalance* the *wrong* already done, but will mitigate and subdue the evil, and, if possible, bring it entirely to an end. Second, that the remedy must strike *at the root* of the evil, and not only eradicate the disease itself, but the *causes* and *conditions* by which it is produced. Thus applying the principle to the subject before us, it is manifest that if there are evils, deep, widespread and hurtful, in the current literature of the day, or, at least, in a large proportion of its multiform cravings, the remedy must be found, in the first place, in something that will arrest its progress and counteract its hurtful tendencies, and, in the second place, by modifying or overcoming the causes and sources of the evil itself.

Now, to appreciate this let us look a little deeper into the philosophy of the subject. The literature of every age and country will precisely express the animus of the people and the times. That is, it will become the expression and exponent of the tastes, the wants and the sentiments of the popular mind. Hence the shrewd and mercenary publishers of the press will publish what the people desire to read, and the people will read what is thus supplied for them in harmony with their tastes and sentiments. Then, looking a little further, we perceive that men's tastes and sentiments are often the outgrowth of their passions and feelings, of their longings and desires, seeking expression and gratification. Thousands are weary of the dull humdrum monotony of life with its ills, and of its burdens and cares. They want some mental excitement and recreation to lift them out of these slough of despond. So we seek high gayety and dissipation, others in reading, and in some kind of literary entertainment, such as is most congenial to their natures and dispositions. All have their *meals* of a better and higher state of things than are to be found in the dull, plodding, humdrum realities of actual life. They yearn for the realization of scenes and characters, passions and feelings, widely different from what they behold in the dreary and repulsive experiences of every day existence. They crave something that will excite their minds, charm by the imagination, startle emotions, stimulate the passions, and please the fancy, and lure them into the elysian fields and Temple of Beauty of poetry and fiction. Hence the most refined tastes and the most depraved passions of the human soul will readily assimilate themselves with the representative productions of a congenial and corrupt literature. In this way the Count of Monte Cristo, Don Juans, the Mayfields and Claude Melnotte of the Byronic type, or, worse than all, the sentimental vagabonds and the black-hearted despera does of the American dime novel, will become the representative models of human excellence, and the sublime ideals of a heroic character. Their intrigues and achievements will constitute to such minds the measure of a true life, and the aim of its noble duties. And this, the evil finding its origin in a vitiated public taste and a false estimate of life and character, and perpetuated by a congenial and corresponding literary sympathy, goes on acting and reacting until its power for mischief is augmented to a terrible and intensity almost incalculable. In the light of these facts let us now indicate the remedies for the evil.

1. There ought to exist some *conservative check*, some *salutary limitation* upon the miscellaneous and enormous production of bad books and worthless periodicals. This check and limitation can be found, in part at least, in a system of stern, relentless, scathing and unsparing *criticism*; such a judicial tribunal of taste and excellence as shall lash and scourge these vile productions, in shame and disgrace, from the press and the world. We need the literary world needs some high standard authority, like the reviews and reviewers of Great Britain, whose mighty utterances shall strike terror to the hearts of all these literary transgressors, and drive them with their sinful productions into infamy and contempt. This whole country needs some Argus-eyed guardian of our literary sanctity, whose lightening glance shall trace out and whose wary steps shall pursue, like an avenging Nemesis, those crazy romance-monger and sensational serial-issuing shes shall shrink in dismay to hide themselves in the dens and caves of the earth. No fact of the present century is more utterly astonishing than the inexhaustible and near-infinite combination of poor, miserable, vile, demoralizing literature, a stigma on our national character and a disgrace to our civilization. It is [illegible] and read everywhere, from the crowded city to the secluded hamlet, and from the grand hotel to the humble cabin, on railroads and steamers, and the whole land is reeking with its noisome exhalations. Books and periodicals and handbills, pamphlets, and even *religious papers, so called*, have become the consecrated organs of slander, detraction, perversion and misrepresentation, to an extent unparalleled in the annals of literature. One scarcely knows which to wonder at most, the distorted and fabulous perversions of history or the shameless absurdities of fiction. Witness, for example, the one-sided and disgraceful records of the late civil war, and the man-eating alligators of "Uncle Tom's Cabin." Specimens of this latter book was handed to the writer a short time since, purporting to have been written under the personal supervision of *Bishop Cottenden, of West Cumberland*, or *Big Bethesda, of the Methodist Episcopal Church, South*. The first page contained an autograph letter and signature, together with a sworn certificate of the bona fides of Bishop Critteden, of *Southern Methodist Church*, solemnly attested at every statement of the book was [illegible] and all to come under his own observation. We will not insult the common sense of the reader by assuming that [illegible] in some church *fairs and such things*. This is bad enough, but the book itself is infinitely worse. Such a mass of nonsense and [illegible] one of the chief orgies was [illegible] and kept up by speaking a list of the men she had murdered in fiercest wantonness and sport. The heroine was a beautiful and refined Southern girl, who, for refusing to marry the lover, or some one else, was taken for the [illegible] of her eighteenth and publicly whipped by a negro constable, and the shouts and laughter and jeers of Southern white men, who enjoyed the delicate [illegible] Now this is but a brief specimen of the [illegible] of many others of the same sort, of course there are not so [illegible] as to be [illegible] without check or limitation, of the greatest of enlightened civilization. What are to be its results upon the intelligence, the moral progress and the [illegible] of the people, Heaven only knows.

2. This brings us to another view. The corruption of the evil implied [illegible] demands *the substitution* of a *higher and purer style of literature* to counteract, and take the place of these worthless and degrading productions. Give the people something attractive, entertaining and instructive to read, make it cheap, abundant and available, and they will read it. Suppose, for illustration, that we take our Advocates and religious periodicals and add to their attractiveness and availability by giving them a higher reach and a broader range of literary excellence. Suppose we fill them with the best literature of the times, original and selected, miscellaneous, religious, scientific and literary, poetry and fiction, the purest and best in style and tendency, essays on various subjects, criticisms, reviews, brief lectures and sermons; in a word, with something that will please and [illegible] behind instruct the great mass of readers, and thus render them a [illegible] attraction to all classes, young and old, in the church and in the world, can any one doubt the result? Suppose, now, that we begin work, by thorough contributions, collections, and by every means in our power, to [illegible] and [illegible] and [illegible] every household and family, every [illegible] and [illegible] and every [illegible] who can estimate the [illegible] every [illegible] with [illegible]

These publications would soon become [illegible] the messengers of truth, the [illegible] to civilization and intelligence, reaching the remote corners of the land. Every [illegible] professors and teachers, [illegible] missionaries, in many a home, in many an [illegible] and lonely wilderness, would be read and re-read, [illegible] from hand to hand, and from [illegible] to [illegible], and the [illegible] and would gather the [illegible] [illegible] to [illegible] and [illegible] and [illegible] and

The Christian Advocate.

THURSDAY, NOVEMBER 27, 1879.

THE LAST SUPPER.

BY SARAH WARING.

Come with unsandaled foot and stand
Where we in thought may gaze
On Him who, amid a chosen band,
His wondrous love displays;
When blessing at the paschal feast
The sacred bread and wine
He gives to each, as King and Priest,
Salvation's mystic sign.

What holding on their spirits fell
In that fair upper room,
While scarce His words of love dispel
The deep impending gloom.
They knew the hours were hastening on
When, like the type foreshown,
Their Master from the earth withdrawn,
They should be left alone.

He felt their grief, He knew their fear,
The load that each must bear;
And, oh! He saw in vision clear
His own unfathomed share.
Not yet descends the last fell stroke
On His devoted head;
But He beholds the altar smoke
As if the Lamb had bled.

And rising from that depth of woe
In majesty of love,
He lifts their hearts from grief below
To blessedness above.
To Him the listening ear is bent,
As with It's dying breath,
He gives that holy sacrament,
His pledge in life and death.

That wondrous love, that grace divine,
Still joins us to our Head,
Strengthened by eucharistic wine,
And by the broken bread.
And still His sacred hand is near
That they who own His grace
With Him the hallowed feast shall share
Within the holy place.

We know not what these words express,
Our hearts are dull and cold;
What depths of love and tenderness
The promise may enfold
We know not, and we cannot know
Till drops this mortal veil;
Yet sometimes touched by unlooked-for glow
Our spirits cry, "All hail!"

—Sunday Magazine.

The Theory of Creation.

MR. EDITOR: In some way, for which I cannot account, I did not see "*Roderick Random's*" second article for more than three weeks after it was printed, or I would have noticed it sooner. My objections to a formal, argumentative reply to his first article were intended not solely and exclusively for his case, but secondarily for many similar cases in our religious papers. Our newspaper debates are far too largely characterized by personal flings and attempts to make an opponent appear either senseless or ridiculous. There are rules of debate which ought always to be observed, especially in church circles. I have frequently thought our editors, or some of them, would do well to require of their correspondents more dignity and circumspection along here.

Moreover, the schriquet in this case, supposing it to be intelligibly made, was in exceeding bad taste, to say the least, and would indicate anything but sober, respectful inquiry into such a subject as the creation. *Roderick Random* was a reckless Scotch libertine, bent on mischief, and might be called, as the vulgar Smollett himself represents him, a rich vagabond and degraded fool. I suppose your correspondent may not have been aware of the character he was personating, or he would not have asked me to assume parity with him. But his explanation in the ADVOCATE of October 9 is entirely satisfactory.

As to the particular questions in controversy, I have pretty much lost sight of them, and am not able just now to refer to Random's criticism, or to my remarks which he criticises. But I will restate the latter substantially as well as I can.

The word *create*, or *creation*, like other words of its class, has several different significations. You cannot, therefore, know the meaning until you ascertain the particular use made of it in the sentence where it is employed. The primary and radical meaning is to produce absolute existence, to produce something not out of something else, but out of nothing, the absolute origination of material substance which, of course, must be "in the beginning." The secondary meaning is to produce something out of something else, to make or form, by changing or mixing substances by processes, so as to produce a new thing from old ones.

Now your correspondent, *Roderick*—I wish he had a more decent name—is mistaken in supposing I have brought forward, or propose to bring forward, any "new truth" or new theory. I proposed to bring forward some old and well understood truths which have been neglected and misrepresented and misunderstood too long.

To this end I remind your readers that the word *create*, in this primary sense, is used in the first verse of the first chapter of Genesis, and *no where else* in the Bible except when referring to its use in that verse. This is not an opinion that may be controverted, but a demonstrable fact not admitting of difference of opinion.

Creation, supposing there ever to have been such a thing, was necessarily "in the beginning," and, according to the Bible, was complete, finished, once for all, and has never been repeated. We have now material substance existing to begin with, and from that point forward, either in history, time or sequence, have to do exclusively with historic changes, processes and modification. You cannot apply the term or the idea of history to radical creation, for the reason that you cannot conceive of it as phenomenal. It was not a *pro duce*. History is an account of things *in* existence—of changes, of modifications—and so there must be something to change, to modify, or to be changed.

Everywhere else in Scripture, yea, and out of Scripture, where words are properly used, the word *create* is used in a modified sense, or in reference to this first use of it. Creation was *in*, not after, the beginning.

After the first verse we read history—that is, accounts of created things, of processes and modifications. "The Spirit of God moved upon the face of the waters." Of course waters existed. God said: "Let the earth bring forth grass." And God said: "Let us make man," and so on. All this was historic making, forming, producing by processes of change in material substance previously created.

And so the very general and exceeding laconic account of created matter proceeds until you have the present system formed, as we now see it, and in operation. There the account or narrative narrows down to man and his immediate surroundings. What was the period of time for this formation of created matter, into the present outward system, is another question. I have my opinion, but cannot demonstrate it, though it looks to me very plain.

I know it is somewhat common for writers to speak of the "six days of creation," but the language is loose and inaccurate. The Bible does not know of such days or such periods. These periods do not relate to radical or primary creation, but to historic changes in created and existing things. It is no more an absolute creation that "God created great whales" than that he subsequently created a great flood. The word *created*, or *formed*, or *made*, might be reasonably well employed in either case.

As to Darwinism, I think I said about this, in substance, as well as I remember; at least I say it now. These writers have not denied, nor logically attempted to deny, a proper, divine creation. The only thing in all their writings looking in such a direction is an attempt to deny some particular, supposed mode of creation. Instead of it requiring six days, it required, they say, many millions of periods of a year or a century each for this system to evolve and come into being as we now see it. Well, *I think so too.* Not discerning between the history of existing things, and the *creation* of them, they, so far as the Bible is concerned, beat the air by denying Moses' account of the creation! But Moses writes not one word on that subject. He says nothing, exactly nothing, about creation beyond the simple fact that God created. Not a word of account, how, when or where.

The only thing that is known, or stated in the Bible, or out of it, respecting primary creation, is that God created. The thing does not admit of either proof, disproof or explanation. It is in the Bible a mere dogmatic statement to be received or rejected without proof. It can be no more explained to us how God created than how he came into existence. You might as well attempt to explain how the attraction of gravitation was made. If it be stated that creation was a work, it might be replied that God does not labor. If it be regarded a process begun, continued and afterward finished, it might be replied that God is not an artisan. He spake, and it was done, He commanded, and it stood fast. And yet He did not speak nor utter words of command. We see God's work in what we call His providence—that is, we see grass grow and rivers flow—but of God's direct and immediate acts, if there be any such, we have no conception. When we read: "Let there be lights in the firmament of heaven to divide the day from the night," we read of development or of evolution.

Prof. Haeckel wrote a book, a few years ago, which he called a *History of Creation*, and yet there is not a word in it about creation. From beginning to end it treats exclusively of the changes, evolution and development of existing things," never once reaching, or attempting to reach, back to absolute origin.

The history of matter, early or later, what changes the different parts undergo in forming new productions, how they evolve other forms, how products develop in any of the fields of nature, these are questions purely scientific, in which the mere theologian is not at all interested. It is the duty of theologians to protect the Bible, and of scientific men to protect science.

It is then an important inquiry how far these Darwinian philosophers have, in fact, invaded the territories of Christianity. To show that they have committed errors ever so great, is not an answer to that question. I repeat, they have not denied a proper divine creation. They have denied, as they in great ignorance of the Bible fancy, some supposed particular *mode* or *history* of creation. But, to either deny or affirm any particular mode or history of creation is, in itself, an absurdity, and, whatever else it may do, it cannot deny any Christian doctrine. To show, or to attempt and fail to show, how certain existing things have developed or evolved from some other things previously existing, cannot deny any Bible truth. To deny the Bible you must deny the truth of some Bible statement.

Darwinian errors, respecting the origin of man, should, in my judgment, be treated in the same way as those respecting the origin of the material world. But this present article is already too long.

R. ABBEY.

A Solemn Time.

MR. EDITOR: Some of our Methodist people ought to "grow in grace," for they need it, and some of them seem to need more at the close of the Conference year than in the beginning of it. Especially do the members of a Quarterly Conference require more grace at the last Quarterly Conference. The fourth Quarterly Conference is upon us. "Isn't it a solemn time!" Men strong in the faith, during protracted meeting seasons, become weaker than a bruised reed when the question is asked: "What amount has been raised the present quarter for the support of the ministry?" No time for shouting now, the time is too solemn, but long faces, dry eyes, and pockets made with puckering strings, and drawing tighter, predominate. "A solemn time, I say!" The year is closing, the preacher is unpaid, the sum of the deficiency shows itself. Now for excuses. The crops are short, the worms and drouth have injured us badly, and we are not able to pay much; our debts must be paid first. Oh! what a charitable, forbearing institution the church is. She yields her claims to the worms and drouth. But there must be no complaint, or the preacher will be accused of preaching for money; but some of the brethren are more hopeful. They promise to do better next year. What promising churches we have in this country! Mr. Editor, would you not like to be presiding elder of a district in such a country? The outlook is fine. They tell us the church is looking up. The finances are looking up—they are so low they can't look any other way. The time for paying up has come, the preacher is growing unpopular, he dresses too fine, has not visited enough, and, after all, we pay enough to preachers; they want too much money any way. The whiner and croaker cries: Give us the good old days of our fathers, when the preacher didn't need much pay, back to the old paths, when we can sing and rejoice in a free gospel.

But, the truth is, it is hard-shellism to the Methodist Church that is withholding a support from the pastor, and the result is such members grow poor in grace and money every year. Let the people be honest, and pay off their indebtedness to those who serve them. They deserve and need what is due them. Then will the fourth Quarterly Conference be a time of rejoicing, instead of a solemn time.

OBSERVER.

A Good Meeting.

MR. EDITOR: We have just closed a meeting at this place, in which there was an outpouring of the Spirit. My pen can give you no conception of the feast of good things God set before us.

Our pastor, T. S. Randle, was assisted by Bros. Allen, Chambers, Biggs, Byers and McKithen; and oh what an outpouring of the Spirit was there. I just felt as if we had gone back to the apostolic age, and that I was listening to the fishermen of Galilee, just after the Pentecostal baptism. We had sermon after sermon, full of power and of the Spirit.

The meeting lasted six days. There were about ten conversions. Nine confessed sanctification. There were three baptisms and five accessions. Surely God has visited His people in mercy. The Winnsboro meeting will be long remembered by those who, through its ministrations, have been led into the light.

C. M. R.

WINNSBORO, Oct. 31, 1879.

Tragic Death.

MR. EDITOR: This community is shocked at the sudden and somewhat tragic death of one of our respected citizens, Maj. M. F. Mims. On Monday morning he got into an altercation with a negro, in which the latter fired three shots from a pistol, the last of which took effect in the left side, from which he died this morning at 5:54 o'clock. Maj. Mims was unarmed at the time, and wholly in the power of the wretch who thus took his life. He leaves a wife and three little children, an aged father and mother, and numerous relatives and friends, who mourn his untimely death. He was about thirty years old. He professed to have found peace with God before he died, and expressed himself as having no fears about the future. The corpse left this evening by special train for Crawfordville for interment. Yours truly,

D. A. LITTLE.

LAUDERDALE, MISS., Nov. 19, 1879.

From the Work.

BOGUE CHITTO MISSION, MISSISSIPPI CONFERENCE.

MR. EDITOR: We are thankful to God that we have not been entirely destitute of the manifestations of the divine favor in the labors and privations of a domestic missionary. My nearest appointment is two hundred miles from home—impossible to move; am mostly alone. Although we have had no great revival excitement, yet there has been all the year a constant, gradual improvement, in every respect, in two of the three churches that compose my circuit or mission—*i. e.*, Bethel and Ebenezer. They each have a Sunday-school in good condition. There have been baptized eleven adults and six infants. Twenty five persons have been received into the church, who are walking orderly now. We have good hope of them. There are some outside appointments that are prospering. The public mind seems to be favorably impressed. Our people are mostly very poor. They do all they are able, but our finances are almost a failure. There was estimated for the preacher in charge $200, and for the presiding elder $40. About half paid up to our fourth Quarterly Conference on the eighth, of which Ebenezer paid all her claim—$75 for preacher in charge, and $15 for presiding elder, also missions, Conference and Bishop's claim; the others not half their claims; and most of our Conference is in the same fix. Can you tell what shall be the end of our glorious itinerancy?

Yours in Christ,

JOE. NICHOLSON.

NOVEMBER 12, 1879.

YORKVILLE CIRCUIT, NORTH ALABAMA CONFERENCE.

MR. EDITOR: I have entered upon my closing round, closing out my second year on this work. In some respects, this has been rather a trying year. Supplies have been rather short, and finances at a low ebb. But, with all this, in the good providence of God we have lived, and the Lord has been good and gracious to us.

Our second camp meeting at Andrews' Chapel embraced the first Sabbath in September. It was a season of refreshing showers of divine grace to many Christians. Thirteen souls were brought from darkness to the light of life. Five joined the church with us. Some will doubtless go to Columbus, Miss., and some to other places. We have on our roll here one hundred and seventeen names. This is the largest membership on this circuit. We have class meeting here every month. Health good; crops good.

Our third camp meeting at Paine Chapel embraced the second Sabbath in October. There was one thing peculiar about this camp meeting: There were only about five confessions made, and five joined the church, and one of these came from the Baptist Church. While the membership was greatly blessed, and many of them came forward and covenanted together with the preachers to seek that perfect love that casteth out all fear, and, when we learned the secret, there were not exceeding ten or twelve in our congregation who were not professing Christians. Have you seen such a case in a camp meeting?

We held our first camp meeting on the Yorkville circuit at Tuscumbia, embracing the fourth Sabbath in August, resulting in several conversions, three accessions, and a gracious revival in the church, with a monthly appointment for class and prayer meeting. We have a weekly prayer meeting in the community. Crops are good, and the health of the community fine. We hope for better times in the way of ministerial support.

R. H. CARVER, P. C.

NOVEMBER 4, 1879.

CORRECTION.—In the obituary of Ida A. Hardy, instead of the words "Magnolia, Miss.," it should be "her father's residence in Washington parish, La."

J. W. SANDELL.

MAGNOLIA, MISS., Nov. 7, 1879.

Appointments of the North Texas Conference.

BISHOP H. N. MCTYEIRE, D. D., PRESIDING.

JEFFERSON DISTRICT.—*R. Lane, P. E.* Jefferson station, D. M. Pastor; Kellyville circuit, J. W. Hill; Linden circuit, Isaac N. Critchfield; Atlanta circuit, James Graham; Queen City circuit J. Clark Smith; Daingerfield circuit, R. G. Sewell; Mount Pleasant circuit, James E. Walker; Coffeeville circuit, J. R. Crowder; Boston circuit, W. W. Horner; Texarkana mission, David F. Fuller.

PARIS DISTRICT.—*L. B. Ellis, P. E.* Paris station, John H. McLean; Paris circuit, R. G. Rainey, Eugene C. DeJernett; Honey Grove circuit, W. H. Moss; Dodd City circuit, J. C. Weaver, J. A. Allison; Ladonia circuit, Charles E. Lamb; Cooper circuit, N. A. Kern; Blossom Prairie circuit, W. C. Blair; Robbinsville circuit, J. H. Shaw; Wayland circuit, A. C. McDougal; Clarksville circuit, D. J. Martin; Annona circuit, James A. Wyatt; Agent Honey Grove High School, J. W. Piner.

SHERMAN DISTRICT.—*J. M. Binkley, P. E.* Sherman station, W. G. Conron; Sherman circuit, John H. Reynolds; Denison circuit, F. A. Rosser; Whitesborough, I. S. Ashburn; Dexter, L. F. Palmer, Robert Geraline; Pilot Point station, Thos. E. Sherwood; Collinsville circuit, John W. Horn; Bonham circuit, E. W. Alderson; Fannin circuit, Seth B. Bush; Savoy circuit, W. F. Clarke; Pilot Grove circuit, B. T. Hayes; Van Alstyne circuit, Wiley A. Shook.

GAINESVILLE DISTRICT.—*L. P. Lively, P. E.* Gainesville station, J. B. Harris; Gainesville circuit, J. R. Smith; Marysville circuit, J. D. Whitehead; Denton circuit, J. W. Chalk, John W. Blackburn; Decatur circuit, Richmond N. Brown; Bolivar circuit, W. W. Bridwell; Roanoke circuit, W. M. Rutting; Montague circuit, S. Crutchfield; St. Jo circuit, J. O'Steen; Henrietta mission, Edward S. Williams; Newport mission, M. W. Shearer, J. A. Jester.

DALLAS DIST.—*W. H. Hughes, P. E.* Lamar Street, Dallas, H. A. Bourland; Floyd Street, Dallas, L. P. Smith, S. P. Armstrong, sup.; Cochran and Carruth, W. D. Snead, W. Cliton, Young, sup.; Plano circuit, W. S. May; McKinney station, Thomas R. Pierce; McKinney circuit, to be supplied (by J. P. Newsom); Honey Creek circuit, H. H. Sullivan; Bethel circuit, M. H. Cutlon; Grayville circuit, L. M. White; Grapevine mission, Elias Robinson; Lewisville circuit, George S. Gatewood; Professor of Southwestern University, P. C. Bryce.

TERRELL DISTRICT.—*R. M. Powers, P. E.* Terrell station, W. F. Easterling; Wills Point station, C. F. McWhirte; Kaufman circuit, O. P. Thomas, A. H. Brewer, supp.; Athe Springs circuit, M. C. Simmons; Pleasant Grove circuit, J. L. Agee; Farmersville circuit, W. C. Hall; Rockwall circuit, James McDonald, A. C. Allen, sup.; Trinity circuit, R. R. Fladger; Seyene, J. W. Lively; Forney mission, J. T. Smutey; Agent American Bible Society, Z. Parker.

SULPHUR SPRINGS DISTRICT.—*M. H. Neely, P. E.* Sulphur Springs station, M. C. Berkburn, T. J. Myhand, supt. Sulphur Springs circuit, J. E. Sherwood; Sulphur Bluff circuit, S. H. Renfro; Greenville station, P. C. Archer; White Rock circuit, J. H. White, W. K. Doff, sup.; Lone Oak circuit, S. J. Hawkins; Winsboro circuit, S. W. Jones; Pittsburg circuit, D. P. Haggard; J. M. Stephenson, sup.; Emory circuit, A. C. Moyer; Gilmer circuit, Howell R. Hughes.

Transferred—G. W. Cottingham, to the White River Conference.

Located at Their Own Request—R. H. Reed, E. S. Boyd, J. M. Langston.

Superannuated.—E. Cooch, A. Cranning, J. W. P. McKenzie, W. E. Bates, J. W. Fields, A. R. Dickson, J. B. Rice, W. P. Reed, C. J. Cock, J. D. Sherrill.

Obituaries.

MRS. AGNES LOUISA THOMPSON died July 7, 1879. She was the daughter of the Rev. Thomas Clinton and his wife, Annie. She was born October 18, 1854, and was married to Dr. Oliver Thompson, August 21, 1875.

We are born, we live and die and are forgotten. Such is the lot of humanity. But the record of what occurs on the journey that lies between the gate of entrance on to life and the one that leads out is very different. Some have help on the way by the riches of mercy that God has created for our benefit, or do some seem to have no drawbacks.

Lucie Clinton was a lovely young woman of great energy and perseverance. Her parents gave her every advantage in their power, and she availed herself of her privileges, and was a fine scholar. She studied harder than her strength justified, and broke down before her literary education was finished, in the struggle to exhaust her private study, and found her self prostrated and gave her the diploma. She graduated at Mrs. Jones' school in Jackson, La., which school turned out many intelligent Christian ladies. Louise was a good, dutiful daughter, and loved her home, her parents, sisters and brothers. When she married she carried to her new home habits of industry and ambitions to excel in what ever was lovely and in good report. The foundation which she built was intelligence and piety.

Like the majority of Eve's daughters, she had her share of trials and sorrows. But with her "Christ made the promise sweet," and in the fields of paradise, I suppose, she talks, to her father, of all that seemed so adverse in her lot, and they see now why those sorrows came. I must here diverge from the subject in hand, to record my conviction, that the Rev. Thomas Clinton and the Rev. Ben Smith Drake were as pure Christians as any canonized saint in the calendar. I knew them well, and saw them tried. So, I hope my dear friend, Louise, who through faith obtained a good report, has found her father in the celestial plains.

She died peacefully, and in "full assurance of faith." She calmly told her family: "I know I cannot last much longer, and I take this time to tell you that I am ready, and want you all to live so as to meet me in heaven." How different this from the infidel's wail over his brother's grave. As one has said: "If living on the heights gives no more light than the advanced thinker sees at the grave of his dear one, let me abide in the valley." Farewell, Louise! May all your loved ones live the lives that you wished them to live, and die as well, assured, as you died, of "an inheritance incorruptible and undefiled."

MARY S. WALL.

MRS. MALENA DAVIS was born in Georgia, October 18, 1818, and died, in Claiborne parish, La., November 2, 1879.

Afflicted several years previous to her decease, we all knew she would not be with us a great while, but were totally unprepared for the suddenness of the attack which hurried her away. Arising as well as usual on the morning of the twenty-fourth ultimo, after breakfasting with the family, she went about her domestic duties when, all at once, she was prostrated by a stroke of paralysis after which she was never able to articulate distinctly.

In her native State, and in her youthful days, she connected herself with the Methodist Episcopal Church, South, of which she remained a consistent and faithful member until the day of her death. The last time we remember seeing her at the house of God, shortly after the revival at Whitehall, she met us at the door, and with joy beaming in her countenance, said: "I have good news to tell you all; several of my relatives, reading them by name, have been converted and joined the church."

The pious and sorrowing friends, who tenderly nursed her through her last illness, and the sadness and gloom her departure has cast over the community, attest the high esteem and affection in which she was held. No one was ever heard to say a hard word about "Grandma Davis."

MRS. LUCY REBECCA ALLEY, daughter of Bro. W. W. and Sister L. J. Lumbley, and wife of William Alley, was born in Yazoo county, Miss., October 21, 1853, and died at her father's residence, near Mount Olivet, November 1, 1879, aged twenty-six years and ten days.

Sister Alley united with the Methodist Episcopal Church, South, in 1866, of which she remained a consistent, exemplary member until God said to her weary spirit: "Well done, good and faithful servant; come up higher." She was confined to her bed for months with consumption, and during this period of intense pain, her christian patience and fortitude was truly manifested to all who chanced to visit or watch by her couch of suffering. The writer visited, talked and prayed with her often during her illness, and always found her calm and trusting, willing patiently the light of release, when the Master should call her away to the "inheritance of the saints in light."

But a short time before she breathed her last she said to her mother: "I have implicit faith in God, and know that He will take care of my little children when I am gone. I am perfectly resigned to His will." And thus this fallen, suffering vessel from earth to the home of the just. Sister Alley leaves two little girls, who are too young to realize their loss, or to appreciate that care and affection which none but a mother can bestow. May our Father in heaven supply the place and comfort to the hearts of the bereft, and mould the characters of the little ones for Himself.

W. W. LUMBLEY.

DR. JOSHUA W. LACK was born in Smith county, Tenn., November 19, 1822, moved with his parents to Madison county, Miss., in September, 1833. In 1846 he moved to Yazoo county, where he was educated and practiced medicine. He was married to Miss Mary [illegible] in 1849, and joined the Methodist Episcopal Church, South, in 1850. He died at Hazlehurst, Miss., of malarial consumption, [illegible]. He was a religious man; his father and brothers were preachers in our church. He [illegible] near Doaksville, La., for four years, and assisted in Tennessee. Dr. Lack was kind, generous and sympathetic. As a physician he was one of our best and the country was never more shocked at the death of any one than at his. He was greatly missed. [illegible] one earnest and true heart to meet his fathers. He rests from his labors, and his works follow him. [illegible] where he lived and practiced for the last twenty years. He was the father of thirteen children. Four are not, for God took them.

L. P. MCKENZIE.

MARY ELIZA DUBOSE, wife of Josiah DuBose, was born [illegible], and departed March 27, 1879, [illegible] of the Methodist Episcopal Church, South, in her twenty-first year. [illegible] Bethel Church of which she was a member for [illegible] 29, 1879, having for husband and seven children to struggle with the world, deprived of the one she in which they all seemed so much to rest. She was very fond of life, wise in her counsel, and ordered her household well; but Christ said to her, she seemed to live for her husband and children and for to her end, she was devoted to them. She was strictly pious, loved God and the church, always delighted to see her pastor, and left nothing undone to make his visit profitable, as well as pleasant. She was beloved by the whole community, and great was the weeping when she died. She had been a little sick in her baby very ill, and from the fatigue of nursing through many nights she dropped down in the bed for a minute to rest, a congestive chill stole upon her, and without a word or even the knowledge of her loved ones around, the wheels of life stood still, and Mary was with God.

There was great sorrow and confusion in the house when it was perceived she had left to be with Jesus. Those who saw this dear friend depart felt that he was only translated from earth to heaven.

MRS. M. F. H.

CHARLES LEVY, SON of Mr. and Mrs. Wm. Allen, departed this life October 28, 1879. He was a bright, sweet and promising child, but God called him from papa and mamma to the "house not made with hands, eternal in the heavens."

S. M. HATTLAB, P. C.

MARY E. WALL was born in Smith county, Tenn., November 19, 1822, moved with his parents to Madison county, Miss., in September, 1833. In 1846 he moved to Yazoo county, where he was educated and practiced medicine. He was married to Miss Mary [illegible] in 1849, and joined the Methodist Episcopal Church, South, in 1850. He died at Hazlehurst, Miss., of malarial consumption, [illegible]. He was a religious man; his father and brothers were preachers in our church. He [illegible] near Doaksville, La., for four years, and assisted in Tennessee. Dr. Lack was kind, generous and sympathetic. As a physician he was one of our best and the country was never more shocked at the death of any one than at his. He was greatly missed. [illegible] one earnest and true heart to meet his fathers. He rests from his labors, and his works follow him. [illegible] where he lived and practiced for the last twenty years. He was the father of thirteen children. Four are not, for God took them.

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S. M. HATTLAB, P. C.

MR. JOSEPH C. PARTIN departed this life August 30, 1879, near Mount Willing, Lowndes county, Ala., in the twenty-seventh year of his age. He leaves a most devoted wife and two little children, an affectionate and pious mother, one brother and sister, and many near and dear relatives and friends. He was a consistent member of the Methodist Episcopal Church, South, which he joined in youth. He bore his painful and severe affliction of only a few days with much patience. He seemed to know that it was death with him, though he tried to be cheerful all the while. Those who saw this dear friend depart felt that he was only translated from earth to heaven.

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MISS LIDA JOINED the church in her childhood, receiving baptism at the hands of Bishop Andrew. After she became a member of the church her life accorded with the profession she had made. She led her flock divine continually, sweet tempered and self-sacrificing, it is not a matter of surprise that her praise is upon the lips of all who knew her. She was a model daughter, and her parents mourn for her sorely, though they are satisfied that she is with the Lord.

The disease of which Miss Lida died caused her great suffering, which she bore patiently, and as the evening [illegible] that is invisible. It was still day when she crossed the cold river. She knew that she was dying, but was not afraid to [illegible] bravely, sweetly she [illegible] herself into the hands of waiting angels to be carried to the bosom of the good. It is not often that a community is called to lose a treasure of such value, but she is not dead, only gone before.

E. L. COVELESS.

MR. JOSEPH C. PARTIN departed this life August 30, 1879, near Mount Willing, Lowndes county, Ala., in the twenty-seventh year of his age. He leaves a most devoted wife and two little children, an affectionate and pious mother, one brother and sister, and many near and dear relatives and friends. He was a consistent member of the Methodist Episcopal Church, South, which he joined in youth. He bore his painful and severe affliction of only a few days with much patience. He seemed to know that it was death with him, though he tried to be cheerful all the while. Those who saw this dear friend depart felt that he was only translated from earth to heaven.

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S. M. HATTLAB, P. C.

The Christian Advocate.

THURSDAY, NOVEMBER 27, 1879.

TRIALS.

In the trials to be suffered
In this fellowship with care,
'Tis the inward hidden struggle
That will prove the worst to bear.

'Tis the strife that no man pities,
'Tis the cry that no man hears,
'Tis the victory undiscovered,
Save by secret sobs and tears.

Ah! my friends, when God's great angel
Cries aloud the deeds of light;
At the day when hearts are opened
In the holy Father's sight,

The greatest deeds and noblest
Will be those unheard of now;
Hidden under silent heartbeats,
And an uncomplaining brow.

Deeds of patient self rejection,
Wrung from hearts that make no moan;
Tender hearts that, like the Master's,
Tread the wine press all alone.

Hearts that purer grew and fairer,
In the struggles day by day,
Learning thus from holy teachers
How to labor and to pray.

Preaching from Yourself.

BY PROF. WILLIAM F. WILKINSON.

I have spoken of preaching from the Scripture. I have spoken of preaching to the occasion. But, besides scripturalness in preaching and besides opportuneness in preaching, there is a third characteristic desirable in preaching, which I may designate as individuality, personal character, subjectiveness, experience. The man himself who preaches ought to be in his preaching. The preacher should preach from himself. It is of preaching from himself that I wish here to speak to my fellow-minister.

My title makes it necessary that I should begin by explaining. I certainly do not mean that the preacher ought to derive his doctrine from himself, as from an independent and authoritative source of truth. Far from this. What I mean is that the preacher should take suggestion of theme for his sermons from his own personal experience. The natural history—if I may use such a term in this connection—the natural history of his own soul should record itself in his preaching. He should now and again seize upon ideas about which his own thoughts and feelings are earnestly and spontaneously engaging themselves, about which the inward history of his life is revolving, and make these the topics of his sermons. The danger here to be guarded against is that he be thus enticed into preaching tentative, provisional sermons. This he is in duty bound not to do. Not processes, but results, are for the pulpit. If you are struggling with some great doctrinal problem, if you are shaken to the basis of your being by some tremendous doubt, this matter is not yet ripe for broaching in pulpit discourse. Wait. Preach, when you have "arrived," or only so far as you have arrived. After the storm is overpast and the "serene result" is reached, then preach that result, and your sermon will be such as I here recommend. It will be racy of *you*. It will savor of what you have yourself experienced. It will be what in the old style, the good old style, was called an "experimental" sermon. Of course all your preaching should partake more or less of this quality. The experimental element ought to enter and qualify everything you say in the pulpit. But I am speaking now of distinctively and, as it were, exclusively experimental sermons. And one way of securing a proportion of such sermons in your ordinary tenor of pastoral preaching is consciously and firmly to resolve with yourself to draw a pulpit topic occasionally direct from the inward world of your own experience.

Sermons preached thus from yourself will possess a unique value. They will be living things. They will have the quick throb of your own heart in them. They will be real. They will be genuine. And nothing, after all, takes hold of men so as genuineness. Their genuineness—not genuineness in the technical sense of the apologists, but genuineness in the sense of absolute sincerity, honesty—is the strongest human quality in the writings of the Bible. What a bravo fetish of perfect sincerity stretches and quivers from end to end of Holy Writ! There is not one note anywhere in all the documents that falls below the key. The divine element not only does not hinder the human element in the Bible from being perfectly genuine; the human element there is too perfectly genuine not to have had help—special help, conventionally called inspiration, to be so—from God. The one thing that makes any literary work live is genuineness. The one thing that will make your preaching live and work in human hearts is genuineness in it. Genuineness is correspondence between what you say and what you are. Let what you are appear in what you say. This is preaching from yourself. Genuineness may be considered both as a negative quality and as a positive quality. Genuineness as a negative quality forbids you to say what you do not feel to be true. Genuineness as a positive quality impels you to say what you do feel to be true. In this positive sense of genuineness be genuine. Preach out of yourself.

Robertson did this. He did it, perhaps, too much. He would, I believe, have been a healthier Christian and a more wholesome preacher if he had subordinated the subjective element better to the objective in his preaching. Still, Robertson's habit of preaching from himself is largely what gives his sermons their power. They live, with the presence of the man, "vital in every part" of them. Their intense livingness fascinates. We feel that costly throb of the personal experience went into them.

Bushnell is another example of the preacher who preaches from himself. There is probably less "spiritual strife" in Bushnell's sermons than in Robertson's, but there is not less intellectual strife. Bushnell spoke out of what was in him. The same is the case with Dr. Phillips Brooks' sermons, recently published. These admirably compliment the author's "Yale Lectures on Preaching." You guess easily which ones among a collection of sermons were preached from the preacher himself. There would be little risk in affirming from internal evidence that Andrew Fuller's sermon on the text "All things work together for good to them that love God" was a product of the writer's experience. The synchronous record of his life about the date when the sermon was preached is confirmation, if any were needed. John Foster may be named as an author who writes out of thought rather than out of accumulation; from himself, that is to say, rather than from his acquisitions.

Sermons of other sorts are made. Sermons of this sort grow. Those may be got ready to order. These must wait for the slower genetic processes of advancing experience. They will not submit to be forced. They have their seasons—spring, summer, autumn. Winter even, a period of apparent inaction, may be a necessary stage of preparation. Let the land have her Sabbaths. "God has so arranged the chronometry of our spirits that there shall be thousands of silent moments between the striking hours." So James Martineau says, in his vivid, metaphoric way. And James Martineau, too—he is one that speaks and writes out of his own experience; an experience, however, modified with much acquisition. Let the land enjoy her Sabbaths; but, meantime, enrich the soil with accumulations of knowledge in every kind. Rich crops presuppose fat fertilizing. Make yourself the most in quantity; in quality, the best that is possible. The sermons that are to be you, if they are also to be valuable, must be you to the highest power.

No man is great enough within himself to preach in such a strain of sermons as I thus describe all the time, or half the time, or a quarter of the time. But every man that will pay the price is great enough to do it some part of the time. The price is, as I have indicated, sweat of brain. But the price is something beyond sweat of brain. It is also throe of heart, clear conscience, clean life. Genius alone, even with industry, cannot compass it. There will always be a something wanting to the sermon that comes out of the oratoric imagination merely, quickened, though that faculty be with ready sympathy and at work upon material amply supplied from wealthy knowledge of the human heart. The Pickwickian element of unreality cannot disguise itself deeply enough not to be discoverable if it be present. You must be downright true in the inward part and approved before God. Simulate here you may, to be sure, and deceive some—yourself perhaps, among the number; but not the elect and not God.

Of course the preaching that a man does from himself should and it may constantly grow richer and better as the man advances in age and experience. Here, at least, is every man's chance of constantly improving. The vigor of youth may do much, but it cannot supply the wisdom of experience. Alas! if wisdom of experience grow not as vigor of youth declines. Then the preacher is superseded prematurely. But he cannot complain. He deserved to be. The man that grows with growing age need not fear to be retired as superannuated. He may lose in the easy though fine vivacity of youthful blood; but he will gain more in the substance and mellowness of sweet wisdom.

Apart from the superior worth that thus will go into the sermon itself, there will be also a coefficient of added value in the manner of the preaching; for it is, indeed, true, as that wonderful diviner, Hawthorne, deeply says that "in youth men are apt to write more wisely than they really know or feel, and the remainder of life may be not idly spent in realizing and convincing themselves of the wisdom which they uttered long ago." "The truth," as Hawthorne proceeds to explain, "that was only in the fancy then may have since become a substance in the mind and heart." This more adequate realizing of truth on the part of the preacher qualifies him in later life to preach even the sermons of his earlier years with great increments of power. There is more man then to go into his words.

I have a method of experience to propose in the way of making my advice living and practical. It is a very simple method. It consists in obeying Christ. Obeying Christ—that is, meeting Christ personally in His express commandments, as made known in the Bible; consenting to these with heart and conscience and will, and translating them into life—this is the all smiling condition of a perpetually fresh experience, out of which you may preach as long as you live, with no fear of ever drawing your fountain dry. This fountain has a hidden connection with the inexhaustible heart of Christ. Obeying Christ will give any man an experience that will enable him to preach—occasionally, at least—a sermon that would be possible to no other man.

Let it not, however, be forgotten that in this paper I point out *one* method only of choosing subjects for sermons, among *three* methods to be practiced, all of them simultaneously. I recall, in conclusion, the full text of the tripartite rule proposed, and commit it to the consideration and judgment of my brethren in the ministry.

In ordinary pastoral preaching pursue *simultaneously* these three distinct methods of choosing subjects, viz.:

1. Follow a line of special scriptural investigation, either consecutive or in some other way independent, as far as may be, alike of your own individual experience and of the supposed present circumstances of your congregation.

2. Consult heedfully the current actual needs of your hearers.

3. Obey the suggestions furnished by your own intellectual and spiritual experience and development.

Briefly preach from the Bible; preach to the occasion; preach out of yourself. Do these things *simultaneously*.—Independent.

Religious Intelligence.

—Reports from Southern India indicate the continuance of the remarkable religious movement begun there a year ago. Our Madura missionaries are greatly encouraged. Our Baptist brethren among the Telooguos are anticipating another great accession, and are only waiting to test the sincerity of those who profess to be converts. A missionary of the London Society near Madras wrote recently: "Everywhere people are crying out for instruction. We have had about twelve hundred new adherents since January, 1879." Let prayer be made continually for India.

—Dr. Pusey, English Ritualist, acknowledges that he has for forty years received the confessions of all who came to him, and "these confessions, in many cases, became habitual at the when of those who made them." And he uttered these words as his reply to the words of the letter put forth by the one hundred bishops in the last Lambeth Council:—"It is the deliberate opinion of the Conference that no minister of the church is authorized * * * even to encourage the practice of habitual confession."

—At Hamadan, Persia, one of the oldest Jewish colonies in the world, a religious movement of the greatest interest is in progress. For months the question, "Is not Jesus the Messiah?" has been discussed with intense earnestness; and four of the leading men, heads of one thousand families, have been publicly baptized. A Nestorian helper is beset day and night with Jewish anxious to be instructed in the New Testament.

—M. Frere-Orban, Belgian minister of foreign affairs, has gone to Rome to negotiate with the Vatican regarding the attitude of the Belgian clergy. The threatened refusal of the sacraments to the elementary school teachers who keep their positions under the new system has induced the resignation of only 100 out of 7,500. The Belgian bishops have now instructed the clergy to refuse absolution to the parents of all children attending the public schools.

—The Brahmo-Somaj movement in India, of which Chunder Sen is the leader, has made considerable progress among the most cultivated Hindoos. There are now 110 Somajs at various places throughout the country, and forty-four places of worship. Four general and a large number of local schools are sustained by the society, and eighteen periodicals are published under its auspices.

—The statistics of the Protestant Church in Berlin for 1878 reveal some curious facts. Only sixty-nine per cent. of the Protestant children born in the year were baptized; only thirty-five per cent. of the marriages of Protestant couples were solemnized by a minister; and only 1,771 of the 9,535 Protestants who died were buried with religious services.

—Rev. Fergus Ferguson, recently suspended by the South Free Church for teaching Universalism, is defining his position. He says: "The punishment of unforgiven sin is everlasting in the sense of the highest kind—namely the loss of the life in God into which those only are admitted who believe in Christ now."

—The Colonial Bishoprics Fund and the Society for the Promotion of Christian Knowledge have promised £2,500 towards the endowment of the new Bishopric of Caledonia, in British Columbia. For the endowment of the Bishopric of New Westminster £7,050 has been promised.

—The largest Christian congregation in the world, with the exception of the Rev. C. Spurgeon's, is in the Sandwich Islands. It numbers 4,500 members, and it is in the memory of living men that the population from which the church was originally drawn were cannibals.

—The American Board has been disappointed in its expectations concerning the receipts of August, the closing month of its financial year. It needed $130,000, but received only $55,170, which is several thousand dollars less than was received in August, 1878.

—The Waldensian Church, overloaded as it is with a large and increasing evangelistic work, in its poverty maintains two hospitals at Latour, which Englishmen report to be "jewels of order, of comfort, and neatness."

—The Old Testament Company of the British Bible Revision Committee, held their fifty-ninth session a few weeks ago. The second revision of the Psalms was completed and the revision of Job was carried as far as chapter 15, 16.

—The Edinburgh United Presbyterian Presbytery has decided that in future, at the ordination of ministers, it shall be necessary only for the Moderator of the Presbytery to lay his hands on the head of the new minister.

—In connection with the recent sessions of the Church Congress in Great Britain, a meeting of the Funeral and Mourning Reform Association was held, and the object of the association was warmly endorsed.

—Pope Leo XIII. announces that he has decided not to suspend the rule which prescribes that a person cannot be pronounced "blessed" until fifty years after his death, in favor of the beatification of Pius IX.

—The great Cathedral at Cologne, which was begun in 1248, will be completed next spring, having been more than six and a quarter centuries in building. The capstones and crosses have yet to be placed on the towers.

—The Presbyterians of Canada are trying to secure an endowment for Queen's College, the only university they have. They have raised for this purpose $40,000 in Kingston, $15,000 in Toronto and $9,000 in Montreal.

—Two missionaries to eastern Turkey, under the patronage of the American Board, sailed for their field of labor, September 21. They were brothers, William N. and Robert Chambers. They are to be stationed at Erzeroum.

—Mr. Thomas Brassey, M. P., has offered a prize of £25 for the best handbook of suggestions to merchant officers willing to help their crews in spiritual matters, and to conduct divine worship on board ships at sea.

—The Orleans Cathedral is to be decorated with ten painted windows representing scenes in the life of Joan of Arc. A subscription of 125,000 francs to meet the expense was made almost as soon as it was asked for.

—The Christian Reformed Church of the Netherlands, which was formed in 1834 as a protest against the rationalizing tendencies in the Reformed Church of Holland, has now 300 ministers and 350 congregations.

—Three missions to seamen in Scotland take up the whole coast of the kingdom. One of them carries the gospel to 19,000 fishermen and 50,000 visiting sailors, employing fourteen missionaries in its work.

—Says the Advance: "The circulation of the Bible and of those books constituting the only intelligible Christian literature for the millions of Turkey, has reached nearly 100,000 volumes a year."

—A Baptist Missionary in Telooguo asks earnestly for teachers for the 10,000 recent converts. The heathen are endeavoring to win them back and the Romanists are also at work among them.

—The United Presbyterian Church of Scotland returns this year 544 congregations, and 175,066 members, showing an increase over last year of ten congregations and about 1,500 members.

—A circular has been addressed to the bishops throughout the Catholic world calling on them to promote a monster clerical pilgrimage to the Eternal City for the next Feast of the Epiphany.

—There is to be a Congregational Jubilee in England in 1881. Important practical religious and ecclesiastical questions of the age have been given out to be discussed by eminent divines.

—Seven of the chief missionary and Bible societies of London received this year a total income of $1,579,695, which is an increase of $675,000 over the receipts of the same societies in 1869.

—There are about four hundred thousand persons connected with the Christian Churches in India, China and Japan, besides 200,000 children receiving a Christian education.

—Another massacre at Tolnca, Mexico, is announced. It is not yet known how many were killed. The attack was on the Presbyterian mission in charge of Procopia Diaz.

—Rev. S. W. Marston, D. D., of St. Louis, has accepted the appointment of superintendent of missions at the South, under the American Baptist Home Missionary Society.

—It is estimated by the Wesleyan Christian Advocate that the Methodist Episcopal Church, South, has received as many as 20,000 persons since the summer began.

—It is said that about one seventeenth of the population of Vermont is enrolled in the membership of the Congregational Churches, the number being 20,117.

—The annual report of the British Wesleyan Missionary Society shows total receipts of $675,720 and expenditures amounting to $791,600.

—The Rev. H. J. Pare, for many years priest in charge of the Roman Catholic Mission at Ongar, England, has joined the Church of England.

—Three recent conversions of priests to Protestantism are announced in connection with the Protestant movement in France.

—Twenty-five hundred pilgrims left Paris on August 19 for Loudres. This is twice as many as joined the pilgrimage last year.

—It is said that a fourth of all the foreign missionaries sent out by the American Board are graduates of Amherst College.

—The missionaries sent out by the English Baptist Missionary Society, to San Salvador, have arrived at their destination.

—A number of Catholic Churches in various cities in Italy are being converted into Protestant places of worship.

—Evangelistic meetings are being held in Calcutta, India, and a very considerable religious interest is manifested.

—Two new churches have been organized in connection with the mission of the American Board in Japan.

—Either Bishop Gregg or Bishop Toke, of the British Reformed Episcopal Church, will soon visit America.

—There are only 13,750 benefices in the Church of England, while the number of clergymen is nearly 24,000.

—A sanatorium on the Island of Madeira for invalid missionaries from the west coast of Africa, is talked of.

—Bishop Dehm has 60,000 Catholics in his diocese, which embraces the whole of Roumania.

—The American Baptist Missionary Union has recently sent fifteen missionaries to India.

—At last reports the British Wesleyan Thanksgiving Fund had reached the sum of $800,000.

—Rev. William Taylor has sent fifteen missionary workers to India in the last year.

—Canon Sparke, of Ely Cathedral, left by will $800,000 to be divided among his heirs.

—The contributions to foreign missions in Great Britain last year were $5,563,965.

—Dean Stanley has been preaching in a Presbyterian Church near Perth, Scotland.

—The first church of the Church of England in Spain was opened June 22.

Our Young People.

A LITTLE BOY'S TROUBLE.

BY C. PERRY.

I thought when I'd learn my letters
That all of my troubles were done,
But I find myself much mistaken—
They have only just begun.
Learning to read was awful
But nothing like learning to write,
I'd be sorry to have you tell it,
But my copy-book looks a sight.

The ink gets over my fingers,
The pen cuts all sort of shines,
And won't do at all as I told it;
The letters won't stay on the lines
But go up and down and all over
As though they were dancing a jig,
They are there in all shapes and sizes
Medium, little and big.

The tails of the g's are so contrary,
The handles get on the wrong side
Of the d's and the k's and the b's,
Though I've certainly tried and tried
To make them just right, it is dreadful,
I really don't know what to do,
I am getting almost distracted—
My teacher says she is too.

There'd be some comfort in learning
If one could get through, but 'mid
Of that there are books awaiting,
Quite enough to cross my head.
There's the multiplication table,
And grammar, and, oh, dear me,
There's no end place for stopping,
When one has begun, I see.

My teacher says a little by little,
To the mountain top we climb,
It don't all come in a minute,
But only a step at a time.
She says that all the scholars,
All the wise and learned men
Had each to begin at the bottom
If that's so, where's my pen?

—White Awake.

From Our Little Friends.

ANOTHER MISSIONARY GIFT.

MERIDIAN, MISS., Nov. 12, 1879.

Mr. Editor: I am a little boy, not quite twelve years old. Enclosed, I send you fifty cents for the China mission. This is money that I made myself, chopping wood for the Methodist preacher on this circuit. I know this is very little, but it leaves only ten cents in my "Bank." May the Lord's blessing go with it! Your little friend,

HARRY BRADFORD.

Note by the Editor.—The fifty cents received, we will forward it for China mission as desired. Let other boys follow Harry's good example.

Henry I., Beau-Clerc,

A. D. 1100-1135

Henry, the brother of William Rufus, was one of the hunting party; and as soon as the cry spread through the forest that the king was dead he rode off at full speed to Winchester, and took possession of all his brother's treasure. William Rufus had never been married, and left no children; and Henry was much the least violent and most sensible of the brothers; and, as he promised to govern according to the old laws of England, he did not find it difficult to persuade the people to let him be crowned king.

He was not really a good man, and he could be very cruel sometimes, as well as false and cunning; but he kept good order, and would not allow such horrible things to be done as in his brother's time. So the English were better off than they had been, and used to say the king would let no one break the laws but himself. They were pleased, too, that Henry married a lady who was half English—Maude, the daughter of Malcolm Greathead, King of Scotland, and of a lady of the old English royal line. They loved her greatly, and called her Good Queen Maude.

Robert came back to Normandy, and tried to make himself King of England; but Henry soon drove him back. The brothers went on quarrelling for some years, and Robert managed Normandy miserably, and wasted his money, so that he sometimes had no clothes to wear, and lay in bed for want of them.

Some of the Normans could not bear this any longer, and invited Henry to come and take the dukedom. He came with an army, many of whom were English, and fought a battle with Robert and his faithful Normans at Tenchebray, in Normandy. They gained a great victory, and the English thought it made up for Hastings. Poor Robert was made prisoner by his brother, who sent him off to Cardiff Castle, in Wales, where he lived twenty-eight years, and then died, and was buried in Gloucester Cathedral, with his figure made in bog-oak over his monument.

Henry had two children—William and Maude. The girl was married to the Emperor of Germany, and the boy was to be the husband of Alice, daughter to the Count of Anjou, a great French Prince, whose lands were near Normandy. It was the custom to marry children very young, then, before they were old enough to leave their parents and make a home for themselves. So William was taken by his father to Anjou, and there married to the little girl, and then she was left behind, while he was to return to England with his father. Just as he was going to embark, a man came to the king, and begged to have the honor of taking him across in his new vessel, called the *White Ship*, saying that his father had steered William the Conqueror's ship. Henry could not change his own plans; but, as the man begged so hard, he said his son, the young bridegroom, and his friends might go in the *White Ship*. They sailed in the evening, and there was a great merry-making on board, until the sailors grew so drunk that they did not know how to guide the ship, and ran her against a rock. She filled with water and began to sink. A boat was lowered, and William safely placed in it; but, just as he was rowed off, he heard the cries of the ladies who were left behind, and caused the oarsmen to turn back for them. So many drowning wretches crowded into it, as soon as it came near, that it sank with their weight, and all were lost. Only the top-mast of the ship remained above water, and to it clung a butcher and the owner of the ship all night long. When daylight came, and the owner knew that the king's son was really dead, and by his fault, he lost heart, let go the mast and was drowned. Only the butcher was taken off alive; and for a long time no one durst tell the king what had happened. At last a boy was sent to fall at his feet, and tell him his son was dead. He was a broken-hearted man, and never knew gladness again all the rest of his life.

His daughter Maude had lost her German husband, and came home. He made her marry Geoffrey of Anjou, the brother of his son's wife, and called upon all his chief noblemen to swear that they would take her for their queen in England, and their duchess in Normandy after his own death.

He did not live much longer. His death was caused in the year 1135 by eating too much of the fish called lamprey, and he was buried in Reading Abbey.—Golden Hours for September.

Iron-Shod.

The safety of a mountain-climber depends upon being well shod. Therefore the Swiss guides wear heavy shoes with sharp spikes in the soles.

On a bright July morning a famous scientist of England started with two gentlemen to ascend the Piz Morteratsch, a steep and lofty snow-mountain in Switzerland.

Though experienced mountaineers, they took with them Jenni, the boldest guide in that district. After reaching the summit of the Morteratsch, they started back, and soon arrived at a steep slope covered with thin snow. They were lashed together with a strong rope, which was tied to each man's waist.

"Keep carefully in my steps, gentlemen," said Jenni, "for a false step here might start the snow, and send us down in an avalanche."

He had scarcely spoken, when the whole field of snow began to slide down the icy mountain-side, carrying the unfortunate climbers with it at a terrible pace. A steeper slope was before them, and at the end of it a precipice! The three foremost men were almost buried in the whirling snow. Below them were the jaws of death. Everything depended upon getting a foothold.

Jenni shouted loudly, "Halt, halt!" and with desperate energy drove his iron-nailed boots into the firm ice beneath the moving snow.

Within a few yards of the precipice Jenni got a hold with his feet, and was able to bring the party up all standing, when two seconds more would have swept them into the chasm.

This hair-breadth escape shows the value of being well shod when in dangerous places. Life is full of dangerous places, especially for the young. No boy is prepared for rough climbing unless he is well shod with Christian principles. Sometimes temptation ices the track under him, and then he must plant his foot down with an iron heel, or he is gone.

A poor boy, of my acquaintance, signed a pledge never to taste liquor. One day his rich employer invited him to dinner. There was wine on the table, but the lad was not ashamed to say:

"No, I thank you, sir. I never touch it."

Then came on a rich pudding, which the boy tasted, and found that there was brandy in it; so he quietly laid the tasted morsel back on his plate. The employer discovered that the boy had principle enough to stand by his convictions, and he will never be afraid to trust him. He is a sure-footed boy.

God knows what steep places lie before us. He has provided the "shoes of iron and brass" for us to put on. They are truth, and honesty, and faith, and courage, and prayer.

A clear conscience will keep the heart sound. And up along the hard road there is a sign-board on which is written in large, bright letters, "He that walketh uprightly, walketh *surely*."—Rev. Theodore L. Cuyler.

THE PARADISE OF BABIES.—The real "Paradise of Babies" is Japan,—as has been said many times,—for not only do the children have every imaginable toy, but many persons get their living by amusing them. Men go about the streets and blow soap bubbles from pipes that have no bowls as ours have. These young Japanese toys, stilts, top-guns, blow-guns, magic lanterns, kaleidoscopes, wax figures, terra-cotta animals, flying fish and dragons, masks, puzzles, and games; butterflies and beetles that fly after about; turtles that move their legs and pop out their heads; birds that fly about, and peck the fingers and whistle; paste board targets that, when hit, burst open and let a winged figure fly out; and—most wonderful of all, perhaps—little balls looking like elderpith, which, thrown into bowls of warm water, slowly expand into the shape of a boat, or a fisherman, a tree, flower, crab, or bird.

The girls of Japan have dolls' furniture and dishes, and, of course, dolls. They have dolls that walk and dance; dolls that put on a mask when a string is pulled; dolls dressed to represent nobles, ladies, ministers, mythological and historical personages. Dolls are handed down for generations, and in some families are hundreds of them. They never seem to get broken or worn out, as yours do; and, in fact, they can hardly be the dear playmates that yours are. They are kept as a sort of show; and, though the little owners play with them, they do not dress and undress them and take them to bed, as you do. A good deal of the time they are rolled up in silk paper and packed away in a trunk. On the great festival day of the Japanese girls,—the Feast of Dolls, of which no doubt you have heard,—there is a great show of dolls and toys, and it is the event of the year for the queer little black-eyed maidens. The Feast of Flags is the boys' great day, and they have banners, flags, figures of warriors and great men, swords, and other toys suitable for boys.—Olive Thorne, in St. Nicholas.

The Christian Advocate.

ORGAN OF THE ALABAMA MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH SOUTH.

THURSDAY, NOVEMBER 27, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

The Time of Trial.

What is called the gay season is at hand. The skating rink, the ball-room, the theaters will soon be, if they are not already, in full blast. The carnival of worldly pleasure and of social and fashionable dissipation, will test the genuineness and strength of the Christian character. They will show who is on the Lord's side, and who have the firmness to resist the torrent of worldliness. Who are lovers of pleasures more than lovers of God will be seen in the course taken by those who have professed to renounce the devil and all his works.

Frivolity and revel become epidemic during the winter months, and garments, that ought to be kept unspotted, are frequently smirched and polluted. What should be a season of religious progress is to many a time of backsliding. Instead of growing in grace, they relax their vigilance in prayer, and are diverted from the house of God by the attractions of the tents of wickedness.

There are, of course, many social companies, and some recreations that are in accord with the spiritual life, and wholesome in their influence. But there is always danger. Those who cater to the public taste for amusements, and lead in the scenes of mirthful gayety, care nothing for God, and have no sense of spiritual things. The children of this world are far enough from being in sympathy with the children of light. There are Christians, who are so only in profession, who will draw unwary and weak believers into the vortex. The worldly professor is always glad to have the company and countenance of others, and to be able to say that certain others of the church were with them at the circus or the theater.

The season will try the young people who have recently given their hearts to the Saviour, or those who have but lately set out as seekers after God. Will they stand firm against this drift of ungodliness and folly? Or will they forget their solemn vows, and yield to the delusion that godless, sensual and vicious associations can do them no harm? Only the bold and decided course is the safe one. Have the courage to say *no* to every solicitation to indulge in pleasures that compromise in the slightest degree the character and example of a child of God.

The world and the true disciple are not one. God's people are "a peculiar people," and, if we are of them, we must dare to be peculiar and to be separate. The season will leave many shipwrecks in its path. Some who are now halting and debating will have fallen, and when the glowing hours of the winter's excitements are over they will find themselves poorer in purse, injured in health, and, worse than all, "having no hope, and without God in the world."

The Bright Side.

The bright side of everything is the Christian side. To the Christian there is no dark side. All is bright. His belief in God, in Providence, in a future life, throw a radiance upon every step in his path, and banish all shadows from his experience.

It is an effort with the irreligious to find the bright side of things earthly. It requires a determination, an exertion of will, and a dogged resolution for him to discover the cheerful aspect of the circumstances that surround him. He must reason, sift, scan, and weigh all the details, and at last he is to find in his search for the light that he would persuade himself of. Things might be worse, and he finds a certain dim satisfaction in the resolve to hide the grounds of his fears from his own eyes.

Without God there is really none but a dark side to human destiny. Life is surely not worth living if there be no joyful hereafter. The only happiness possible lies in the arrest of serious thought, and in the banishment of the end from the mind altogether. The philosophy of sense, with all thought of the eternal excluded, is: "Eat us and drink, for to-morrow we die." In suffering there is nothing but unmitigated evil.

Men without hope, and with no spiritual peace, may have a kind of insane delight in the pleasures of the world, but in all tion they are desolate indeed. Things may seem to be well for the present, but we never continue in one stay, and the current bears us swiftly onward to the yawning gulf of nothingness, or worse. We cannot see how there can be anything but a dark side to those who have cast themselves adrift upon the cheerless waste of doubt and sin. There is no bright side for unbelief in this world, and none to the world to come.

On the other hand, there is nothing dark in the way of righteousness. There is healing in the wings of the Sun of Righteousness. Heaven explains all the passages of sorrow here. Eternity comes in to solve the problem of our earthly existence. All is clear when we reflect upon the need of discipline, and when we know that all things work together for good to them that love God. If experience be sound, if faith be lively, there is no shadow upon the scene. The Christian does not hunt for the bright side, because there is for him no other side. He does not shut his eyes to the realities of affliction and death, but, with open face beholding them, he finds nothing but brightness in them. He does not search for the spots of light upon the field of conflict and struggle, but he levels in a flood of unclouded sunshine under every sky. God and Providence and the atmosphere of the immortal are about him whithersoever he journeys, and he reckons "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us."

We hear worldly people talk about looking on the bright side of things, and we see them striving in their way to realize what is a mere phantom, and a fiction of the deluded heart, let them take Christ for their portion, and every shadow flies, and life and death, and things present, and things to come, are all one with the provisions of God's love. How there can be any thing gloomy in all this, anything cheerless, miserable, anything that horror and despair in the grave, without the sense of God and the surprises of a future life, is beyond our conception. And now a few dutiful years of health and prosperity can invest a momentary gleam of consciousness, that goes out like a fading aurora, with any deep and genuine satisfaction. It is just as inconceivable

The bright side of this world is in the heavenward pent and movement that brings us nearer to Him who is the light of the world. The eclipse of faith shrouds all souls in the darkness of endless night.

Our Tenets and Practices.

It is a bad cause that must be vindicated by misrepresenting another church. And yet this is the main argument of the Northern Methodists in support of their ecclesiastical occupancy in the South. As a sample, a very moderate sample, of this kind of reasoning, take the following extract from a recent communication in the New York Methodist by Rev. Dr. Bristor, pastor of Ames Methodist Episcopal Church, in New Orleans:

"The tenets and practices of the M. E. Church South are of such a character as only partisans can carry. Nobody familiar with any tolerably examined sect can fear from a new sect not preachers, like the Universalists, Episcopalians, nor Freewill Baptists. The unwritten belief of the church strongly opposes a public school system, arises from the ignorance of the masses, believes in knowledge as the support and pillar of both church and state. The M. E. Church, South, does not encourage this and so is not to be classed with the public schools. Not as a church authority do we, as white people, have the freedom of religious and political action we demand, but, God, thankfully we accept blessings. If the religious public sentiment of the new South is in favor of temperance, then we are in favor of temperance. If the spiritual and moral tone of our church are correct, then we are correct. This is the creed of that vast territory, recently conquered by one of those theological sects, that there is no use of official action, however urgent they may be, for every preacher knows his duty, and every member knows his duty, and they are only responsible to the Holy Spirit. Bishops, as well known, had a trouble to get the recent General Conference of the M. E. Church, South, to pass a resolution against the use of tobacco, and even then only by a majority of the voting annual conferences. Is it because in the South this evil does not have such direful examples as are seen in the North? Besides, before that preponderate in the neighborhoods the South has more drunkenness by far than any other section of the country; said one of the leading ministers of the southwestern part of the M. E. Church, South, to the writer who did not as he ever a temperance address in the entire room at his church: 'I cannot make a speech in favor of this temperance work; I do not believe in it.' If a many of our preachers would be permitted to hold such loose views about this subject and not be called to account? And yet that truth of ours, as it has taken by his orders warrant of God, all such men as questions the great doctrine of our church. Every moral evil spreads as if [illegible] in the South; certain [illegible] circumstances seem to [illegible] many phases of wrong to come in the warmer climates; if any thing is needed it is a religion that makes no compromise, that has no "uncertain sound in the day of battle." That is the position of our church everywhere; certainly so in theory, so we believe in practice.

The charge against the Methodist Episcopal Church, South, that we do not advocate public schools, is, so far as we can judge without foundation. That individuals here and there may have opposed them is possible, but we believe our Southern Methodists, as a body, are heartily in favor of them. Their organization and support here, as in the North, are devolved upon the State, but there has never been a deliverance by us, as a church, against them. Our public schools in Louisiana, and the funds belonging to them, especially, were sadly mismanaged by the carpet-bag plunderers some years back, Parson Conway being superintendent, but the State, up to the measure of its ability, keeps up the public school system, and the Southern Methodists, in common with other Protestant citizens, contribute their part to their advocacy and support. The war, followed by years of Republican misrule and corruption, left many of our Southern States without adequate means, but the most, if not all of them, are doing what they can to foster and build up common schools. We do not know a Southern Methodist who is not in favor of them. If there be such, it will be found that their views are based upon other grounds than a desire to keep the masses in ignorance. We know a number of excellent Southern Methodists who teach colored public schools, and this with no loss of the esteem and respect of the church. There may be individuals in the Southern Church, and also in the Northern, who oppose the general education of the people, but in neither can they be regarded as representing the feelings and convictions of the great body of membership. Our efforts as a church to build and sustain schools and colleges are not, perhaps, what they should be, but they are, all things considered, creditable to us.

In regard to temperance, it is true that our Conferences declined to change the General Rule on that subject, and on the ground that further legislation was not needed. It was believed, by those who opposed the change, that it would open the door for special legislation on every moral question, and that the cause of temperance would be rather injured than helped by it. On this ground the General Conference has declined to legislate, specially, on theater going and dancing, because the principles of the General Rules and of the Scriptures are sufficient. So thought those who opposed further legislation on the subject of temperance. We have no doubt that those who held these views were as strong total abstinence men as Dr. Bristor himself, and that they were just as much opposed to the whisky traffic. We may differ as to the expediency and benefits of special church legislation, but we believe that the Southern Church is as sound in the principles, and as exemplary in the practice, of temperance as any church existing.

There may be more drunkenness in the South than in the North. We have not examined the statistics. Since their emancipation intemperance has become a fearfully increasing evil among the negroes, and this in spite of the dominant influence of Northern preachers among them. More drunkenness in the South, perhaps, but more opium-eating, more business frauds, more professional abortionists, more domestic infidelity, and more divorces in the North. That temperance lecture was delivered in a Southern Methodist Church, and the pastor who could not make a speech "in favor of this temperance work" is practically a total abstainer, and so teaches. There is not another pastor on the district who does not preach temperance, and who has not delivered lectures and addresses in special advocacy of it. It would not have answered Dr. Bristor's purpose to have noted that one of our ablest preachers in New Orleans and in Louisiana has devoted himself almost exclusively to the temperance work for the past twenty five years. He probably delivered temperance lectures before Dr. Bristor was born, and has been at it ever since. In the various temperance organizations here the Southern Methodists have a large and prominent representation, and at many of our Annual Conferences there are able and strong reports presented and adopted.

It is very common for men to come down here from the North with the idea that they alone can teach us the value of education and the duty of temperance, and that the "true ring" of godliness has never been heard before. They are the men, and wisdom is to perish with them. So think Dr. Fowler, Bishop Haven and Dr. Bristor. We do not enter into the general question of the Methodist Episcopal Church in the South. Where their work is carried on in a right spirit, and for legitimate ends, no one can object. But if this work cannot be vindicated without slandering and misrepresenting the Southern Churches and people, it surely has no business here.

Immerse Vs. Baptize.

MR. EDITOR: The Copiahan of the eleventh instant, a paper published in Hazlehurst, Miss., has an article in it noticing the fact that Rev. Alex. A. Lomax, the pastor of the Baptist Church in that place, in receiving thirteen persons into his church by baptism, substituted the word immerse for the scriptural term baptize, saying to each candidate: "I immerse thee," etc. In the next week's paper Mr. Lomax comes out in defense of his "immerse," by which he substituted the New Testament term, baptize, and quotes more than a dozen *uninspired* lexicographers and scholars to prove that the original word, from which we derive our scriptural term baptize and its cognates, ought to be translated, immerse, and only immerse. Now all this parade of *uninspired* lexicographers and scholars is only calculated to deceive and mislead the uninstructed and unwary. Every well-informed, classical scholar knows that the original word, both in Hebrew and Greek, from which our word baptize, with its cognates, is derived, is a generic term—that is, has a variety of meanings—which can only be determined, in any given case, by its connection with the subject under consideration. Its general use expresses the mode by which persons or things are purified by water, either really or emblematically. Hence, in the Hebrew Scriptures, it is generally used in connection with the ablution of persons, furniture, vessels, etc. In some places it may imply immersion; in many places it necessarily implies affusion. Now the only question which concerns us as to the mode of baptism is: Which of the various meanings of the original word was selected by the *inspired* writers of the New Testament to express the mode of applying the water in the required ordinance of baptism? Without doubt John the Baptist, Jesus Christ and the apostles understood the meaning they intended to convey by the word they used to express the mode of applying water in baptism. And just here the divergence between the immersionists and affusionists commences. The anti-Pedo-Baptists infer the mode of immersion from mere incidental circumstances, which are, in a few cases, mentioned in connection with the administration of baptism, such as baptizing in Jordan, going into and coming up out of the water, being buried by baptism, etc.; whereas the Pedo-Baptists infer their mode of affusion in baptism from the plain scriptural meaning of the word itself. Let us now, for a few moments, lay aside all this ostentatious parade of outside lexicographers, both ancient and modern, and learn what John the Baptist, our Saviour and the inspired writers of the New Testament teach in regard to *their* meaning of the word baptize. Their authority ought to be admitted by all Christian people.

Let us first have the testimony of John the Baptist as to his meaning of the word baptize. In Matthew iii, 11, he says: "I, indeed, baptize you *with* water unto repentance." Now, if a woman says, "I sweep the floor *with* the broom," she means that she applies the broom to the floor, and not the floor to the broom. If a man says, "I brush my coat *with* the brush, he means that he applies the brush to the coat, and not the coat to the brush"; so if John the Baptist baptized *with* water, he applied the water to the person, and not the person to the water, as is always done in cases of immersion. But the remaining part of the verse is demonstrative evidence of his understanding of the word he used: "But he that cometh after me shall baptize you *with* the Holy Ghost, and *with* fire." The Baptist here uses the word baptize to express the mode by which the Holy Ghost is received. Now we read nowhere in the Scriptures of any person or congregation being immersed, dipped, plunged or buried in the Holy Ghost, but he is always represented as *descending* like a dove, being *poured* out, *falling* upon, *fell* on them; the Holy Ghost shall come upon thee, etc.; always by affusion, and never by immersion; so that John the Baptist understood the word baptize, as he used it, to mean to *descend* upon, to come *upon*, to be *poured* out upon, etc. All the evangelists adopt his meaning of the word, so does our Saviour, in Acts i, 5, and so does Peter, in Acts xi, 16. They each indorse John the Baptist's affusion mode of the two baptisms. St. Paul evidently understood baptism to be by affusion, for he asserts, in First Corinthians x, 1, 2, that all the host of Israel, in their passage through the Red sea, "were all baptized unto Moses in the cloud and in the sea." Now turn to Exodus xiv, and you will there see that the sea was made *dry* land, and that the host of Israel went over on dry ground, and, of course, were not baptized by immersion. I might quote many inferential arguments from the New Testament to show that its numerous authors understood the word baptize, as used by them, to mean only affusion, but it would be superfluous to an unprejudiced and candid mind to do it.

Let us now, in conclusion, make the application of what has been written. We must bear in mind that, though, as a matter of convenience, both to the administrator and subjects, some baptisms took place in the river Jordan, at Enon, where there was much water, that Christ came up out of the water, that Philip and the eunuch both went down into and came up out of the water, yet none of these incidental circumstances constituted the baptism and might have occurred a thousand times without a single baptism. The baptism, though mentioned sometimes in connection with places and other attendant circumstances, was a separate and distinct act between the administrator and subject. In all the baptisms mentioned in the New Testament, so far as baptism with water is concerned, not one word is said about any one being immersed, dipped or plunged. It is simply said they were *baptized*. What does the word baptize mean, as understood and used by John the Baptist, our Saviour, the evangelists and apostles? They all understood it to mean to descend upon, to come upon, to fall upon, and to be poured out upon; from thence I infer that whatever the incidental circumstances connected with the numerous baptisms mentioned might have been, the portion of water used in baptism was taken up and applied by affusion, for this is the scriptural meaning of baptism. By the above argument, more elaborately discussed, I believe, in the course of my somewhat protracted ministry, I have satisfied thousands of honest minds that baptism by sprinkling or pouring is the New Testament mode.

J. G. JONES.

Opelousas Notes.—French Mission.

DEAR MR EDITOR: At our Conference held last June at Vermillionville, La., it was resolved that special collections be raised at the various stations in the district toward the support of the French missionary. It was furthermore suggested by the brethren that he visit the larger towns, in order to stimulate, by his presence, the generosity of the churches. In accordance with this view, and at the behest of my beloved presiding elder, I started for Opelousas, and now, on my return, I wish to express, through your columns, my gratitude for kindness received.

For more than one reason am I thankful that the appointing powers ruled this visit. It is due the Opelousas Church to state that they heartily responded to the pastor's call on the money question. Thirty-one dollars in subscription and cash was the answer, while on a scrip figured this welcome donation: A suit of clothes. The next day the kind donor had me choose the very best, as a *Conference suit*. Twenty-one dollars filled this bill, making the Sabbath collection amount to $52. To the gift "hangs a tale." Years ago a gentleman finds himself through adverse circumstances, *sans le sou*, on a foreign shore. Trusting in God, Providence assists him in the darkest hour, and enables him to return to the Attakapas. Settling down, he soon rises to affluence once more among the French. In his prosperity he forgets not his past estate, but determines to require his debt to the Almighty. The occasion presents itself in the shape of a traveling missionary attired in dusty, worn-out garb. As the French were the means of his rising anew, so good Dr. Foster, your old correspondent, resolved that *their* preacher of *his* Conference would reap the benefit. May the Lord remember this for good.

Later on a friendly carpenter accosting me, thrust a $5 note into my hand, with the admonition: "Not for you, but for the missionary baby," my own bonnie Bess, but eight months old. Here, again, I received $1 from Sister Womack, Greensburg, La., for French mission.

Leaving the money matters, I come to the chief cause for rejoicing at my Opelousas trip. Never, as long as I live, can I forget it. It shines on my life as a bright ray through a covered sky. Here with quiet John Wynn, and tender Bro. Manly, my soul dipped deep into the secret things of the Most High. Although clear on the point of acceptance in the Beloved, still, as I looked on the past, and thought of the future, I felt the need of a deeper work of grace in my heart, and a more powerful baptism of the Holy Ghost for my special French work. I groaned after the fulfilling of my ordination vows. In the pastor's office we three knelt, and agonized, and wrestled, and wept together. By *faith* in the cleansing blood we obtained the blessing. Holiness, as taught by John Wesley, became our theme, and the church soon united with us in the same holy effort. We praised the Lord in Charles Wesley's own soul-stirring words on holiness. Several professed the great blessing, and testified to it, not so much by shouting as by beaming countenance and willing work. It was, indeed, a pentecostal time to my own soul. Even as I write I feel the sacred glow, and glorify God for the Tabor blessing. The result was good, old wounds were healed, forgiveness implored and granted, and holy aspirings after entire sanctification, as expressed in our Bishop's address, burned within. Thank God that we belong to a scriptural holiness church!

After three weeks' loving work we broke up the camp. On my return, passing through Vermillionville, I put up with kind Dr. Hopkins, who, although a Baptist, keeps open doors for Methodist preachers. He handed me $10, just received in answer to his letter, from Capt. E. D. Wimberly and wife, Wesson, Miss., for French mission. May my Heavenly Father bless all these kind givers to a righteous cause.

Yours truly,

WILLIAM F. [illegible].

New Iberia, La., Nov. 11, '79.

The temperance Alliance of [illegible] city has recently put [illegible] ticket and platform. The ticket has on it for State officers:

Hon. Daniel Dennett, of Orleans, for Governor. Hon. Thomas Overton, of Avoyelles, for Lieutenant Governor. Hon. J. L. Mays, of Lincoln, for Secretary of State. Mr. Robert M. Mosher, of Orleans, for Superintendent of Public Education. Hon. Robert J. Bowman, of Rapides, for Attorney General. Mr. Henry S. Bell, of Orleans, for State Auditor.

The following is a part of the platform:

We shall favor the passage of a statute, Sunday law suppressing all sales of intoxicating liquors without infringing upon the rights of any citizen to deport himself in any manner he may see proper, provided he does not infringe upon the rights of others, because the passage of such a law is absolutely necessary in order to reduce crime, and thereby reduce taxation, and because it will protect manual labor from demoralization, and greatly enhance our agricultural productions.

We shall, without fear or favor, protect all citizens, white or black, in all their civil and legal rights, and frown upon any unjust oppression, come from what quarter it may.

Political affairs, especially in New Orleans, are somewhat mixed. A very serious dissatisfaction exists among many of the Democratic citizens in regard to the nominations for parochial offices and for members of the Legislature. We have this to say to those who choose to hear: Don't vote for corrupt or incapable men, no matter on what ticket their names appear, and do all that is possible toward the election of men who are opposed to the Sunday liquor trade, and the legalization of lotteries, and other forms of gambling. Good men everywhere ought to combine for the purpose of putting down vice, and for the election of worthy men to office.

Bishop Peck, writing in the Western Christian Advocate, says:

Moreover the Conference means the highest and greatest responsibility. If men might accept these high functions and rest on a lifetime giving no account of the manner in which they had discharged them, qualifying duty by convenience, and pleading untenable excuses to conscience for unfaithfulness and insincerity, this would indeed be a solecism, a high absurdity in the government of God! We are certainly to answer to Him every day, and at the final judgment for the manner in which we have met these high prerogatives, and have also to acknowledge the rights and authority of "the church of the living God, the pillar and ground of the truth," to call us to account, search and condemn us as heretics and turn away from us, or pass upon us their high approval, echoing the voice of God. Thus from the East and the West, the North and the South, we gather to report in strict candor what the Lord has done by us. If we must say "unfaithful," alas! it is terrible; but if it is true, the truth must come out. If we can say, "Lord, even the devils are subject to us in Thy name," to have Him answer, "I beheld Satan as lightning fall from heaven," it is well, grandly well. Our figures are not mere figures, nor do they tell merely of numbers enrolled, else they would be the same as any society or civil census. They mean souls, immortal souls snatched from ruin—stars newly set in the coronet of the Redeemer. They mean wholesome discipline. They mean no accumulating fortunes, but the pittance with which lives invaluable to the world have been preserved. They mean the children and youths borne from the

frosts of the world to the warm embrace of Him who said, "Suffer little children to come unto Me," and so on. Minutes are not records for time merely, but for eternity. We cannot thoughtfully turn over their pages without feeling the awe of God upon us. With what searchings of heart, with what stern review of the year, do we have it whispered or thundered in the depths of our being, "Every one of us must give account of himself to God." Like solemn preparation for the judgment-day should be our closing up the year for the Annual Conference sessions. As nearly as possible like the scrutiny of the great assizes should be the examination of character.

"Help Those Women."

MR. EDITOR: I desire personally, and in behalf of the Mississippi Conference Woman's Foreign Missionary Society, to extend thanks to Rev. Dr. W. E. M. Linfield for his earnest words in encouragement of our young and yet feeble enterprise, published in the last number of the ADVOCATE. We need not withhold or disguise the fact that we have felt some disappointment that the noble cause of "woman's work for heathen women" has not been more heartily responded to and more zealously advocated. We so much need the counsel and assistance of our pastors. Without that we would fain look for any fruits of our labors. Our annual meeting will soon be held at Meridian, when we hope to have favorable reports from every place where it is practicable to organize a society. Again, I thank Dr. Linfield for his words of cheer, and trust his eloquent voice may awaken throughout our Conference a zealous interest in this great Christian work. Will not our pastors help us?

MRS. CHAS. B. GALLOWAY,
Pres't Miss. Conf. W. F. M. S.
VICKSBURG, Nov. 17, 1879.

DO A GOOD THING.—We have on our mail list at least thirty or forty poor people, some of them widows of preachers, who value the ADVOCATE next to their Bibles, and yet they are not able to pay for it. Our burdens are all we can stand, or the paper would be cheerfully given them. We have in other years received donations to pay for such cases. Are there not liberal minded brethren and sisters who will come to the relief of these worthy people who find comfort and pleasure in a religious paper, and who, by reason of penury, are forced to do without it? It is an opportunity of doing a genuine kindness to those who are deserving.

—We learn that Bishop Keener was summoned unexpectedly to attend the North Georgia Conference which was to meet at Augusta on the twenty-sixth instant. Bishop Doggett is reported to be seriously ill. Bishop Keener left on Monday morning last.

—The Southern Methodist Churches of this city unite in holding thanksgiving service at the Carondelet Street Church, at eleven o'clock to-day, Thursday morning, November 27.

—Rev. J. M. Johnson, Caddo circuit, Louisiana Conference, writes: "We are closing up on Caddo circuit, our third year. Better than the two preceding years."

ALABAMA CONFERENCE.—All persons, other than regular clerical members of the above Conference, who design to attend the same, will please notify the undersigned at once, in order that homes may be provided.

Arrangements are being made with all the leading lines of railroad for reduced rates of fare.

C. A. APPLE, P. C.

Books and Periodicals.

CHRISTIANS OR DISCIPLES. A discussion by Rev. S. Nolan, of the Kentucky Conference, and T. G. Allen, No. 14 Cedar Street, Southern Methodist Publishing House 1879.

We have already published notices of this discussion. The pamphlet is highly endorsed and commended by Dr. McFerrin and others. Price 10 cents per copy, or $5 10 per dozen. Those who are troubled with Campbellism will find the work useful.

—Every Day Songs is the title of a collection of songs with music by Henry Schoefler. Published by R. W. Carroll & Co., Cincinnati. About one-half of the book is devoted to secular songs, sentimental, humorous, patriotic; the rest are sacred songs and hymns. There are many good pieces in the volume. The first pages are devoted to a course of elementary instruction for learners. Price, thirty-five cents.

—Scribner's Monthly for December has: The Capitol of New York, Illustrated; Brother Antonio, Illustrated; Two Visits to Victor Hugo, with portrait; Poems by American Women; The John Hopkins University, Illustrated; Confidence, chapters 9, 10; Coffee Culture in Brazil, Illustrated; Success with Small Fruits—Strawberries for Home and Market, Illustrated; The Grandissimes, chapters 7-12; Waiting for Winter; Bayard Taylor, His Poetry and Literary Career; Under High Pressure; Nature and the Poets; Oddities of Paris; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Brica-Brac.

—Appleton's Journal for December has: Memoirs of Madame de Remusat; Vivian the Beauty; Some Aspects of Robert Burns; The Seamy Side; Parliamentary Government in America; Charles James Mathews; Domestic Art; Fragments—Dr. Hillebrand on Modern England—George Eliot As a Godless Writer; Editor's Table; Books of the Day.

—The North American Review for December has: 1. Romanism and the Irish Race in the United States, part 1—James Anthony Froude. 2. Young Men in Politics—George S. Boutwell. 3. The Religion of To-Day. 4. Is Political Economy a Science?—Prof. Bonamy Price. 5. English and American Physique—George M. Beard. 6. The Permanence of Political Forces, part 1—Cuthbert Mills. 7. Recent Literature—Hector Berlioz; The Edinburg Reviewers, Sergeant S. Prentiss, by John R. G. Hossard.

—The National Repository for December has: The Upper Mohawk Valley, illustrated; Phillip William Otterbein; The Old Home; Cotemporary Life in Turkey; Vanities of Nations; Romance of Christmas; My Land of Beulah; Madame De La Rochefoucald; An Autumn Song; The Quest of El Dorado; Editorial Miscellany.

—Wide Awake for December is beautifully and profusely illustrated. Among its many attractive articles are: Sammy Scalkin's Enemy; The Chinese Professor at Harvard College; Our American Artists—David Neal; Why Mammy Delphy's Baby Was Named Grief; Among Some Sewing Schools; The Pet Squirrel.

—Lippincott's Magazine for December has: Among the Biscayans, illustrated; Summerland Sketches; or Rambles in the Backwoods of Mexico and Central America, chapter 5; La Tierra Fria, illustrated; The City of the Sample; The Impressionist School of Painting; English Coffee Palaces, illustrated; Foreign Education for Young Republicans—its Advantages and Disadvantages; In the Backwoods of Carolina; Poisoning and How to Treat It, and other articles.

MARRIED.

TILLMAN—WILLIAMS.—On the seventh November, 1879, at the residence of the bride's father, A. A. Moore, near Fannin, Miss., by Rev. R. M. Allen, Mr. N. P. Tillman, of Hinds county, to Miss Belle M. Williams, of Rankin county, Miss.

PHILLIPS—HALL.—[illegible] by Rev. A. Sibley, at the residence of Mrs. B. Trotter, Miss. E. Phillips to Miss M. A. Hall, all of Simpson county, Miss.

THOMPSON—ANDERSON.—[illegible] by Rev. A. Sibley, at the residence of the bride's father, Mr. J. H. Thompson to Miss Annie Anderson, all of Simpson county, Miss.

MYERS—MYERS.—[illegible] by Rev. A. Sibley, at the residence of the bride's mother, Mrs. Rebecca Myers, Mr. J. C. Myers to Miss Martha Myers, all of Simpson county, Miss.

ADAMS—HARRISON.—November 12, 1879, at the residence of the bride's father, by Rev. W. H. Young, Mr. Henry F. Adams to Miss Sue Harrison, all of Rankin, Miss.

RICHARDS—WHITE.—November 11, 1879, at the residence of W. L. White, in Pensacola, Fla., by Rev. C. Breedlove, William W. Richards to Miss Lucy M. White, both of Pensacola, Fla.

WARE—WILLIAMS.—At the residence of the bride's father, in Washington county, Ala., November 12, 1879, by Rev. Jas. H. Jones, Mr. William N. Ware to Miss S. P. Williams, all of Washington county, Ala.

CONNER—PARKER.—November 11, 1879, at the residence of the bride's mother, near Walnut Grove, Miss., by Rev. Irvin Miller, Mr. W. R. Conner to Miss H. G. Parker.

HOWARD—BREWER.—November 16, 1879, at the residence of the bride's father, in Lucky county, Miss., by Rev. Irvin Miller, Mr. L. C. Howard to Miss Hattie L. Brewer.

RUSS—BOARDMAN.—At the residence of the bride's mother, in Pearlington, Miss., November 20, 1879, by Rev. C. W. Calhoun, Asa Russ, Esq., and Miss Harriet L. Boardman, all of Pearlington, Miss.

WEBSTER—WARNER.—At the residence of the bride's father, by Rev. J. L. Skipper, on the twenty-first of November, 1879, Mr. T. B. Webster to Miss S. W. Warner, all of Crenshaw county, Ala.

DUPUSE—GOUDELOCK.—At Montgomery, Ala., by Rev. B. D. Ussery, October 16, 1879, Mr. J. E. Dupuse and Miss Mattie A. Goudelock.

SAVAGE—REYNOLDS.—In Clarke county, Ala., October 30, 1879, by Rev. H. D. Gayle, Mr. J. C. Savage and Miss R. C. Reynolds.

GREEN—ROBERTSON.—At Jackson, Clarke county, Ala., November 6, 1879, by Rev. H. D. Gayle, Rev. John A. Green and Miss Mary E. Robertson.

HUNTER—LAW.—At the residence of the bride's step-father, Mr. R. E. Hughes, November 5, 1879, by Rev. J. E. Magill, Mr. W. S. Hunter to Miss Alice Law, all of Bell county, Texas.

WALLACE—HARKNESS.—On Nov. 6, 1879, at the residence of the bride's father-in-law, Thos. J. Upton, Mr. J. K. Wallace and Miss Annie Harkness.

PACE—HENRY.—October 9, 1879, at the residence of the bride's father-in-law, Rev. Thos. J. Tyson, Mr. J. D. Pace and Miss S. E. Henry, all of Claiborne parish, La.

CRAWFORD—WILLIE.—At the residence of the bride's father-in-law, November 13, 1879, by Rev. G. M. Gilcrease, Dr. A. J. Crawford to Miss Rebecca H. Willie, all of Marion, Lauderdale county, Miss.

HARPER—WILLIAMS.—At the residence of Mr. W. M. Williams, the bride's father, on the 16th of October, 1879, by the Rev. P. A. Johnson, Mr. W. H. Harper, of Simpson county, Miss., to Miss Eva Williams, of Rankin county.

WOODCOCK—BLADE.—In Duckhill on November 5, 1879, at the hotel of Waynesboro, Miss., by Rev. William B. Hamer, Mr. Marion Woodcock to Miss F. Blade, both of Wayne county, Miss.

COX—HOWARD.—At the residence of the bride's father, by Rev. John W. Heidel, M. D., Mr. Cox and Miss Emma A. Howard, all of Cantonment, Leake county, Miss.

DAVIS—RUSSELL.—In Tuskegee, Ala., at the residence of the bride's father, by Rev. L. E. Dowdell, Mr. Jacob Davis, of Glenville, Ala., to Miss Lula Russell, of Tuskegee, Ala.

BEYER—MILLER.—By Rev. C. W. Calhoun, November 4, 1879, in the Methodist Episcopal church, South, at Pearlington, Miss., Mr. John Beyer and Miss Amanda Miller, all of Pearlington, Miss.

Publisher's Department.

While we continue to labor best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the reliableness of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration by months will appear opposite the name of each subscriber, indicating the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and no individual partiality be shown, as every subscriber will have a standing notice of expiration. It will also facilitate agents in giving receipts in accordance with office accounts, corresponding with printed date. Where advance payments exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised, and we urge you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore. Remittances may be made, or send direct to this office, if preferred.

FOR CONSUMPTION.—Those troubled with consumption, neuralgia or rheumatic affections will be glad to know that at last something has been discovered that will entirely remove these time-honored ailments, and it is found in the Pacific Rural Nervo and Brain Building Foods, which are concentrated and combined vital extracts from the most nutritious elements known. Their magical effects lies in their semi-digested qualities, giving the stomach and digestive organs all labor. Owing to their marvelous purifying and life vitalizing demand the system, through their agents, J. B. Gribble, have a depot, and these goods for sale by all druggists in New Orleans. From the testimony of the agent and our own knowledge, these foods have to commend them in the East, where they were first introduced to the public. From a small beginning, they gradually took a hold on the public, until to-day, in that section, these goods are a household name in most of the cities in the East, endorsed by some of the most noble fraternity as being an admirable remedy for those chronic ills which flesh is heir to.

THE LONDON ASSURANCE CORPORATION OF LONDON.—Prominent among the many sterling fire insurance companies of this city is that of the "old reliable," the London Assurance Corporation of London, so favorably known among our business men for solid capital, careful management, and low rates. This institution offers the most positive guaranties to insurers of certain and prompt payment of losses. Our readers will see, by reference to the advertisement, that it has been established since 1720, making it one of the oldest in the world, and which naturally argues well for nothing else, commend itself to the public. Mr. S. A. Moritz is the agent, whose office is at 107 Gravier street, a gentleman well and favorably known to our citizens. Our readers will find it to their material advantage to call at his office and examine his policies before insuring elsewhere.

FOREIGN AND DOMESTIC FRUITS.—W. B. Daniel, commission merchant, new arrivals at 18 South Peters street, and during this short time has found ample business for himself and partner, Mr. Chas. Daniel, who was formerly connected with one of our leading houses in this line, where he made many friends, who will be glad to see him again in business, and their gentlemanly deportment will no doubt result in success to the firm. Their card appears in this issue, and those in need of anything in their line will find it to their interest to call on them.

SOUTHERN STABLES.—We visited the stables of the above firm, corner Delord and Dryades, and were surprised to see so many fine horses and mules. Messrs. Wang & Hanson have the credit of handling the finest lot of horses and mules that have been in the city for many years. Those in need of anything in the line of horses, mules, cows, etc., or harness and blooded sheep, will find it to their interest to visit the place before purchasing, as they can be supplied. Having a knowledge of both complexion, they will deal honorably with you, and, as they are good judges in everything pertaining to horses, mules, cows and sheep, you may safely trust yourself to their good judgment.

WE call attention to the professional card of Col. Wm. F. Mellen, which will be found in our advertising columns today. We know Col. Mellen to be a gentleman and a Rabble lawyer, familiar with all branches of practice in the courts, both of Louisiana and our sister State of Mississippi. He is known well to our community as a gentleman of high standing, and knows as the result of practice of many years, and is a safe counselor in the law department of the University of Louisiana. We therefore recommend Col. Mellen to the attention of those who have law business on this side or in Mississippi.

MUSIC, PIANOS, ETC.—L. Grunewald, whose mammoth establishment at 88 Canal and 87 Bourbon streets, is unsurpassed in variety and number of pianos, organs, brass instruments, guitars, etc., in the South. The terms upon which Mr. Grunewald sells his instruments are within the reach of all classes, in small monthly payments allowed to purchasers of moderate means, is to be specially commended and deserving of proper appreciation.

TRUSSES AND BRACES.—H. Sallenave, 92 Bar one street, is out only a common sense brand of advertising common sense trusses. His experience in this line runs through a number of years, and he may be regarded by some of the most competent physicians as a man worthy of patronage, and consulting his business. The methods and, of the cases of thirteen persons, over man and woman, known Sallenave, not for the country gentleman who may be suffering from complaints that trussing and lotions will relieve if not cure. Special advertisement.

COOPERAGE.—Sugar planters and others wanting barrels of any kind of cooperage are referred to Chas. Hergesheimer's advertisement on the second page. His works are complete as any in the South, and while there is a large number of mechanics and coloured people employed, there is a specialty of express and other wagons, as well as the inspection as to the interesting machinery now devoted to cooperage.

JEWELRY.—The stock that is always found at W. Grunewald's consists of every article and variety of the most choice goods in this line of merchandise. The taste and the judgment of the house is always displayed in the selection of the richest, most elegant and beautiful styles and patterns that are popular and desirable on the market. The house is one of the oldest and best in this country. See advertisement.

FOUR SEASONS RESTAURANT.—This is one of the oldest restaurants in New Orleans, where all the delicacies of the season can be had always in perfection. The establishment of the kind in the city. Our country readers should make a note of this, when they come to town. Furnished rooms. See advertisement.

SUGAR AND MOLASSES.—Jas. H. Laws & Co., of Cincinnati, O., handle more sugars and molasses than all the other houses combined. Last year they loaded two boats in the Teche country. A large number of planters ship to them direct. They have been in business many years, and are reliable, and look far and deep into their patrons' interests. Their Southern house is located at No. 12 Gravier street, New Orleans, and is under the immediate management of Mr. L. Keever, who is well up in the line under consideration, and is, besides, an affable and courteous gentleman.

CARPETS, FLOOR OIL CLOTHS.—E. Heath, 99 Canal street, is one of the new prominent establishments engaged in this business here. His goods are imported direct from the factories, are selected with the greatest care as to designs and patterns, and offered at prices exceedingly reasonable. Consumers may expect the utmost liberality from this house.

HUCK'S BRILLIANT STOVES.—Those requiring a good cooking stove will find that H. Haller, 53 Camp street, will suit them. "Buck's Brilliant" are as popular as any in the market. Orders will have prompt attention. See advertisement.

CO-OPERATIVE COMMISSION HOUSE.—It is only necessary for us to say that Thos. J. Carver, Esq., one of our oldest and best citizens, is the general manager for this house, and whose office is at 53 Carondelet street. Send along your cotton, sugar, etc., to him.

HARDWARE.—Remember when you want hardware of every description don't forget the house of H. DeVergez & Co., 17 and 19 Decatur street. Send in your orders. No better house in New Orleans to deal with.

SELLING a superb stock of imported and domestic goods at hard times' prices, this is the way Messrs. E. H. Adams & Brother dispose of their recent and tastefully selected line of dress goods, shawls, blankets, ribbons, hosiery, etc., notwithstanding the late advances elsewhere.

EVERYTHING in gas-fitting or plumbing done in first-class style by M. H. Applegate, 116 Baronne street.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea sets, odd pieces, for B. C. Equal to looks and usefulness to French China.

LOOK at Ofner's advertisement of his crockery house and give him a call.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the Arlington House, Bolivar, is due to the character of the general features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom equaled, as the daily charge is three dollars, having reduced its rates to $2 and $2 50 per day.

Pure Cod Liver Oil made from fresh selected livers on the seashore, by Caswell, Hazard & Co., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

BUSINESS NOTICES.

NERVOUS PEOPLE should avoid the temporary relief of tea and coffee. A cup of pure Cocoa will be found infinitely more beneficial. Insist upon your grocer's obtaining Walter Baker & Co.'s preparation.

To the Consumptive.—Let those who, in the hope of the final cure, put off the time through any calumniously cut physician, or even those who are in a critical condition, by no means despair. There is a sovereign cure remedy at hand, and it is easily tried.—"Brown's Compound Cod Liver Oil and Lime," as from personal use since the very many years I have in the United States and Europe, nothing of the Paris order of Lime Water healing preparations which results in the different specifics for marked benefit or cure. It is always shown to those who desire to see them.—[signed] A. B. Wilmot, Chemist, Pittsburgh, Pa. All druggists.

TRUTH AND SOBRIETY.

What is the best counsel we can give to the world to regulate the bowels, purify the blood, remove costiveness and biliousness, strengthen and stimulate the whole system?

Truth and sobriety compels us to answer, Hop Bitters, being pure, perfect and harmless. See "Truths" in another column.

PEZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not ruin the skin, chap, blister or leave black spots in the pores. Mothers can apply it to infants with perfect safety. Sold by all druggists, and of P. Pezzoni, 607 North Sixth street, St. Louis (Planters' Hotel).

QUERU'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula, and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient than in any other preparation of this Jelly. Dandelion is the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. Queru & Co., 61 Cliff st., New York.

NEW ADVERTISEMENTS.

WANTED.

BY a young man, an University graduate, a position as teacher. Salary must be good. Will furnish comprehensive and satisfactory credentials. Address, Teacher, care New Orleans Christian Advocate, New Orleans, La.

WM. F. MELLEN,
ATTORNEY AT LAW,
12 Carondelet Street,
NEW ORLEANS, LA.

W. B. DANIEL,
COMMISSION MERCHANT
AND DEALER IN
Foreign and Domestic Fruits,
NUTS, ETC.
18 South Peters St., New Orleans.
Consignments of all kinds of country produce.

JAMES H. LAWS & CO.,
Commission Merchants,
CINCINNATI, O.
Liberal cash advances on CONSIGNMENTS OF SUGAR AND MOLASSES to Jas. H. Laws & Co., Cincinnati.
L. C. KEEVER,
12 Gravier Street, New Orleans.

J. BOSIO,
Four Seasons Restaurant
No. 111 CHARTRES STREET,
Bet. St. Louis & Conti.
FURNISHED ROOMS—PRIVATE SALOONS.
Open till 12 o'clock.

South western Co-operative Ass'n,
FOR THE SALE OF
COTTON, SUGAR AND
All Products of the Soil, and the Purchase of Supplies.
The usual commission of 2½ per cent charged.
Address, THOS. J. CARVER, Gen. Manager,
53 Carondelet Street, N. O.

THE
LONDON
Assurance Corporation,
OF LONDON.
Established by Royal Charter, A. D., 1720.
CAPITAL $15,000,000.
This Company issues policies against
FIRE
On Merchandise, Dwellings, Furniture, Stores, Etc.
AT LOWEST CURRENT RATES.
S. A. MORITZ, Agent,
107 Gravier Street.

MISCELLANEOUS.

Notwithstanding the "Boom!"

We are still Selling our Superb Stock of Staple and Fancy

IMPORTED AND DOMESTIC GOODS,

—AT—

HARD TIMES PRICES!

And will continue to do so until the end of the month. Our stock is unsurpassed in refined taste and as it was all bought before the advance in

Europe and America.

We are enabled to sell at less than present wholesale values.

Special attraction in DOLMANS, JACQUES, SHAWLS, BLANKETS, DRESS GOODS, PANT STUFFS, FLANNELS, RIBBONS, CORSETS, HOSIERY, ETC.

E. H. ADAMS & BROTHER,
594 Magazine Street, Fourth Store above St. Andrew.

FOOD CURE
TRADE MARK
THE BLANCHARD
FOOD CURE SYSTEM
A Series of Concentrated and Semi-Digested
LIQUID FOODS!
that are the most Reliable Remedy ever offered to the Public for Debility.

FOOD AT LAST A SUBSTITUTE FOR DRUGS.

Light Colored Liquids are found in the proper elements necessary to create a blood like or restore a debilitated condition of mind or body.

The Blanchard Blood, Nerve and Brain Building Foods,

are concentrated and digested Extracts from the most nutritious elements known, viz:

BEEF, WHEAT AND MILK

They are not to take the place of your ordinary diet, but are to be taken after your regular meals, furnishing additional nervous building properties that are not found in the usual articles of food. Cures the most obstinate cases of dyspepsia and indigestion, assists the functions of digestion and assimilation.

In cases of Malarial poison these foods are wonderful in their effects.

For Dyspepsia and Consumptive patients after all Nourishing and Strengthening Foods fail, a trial is solicited. Sleep Improved, Blood and Nerves the Result. Those looking for health and strength will find permanent relief.

These foods are not a temporary medicine or drug, and contain their own medicine.

Price List.

Tonic Extract of Wheat ..... $1 00 per bottle.
Food and Wheat ..... 1 00 "
Food and Milk ..... 1 00 "
Food for Porpoise ..... 1 00 "
Pure Food ..... 1 00 "

Any of these foods sent to any part of the country, to be sent by express, on receipt of the money by P. O. order, Express or Bank Draft, or Registered Letter, at Purchaser's risk and cost of Drayage.

SOLD BY ALL DRUGGISTS.

JOS. B. GRIBBLE,
Sole Agent for the Southwest.
BIENVENU STREET, NEW ORLEANS.
Agents Wanted.

SOUTHERN STABLES

Corner Delord & Dryades.
HORSES, MULES AND MILK COWS.
FINE BERKSHIRE HOGS.
AND FINE BLOODED SHEEP.
Can be found for sale at the above stables.
WANG & HANSON.

COMMON SENSE
Will tell you, to get your
TRUSSES
AND
BRACES
Where they are made and fitted.
The best Trusses in this country or the country from One Dollar up. Call at
H. SPIELMANN'S,
93 Baronne Street, New Orleans.

G. W. SENTELL,
COTTON FACTOR
AND COMMISSION MERCHANT
189 ..... Grayier Street 189
NEW ORLEANS.
Special attention paid to the filling of orders.

THOMAS MAGANN,
FAMILY GROCER,
AND DEALER IN
ALL KINDS OF COAL AND FIRE WOOD,
cor. Polymnia & St. Charles sts.,
NEW ORLEANS.
Wood and Coal Yard, No. 1331 Charles street.

A. C. DANNER & Co.,
DEALERS IN
Coal, Lumber, Timber, Staves, Etc.
NEW ORLEANS OFFICE:
19 Carondelet Street, corner Bishop.

DR. GEO. J. FRIEDRICHS,
DENTIST,
155 St. Charles Street, corner of Girod.
Square above City Hall,
NEW ORLEANS.

COAL. COAL.
WHOLESALE & RETAIL.
PLANTERS IN NEED OF
GOOD PITTSBURG COAL
By boat load or less quantity, will be supplied at LAW STANDARD RATES, the same to be of good coast from Dutch Range and Belle Vue, the lowest coast from New Orleans by
W. G. COYLE & CO.,
33 Carondelet Street.

CARPETS. CARPETS
ELKIN & CO.
190 ..... CANAL STREET 190
Are making large additions to their stock of
ANMINSTER, MOQUETTE and BRUSSELS
In new and elegant styles, with
BORDERS TO MATCH.
Smyrna, Wilton, Axminster and Velvet Rugs.
COCOA and NAPIER MATTINGS.
WINDOW SHADES AND CURTAINS.
In great variety.

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ROBT. E. LEE
Sale and Feed Stables,
129 to 135 Baronne St.,
NEW ORLEANS.
ALFORD, BETTIS & CO., Proprietors
DEALERS IN
Kentucky Mules and Horses.
Respectfully solicit a call from Buyers.

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J. H. CHAMBERS & CO.,
St. Louis, Mo.

Liverpool and London and Globe
INSURANCE COMPANY.
NEW ORLEANS
Office cor. Carondelet and Gravier Sts.

Capital Stock Paid up	$1,228,200 00
Total Assets	2,711,443 40
Invested in this Country	1,401,897 00

Special attention given to Insurance of Real Estate, Improvements and Five Years Policies issued on Dwellings and Country Residences at lowest rates.
All Merchandise and Property insured against damage by Fire, Lightning, Tornado and Cyclone, and Inland Navigation.

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DEALERS IN
HEAVY AND SHELF
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CUTLERY, AGRICULTURAL IMPLEMENTS
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Star Hollow-ware, Reliance Wrought Iron Range, Wm. Wharton, Jr. & Sheet Iron Co.'s Hollow-ware, Tinned Sheet Iron, Enterprise Cast Iron Stoves, Enamelled Cooper Bottom Cast Iron Stoves, Fowler's patent Cut Feed Portable Cane Mill Engines, Kidder's Mechanical Cane Mill Pumps.

CELEBRATED
CHARTER OAK STOVES.

THE
WINTER IS AT OUR DOORS,
AND
Now is the Time to Buy Your
CLOTHING,
Furnishing Goods and Hats
AT
CODCHAUX'S
81 and 83 Canal Street,
I invite your attention to my select stock for
Men's, Youths', Boys'
AND
CHILDREN'S WEAR,
MANUFACTURED FOR
Fall and Winter Season 1879-'80,
And which will be sold at the
VERY LOWEST PRICES.
N. B.—CUSTOM WORK as usually.
SAMPLES and INSTRUCTIONS for Self-Measurement will imply sent on application.

Rosedale Cooking Stove,
MANUFACTURED BY
STEWART, PETERSON & CO.,
PHILADELPHIA, PENN.,
is the cheapest and most popular cooking stove ever put on the market. They manufacture four sizes of them, and they are for sale exclusively by
G. W. W. GOODWYN,
111 Canal Street,
New Orleans, La.

DR. ROBERT J. MAINEGRA,
WILL GIVE
FREE CONSULTATIONS DAILY
FROM 7 TO 10 A. M.
At the Washington Avenue Drug Store, corner Magazine and Washington streets.

WANTED EVERYBODY TO know that LARKIN'S IN GANTER'S PECTORAL BALM is such a success for consumption, as evidenced by being sent to the United States Army Corps from Texas to Dakota for cases of bronchial affections, coughs, colds, asthma, and all diseases of the throat and lungs, and the relief it affords consumptive patients. Prepared and for sale by R. LARKIN, Proprietor, corner Canal and Franklin Fields street. For sale almost all the principal wholesale and retail druggists.
Depot in Mobile at F. C. Dillmon & Co. Depot in St. Louis at Richardson & Co.

Old and Valuable Remedy!
BARK & IRON
PALATABLE AROMATIC
IRON TONIC,
In the cure of Debility, Loss of Appetite, Boils, &c.
BILLINGS, CLAPP & CO.,
NICHOLS & CO., BOSTON, MASS.
For Sale by all Druggists.

CINCHO-QUININE!
CURES FEVER AND AGUE:
does not produce head ache, or other disagreeable symptoms, and as a tonic and anti-periodic it supersedes all other bark preparations.
Billings, Clapp & Co., Manuf'g Chemists, Boston, Mass.
For Sale by all Druggists.

Farm, Garden and Household.

THE ABSORPTIVE POWER OF THE SOIL.—The capacity of the soil to absorb moisture and nutritive gases from the atmosphere is one of its most valuable properties. These particles of [illegible] are taken up by the growing crop [illegible] through the leaves, but through the roots and the apparent theory [illegible] that the [illegible] is absorbed by the roots [illegible] is a mistake. [illegible] the soil, or by throwing a [illegible] the surface, we promote [illegible] and [illegible] the soil. [illegible] farmer [illegible] and [illegible] absorb moisture from [illegible] that [illegible] the soil, [illegible] fertilizers [illegible] A. DAVIS, Farmer.

BONE DUST.—Bone dust, like hard wood ashes, [illegible] original state [illegible] although [illegible] the bone dust [illegible] and [illegible] very [illegible] The [illegible] phosphoric acid [illegible] the bone dust [illegible] and [illegible] [illegible] [illegible]

EDUCATIONAL ITEMS.

—A memorial window to Professor Hopkins is to be put up at Williams College.

—Several of the schools of Washington have engaged Miss Corson to give lessons in cookery to their pupils. A committee of citizens, among whom are many teachers, have determined to invite Miss Corson to give a lecture upon the relation of good cooking to health and temperance.—Tribune.

—The sum of $3,015,256 was given or bequeathed for educational purposes in 1877. Universities and colleges received $1,273,991; scientific and professional schools, $619,908; higher seminaries for women, $183,976; preparatory schools, $171,118; academies, $132,517; libraries, $268,939.

—The annual government grants to elementary schools rose in England last year to $6,375,365. The grant for the current financial year is estimated at a little less than four dollars per capita. The average attendance upon the English and Welsh schools now amounts to 1,075,

—Miss Helen Taylor, the step-daughter of John Stuart Mill, has been a member of the London School Board for three years, and the ratepayers of the Southwark Division propose to again re-elect her, and with her Mrs. Lucas, John Bright's sister.

—The Post, Cairo city, states that the faculty of Yale College have asked Professor Christlieb, of Bonn University, in Germany, to deliver next year the annual lecture course on "Preaching," to form the study-list of the Theological Seminary.

—The will of the late Elizabeth Thompson, of Philadelphia, contains a bequest of $2,500 towards establishing a scholarship in Princeton Theological Seminary, to be known as the "Robert Thompson Scholarship." It is to be paid on the death of a niece.

—The Boston Girls' Latin school now has one hundred and eight pupils. It was established last year, and during the first six months only had twenty-six students.

—There are 219 boys at Phillips Academy, Andover, representing three races, twenty-six states and territories of the Union, and four foreign countries.

—A national school of art wood carving has been established in England, to revive the forgotten art of carving in that country. It offers twelve free scholarships.

—Statistics show the number of freshmen in Yale to be 225; Harvard, 209; Cornell, 125; Princeton, 120; Amherst, 102; Dartmouth, 81; Brown, 80; Williams, 68; Wesleyan, 60; Union, 57; Rochester, 40; Madison, 10.

—Exeter College, England, has established a factory and landing of lime flours in which various mechanical appliances are to be erected, so that boys may be taught the practical use of tools. Here is one step in the progress of industrial education.

—The Christian Nation, which numbers about 17,000 people, has forty schools and two pupils for the college education of twenty-two students in the South. The office of superintendent of education is elective, and has been held by a Choctaw for four years.

—Of the nearly twenty thousand students who have been in Oberlin College since its opening fifty-five years ago, only three have been convicted of crime. No theft has ever occurred. No one of the graduates has ever been arrested for any crime. Only seven of the graduates have become confirmed drunkards, and several of these became so after leaving Oberlin. Seventy-five per cent. of the graduates have been engaged in Southern schools for the freedmen.

—A circular states that the Concord summer School will open for a second term on Monday, July 12th, 1880, and will continue five weeks. The courses will be arranged in the same five departments as before, and the lectures will be given morning and evening, except Saturday evening, and on the Sabbath. Among those already announced are Rev. A. Bronson Alcott, D. A. Wasson, Prof. W. T. Harris, Miss Ward, Rev. F. B. Sanborn, Anna C. Brackett, and Rev. E. S. P. Peabody.

—Some of the New York Board of Education are trying to have physiology taught in the schools. At the last meeting of the Board of Aldermen a petition was presented asking that the study of physiology be introduced into the public schools. The petition was referred to the Committee on Public Schools. Dr. Peters, Rev. Dr. Ellinwood, Rev. Dr. Hall, Rev. Dr. Ormiston, Rev. Dr. Hutton, Rev. Dr. Hatfield, Rev. Dr. Wylie, Rev. Dr. Hitchcock, Rev. Dr. Cuyler, Rev. Dr. Hastings, Rev. Dr. Deems, Rev. Dr. Crosby, Rev. Dr. Ferris, Rev. Dr. Chapin, Rev. Dr. Adams, Rev. Dr. Ward

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that these quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₱ lb:
Western creamery fancy ... 40 ... 41
New York, choice ... 38 ... 39

Coffee, ₱ lb:
Rio, fair ... 15¾ ... 16¾
Rio, good ... 16¾ ... 17
Rio, prime ... 17¾ ... 17¾

Candles, ₱ lb:
Star, best brands ... 13 ... — —

Corn Meal, ₱ bbl:
Choice ... 2 70 ... 2 75

Cheese, ₱ lb:
Factory ... — — ... — —
N. Y. cream and English dairy ... 15 ... 16

Fish:
Mackerel, extra No. 1, in kits ... — — ... 1 —
Mackerel, extra No. 1, in kits ... — — ... 1 25
Sardines, quarter boxes ... — — ... — —

Flour, ₱ bbl:
Superfine ... 4 50 ... 4 —
XX ... 5 — ... 5 —
XXX ... — — ... — —
Choice XXX ... — — ... — —
Choice family ... — — ... — —

Fruits:
Dried apples ₱ lb ... — ... 3
Dried peaches ₱ lb ... 5 ... 6
Raisins, ₱ quarter box ... 1 75 ... — —
Raisins, ₱ half box ... — — ... — —
Raisins, ₱ whole box ... 2 75 ... — —
Bunches ₱ bunch ... 1 75 ... 1 85

Crackers, ₱ lb:
Soda ... 8 ... 8
Butter ... 8 ... 8
Sugar ... 8 ... 8
Gingersnaps ... 9 ... 12½

Oil:
Coal, in cases, net ... 21 ... 25
Coal, in barrels, net ... 17 ... 20
Insurance, in cases ... — — ... 45
Insurance, in barrels ... — — ... 35
Lard, in barrels, new ... 75 ... — —

Molasses, in barrels:
Common ... — — ... — —
Fair ... — — ... — —
Prime to choice ... — — ... — —
Golden and Barbadoes, etc ... — — ... — —
Half bbls, 5c, and kegs, 10c, more.

Rice, Louisiana, ₱ lb:
No. 2 ... — — ... — —
Ordinary ... 7 ... 7½
Fair ... 7½ ... 8
Prime to choice ... 8 ... 8½

Soap, ₱ box:
XXX Palm ... — — ... — —
Keller's Magnolia ... 3 00 ... — —
Keller's Olive ... 2 75 ... — —

Shot, ₱ ?:
Fine ... 1 75 ... 1 85
Coarse ... 1 75 ... 1 85

Sugar:
Good fair ... 6 ... 6
Prime ... 6 ... 6
Choice ... 6 ... 6
Yellow clarified ... 7 ... 7
Off whites ... 7 ... 7
Crushed ... — — ... — —
Powdered ... — — ... — —

Spices, ₱ lb:
Allspice ... 15¾ ... — —
Pepper ... 13¾ ... 14
Cloves ... 65 ... 70
Cinnamon ... — — ... — —

Tea, ₱ lb:
Black, oolong ... 27½ ... 1 10
Green imperial ... 80 ... 90

Tobacco:
Low grade ... 30 ... 35
Medium ... 35 ... 45
Good to fine ... 45 ... 55
Low leaf ... 45 ... 55
Medium ... 55 ... 65
Good ... 65 ... 75
Fine ... 75 ... 85
Selections ... 90 ... 1 00

GRAIN AND FEED.

Corn, ₱ bushel:
Yellow ... — — ... — —
White ... — — ... — —
Mixed ... 45 ... — —

Oats, ₱ bushel:
St. Louis ... — — ... — —
Texas ... — — ... — —
Galena ... 44 ... 47

Bran, choice, ₱ 100 lbs ... 90 ... — —

Hay, ₱ ton:
Prime ... 15 00 ... 18 00
Ordinary ... — — ... — —

Cow Peas:
Whippoorwill ... — — ... — —
Mixed ... — — ... — —
Clay ... — — ... — —

PROVISIONS.

Bacon, ₱ lb:
Breakfast ... 8 ... — —
Shoulders ... 4 ... — —
Sides, clear rib ... 4½ ... — —
Sides, clear ... 4½ ... — —
Hams, sugar-cured ... — ... 10¾

Mess Pork, ₱ bbl ... 12 00 ... 12 12½

Dry Salted Meat:
Shoulders ... 4 ... — —

Lard, ₱ lb:
Choice, in kegs and pails ... 8¼ ... 8½
Choice, in tierces and barrels ... 7¾ ... — —

ESCULENTS.

Potatoes, ₱ bbl ... 1 60 ... 2 25
Onions, ₱ bbl ... 4 00 ... 4 25
Apples, ₱ bbl ... 3 00 ... 3 50
Cabbages, ₱ crate ... 3 00 ... 3 25

POULTRY AND EGGS.

Poultry, ₱ dozens:
Old chickens ... 5 00 ... — —
Young ... 3 00 ... 3 50
Ducks ... 3 00 ... 3 50
Geese ... 4 00 ... 5 00
Turkeys ... 8 00 ... 10 00

Eggs, ₱ dozen:
Western ... 18 ... 22
Louisiana ... 18 ... — —

WOOL.

Burry ... 12 ... 18
Louisiana, clear ... 28 ... 31
Lake, clear ... 30 ... 32

BALING STUFFS.

Bagging:
India ... — — ... — —
Jute ... — — ... — —
Twine, hemp ... c. 10¾ ... 11
... 12 ... — —

GREAT MERIT.

All the fairs give the first premiums and special awards of great merit to Hop Bitters as the purest and best family medicine, and we most heartily approve of the awards for we know they deserve it. They are now on exhibition at the state fairs, and we advise all to test them. See another column.—Adv.

SILVER WAFFLES.—One pint wheat flour; two teaspoonfuls Kellogg's baking Powder; the whites of four eggs; a tablespoonful butter; two tablespoonfuls white sugar; one quart of milk to make a batter. Mix and bake quick.

VASELINE.

You may hunt the world over and will not find
A remedy for headache with all things to the mind
The blood and skin it purifies and makes the body clean
That perfect health to the human form does bring.

Its curing and its healing powers
From pole to pole all others o'er
On the shelf it should be found in the bath room
And quiet their reign in the household.

If sore throat and fever are raised by the cold
And in fearful life appears to be doing its work
Kind Vaseline comes to the rescue
And the check taking fever it has not the chance.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is over
Infect treat the circular, and from it learn
All the virtue and calm of the famous Vaseline.

The Presbyterian Home Mission Board has received the gift of $25,000 from a devoted layman of Rochester, N. Y., the gift being made on the birthday anniversary of the generous donor.

T. W. BOTHICK,
UNDERTAKER,
OFFICE, 271 CAMP STREET,
STABLES, 273 MAGAZINE STREET
Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION, &c.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Nov. 24, 1879.

COTTON.

The market opened very quiet, with a moderate demand, buyers offering ⅛ less, which sellers were not ready to accept; some small sales, however, were made at easier figures. The sales thus far have been confined to a limited amount.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary		
Good ordinary		
Low middling		
Middling		
Good middling		
Middling fair		

Sales to-day 11,500 bales, including 1,500 yesterday. Market easy.

Receipts at United States ports, week ending Monday, November 24 1879:

	Saturday.	Sunday and Monday.	This week	last year.
Galveston				
New Orleans				
Mobile				
Savannah				
Charleston				
Wilmington				
Norfolk				
Baltimore				
New York				
Boston				
Philadelphia				
Various				
Total				

FUTURES.

The position of the market at New York may be seen by the following:

Middling	To-day	Saturday
January		
February		
March		
April		
May		
June		
July		
August		
September		
October		
November		
December		

Sales, 54,000 bales. Market quiet and steady.

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will find immediate relief and strength from the use of Benson's Capcine Porous Plaster. Where the kidneys are affected with Weakness, Pain and many forms of Colds or Weak Chest, Lame Back and Side, Dropsical Swellings, Female Complaints, Sciatica and Rheumatism, they almost invariably relieve. The active principles now used in these plasters are obtained from the Capsicum, or Cayenne pod, and other extracts, but Capcine is the only pain killing principle. It is also used in Spinal Affections, Neuralgia, Kidney Diseases and Nervousness, and pains it is also the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all Druggists.
Price 25 cents.

FOR NEW YORK DIRECT,
THE CROMWELL,
N. Y. and N. O. Steamship Line.

This Line is composed of two first-class iron steamships

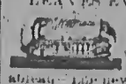
LOUISIANA, HUDSON
and ROCKERBOCKER, NEW ORLEANS

Sail alternately from each port for New York
Every Saturday, at 3 P. M.
and from New York
Every Wednesday, at 3 P. M.

Cabin passage ... $30
Steerage passage ... $20

For further information apply to
ALFRED MOULTON,
41 Carondelet street.

Regular Opelousas Mail Packet.
LEAVES EVERY TUESDAY, AT 5 P. M.

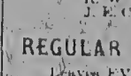


For Washington, Opelousas, Port Barre, Simsport, Church Point and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The new and light-draft steamer

FANCHON,

H. H. BRYAN, Master. TITUS JONES, Clerk, will leave as above. For freight or passage apply on board, or to
R. W. ADAMS, 21 Commercial Place.
J. E. CARLIN, 17 Tchoupitoulas St.

REGULAR OPELOUSAS PACKET.
Leaves EVERY TUESDAY at 5 P. M.



For Washington, Opelousas, Port Barre, Simsport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. J. SCHMIT, Clerk. Will leave positively as above. For freight or passage apply on board or to
LOEB & McPEAKE, Agents, 67 Camp St.
GEO. D. HILL, Agent, Tchoupitoulas St.
P. S. Connects closely with Boats for Bayou Des Allemands and Barges for Bayou Boeuf.

PIANO TUNING
In Perfect Harmony.

Piano repairing, varnishing and polishing. Parties leaving orders at Messrs. Ludden & Bates' Southern Music House, 106 Camp street, will have the same promptly attended to. Pianos and Organs to Let. Pianos sold on monthly payments.

A. GARDNER.

Popular Music Books.

TEMPERANCE JEWELS. A new collection of the best Temperance Songs and Hymns ever issued. Thirty cents.

WHITE ROBES. The new Sabbath School Song Book ever issued. Thirty cents.

GEM GLEANER. Superior collection of Anthems for Choirs. 75 cents.

PRODIGAL SON. A grand Cantata for Sunday Schools. Composed by Mason. Price 40 cents. Every Exercise Book for Sunday Schools.

AMERICAN GLEE BOOK. Most Complete collection of the very best Glees and Part Songs ever published. $1.

EMERSON'S VOCAL METHOD. For Public or Private Schools. The very best. $1.

DE GARCIA'S CANTARA. Fine Operatic Vocal Music and Exercises. $1.

☞ Any number of the above or any other books of any kind of Sheet Music mailed anywhere, post free, for the retail price.

OLIVER DITSON & CO., Boston,
C. H. DITSON & CO.
843 BROADWAY, NEW YORK.

Joseph Mitchell Boiler Yard,
C. J. WALTON, Proprietor.
Manufacturer of all kinds of
STEAM BOILERS,
Iard, Coal Oil, Water and Locomotive Tanks, Sugar and Plantation Boilers a Specialty.
No. 407 N. S. MAIN STREET,
Bet. Twelfth and Thirteenth.
LOUISVILLE, KY.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
N. Carolina	Wilson	Wightman	Dec. 3
N. Mississippi	Water Valley	Kavanaugh	Dec. 3
East Texas	Palestine	McTyeire	Dec. 3
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 3

Bishop McTyeire has charge of the Missions in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

NEW WHEAT FLOUR!

We have LOWERED THE PRICE OF OUR BEST BRANDS OF FLOUR and are selling at the following price by the barrel.

No Drayage Charged in Delivering to Any Part of the City, Steamboat or Railroad.

TEAS! TEAS! TEAS!

Of the NEWEST ROP, of the STRONGEST and BEST DELICATE FLAVOR. Call and see us. CHEAP AS THE CHEAPEST.

SUGARS! COFFEE!

BREAKFAST BACON, CREAMERY BUTTER, TEAS, TOBACCO AND CIGARS, MARKET BEEF.

New Stock of
PRESERVES AND JELLIES.
PLANTATION SUPPLIES
OF EVERY KIND.

Small Orders from the Country Sent Safely and Securely Boxed and Promptly Filled.

DIRECT YOUR ORDERS TO
JOHN K. RENAUD & CO.,
New Orleans.
Corner Carondelet and Perdido Streets.

W. C. SHEPARD & Co.
AMERICAN CHINA HOUSE,
49 Camp Street, New Orleans.

We specialize in
The American China Dinner, Breakfast and Tea Set, comprising 100 Pieces for $15.
A Real French China Dinner Set, 117 Pieces, for $20.
English Stone China Dinner Set, 124 Pieces, for $12.
English Stone China Chamber Set, comprising 10 Pieces, for $2 50.
Decorated Chamber Sets, with different colored Bands, 10 Pieces for $1 50.
Glass Goblets from 60 cents to $1 00 per dozen.

Parties at a distance can send in their orders by mail, express or Peytonia Line Steamers. Orders by mail will receive prompt attention. We have our goods packed in Straw Boxes, and guarantee safe delivery. Parties visiting the city will find it to their interest to call and examine before purchasing.

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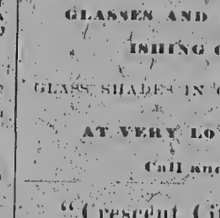

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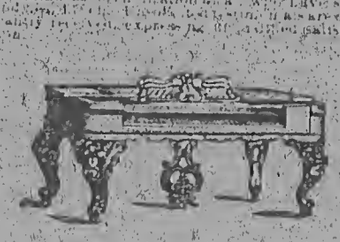

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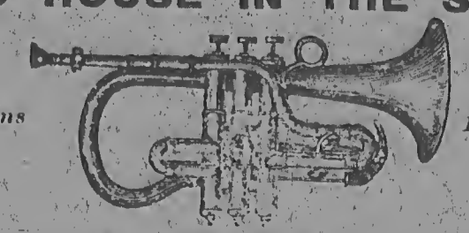

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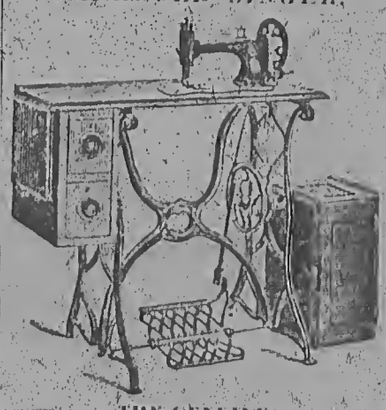

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From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21, 1879.
Messrs. LYNCH & COMIEN:
Gentlemen—I am very much pleased with this Piano you have brought me. It bears a ring so true and clear, so sweet and so rich, as to delight all who have seen and heard it. It is all I could wish, and I feel that I have made a valuable purchase. Many kind invitations to the theatre and parties have called me out this week, but I preferred staying at home to enjoy the instrument. My own wishes are gratified with it, and I shall not fail to recommend it to my friends who may wish to purchase.
I am, very truly and respectfully yours,
ELLEN B. SHERMAN,
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St. James Hotel, 21, 1879.
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SANTLEBEN WIMMER
Professor of Music at Mary Jefferson College
St. James, La., and 19 E. 16th.

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Yours truly,
CARLOTTA PATTI.

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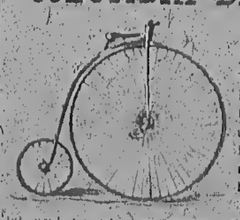

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, DECEMBER 4, 1879. NO. 49.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

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AUTUMN.

Out of the prickly burrs awaking,
The nuts are ripe for Autumn raking.
And the walnut hangs its treasure golden;
And the summer's sturdy grass is mowed,
Year after year the same.

The blackberry hangs its jewels all,
The wild grape purples on the wall,
And the persimmon's sweet;
But every nest that's in a bush,
And wood, and hedge, and tree,
Is empty now and still.

NEWS OF THE WEEK.

DOMESTIC.

BOSTON, Nov. 25.—The Roman Catholic Church has made a declaration of policy to be adopted everywhere in New England with reference to the question of public education. The Archbishop, in pursuance of that vote, has just approved a decree in the Archdiocese of New England to establish parochial schools in their parishes, and to request parents to send their children to such schools upon pain of the Church's disapprobation.

In other localities, where the influence of public schools is thought to be especially hostile to Roman Catholicism, parishes are to be required within the next certain number of years, even though there be no parochial schools immediately.

MEMPHIS, Tenn., Nov. 27.—General Gilmore and others made a tour of the Mississippi river in a small steamboat, furnished by the president under the recent act of congress, arrived this morning on the steamer General Burnside and met the surveyors, and will go below. The surveyors will commence work at Helena, Ark.

SAN FRANCISCO, Nov. 25.—Mexican advices state that Captain Land, of the Lookout Democrats, after killing the sheriff of Mazatlan and being cursed on parole by some of the insurgents. The inhabitants of Mazatlan were living basically until the arrival of Admiral Pierce, the latter who was still in office expected to leave for Panama, and who would be followed by Lerdo, on the first train which passed the Isthmus. Both these movements took, contrary to the terms of the convention, many troops out of the city, and was the occasion of the entry.

MEMPHIS, Nov. 26.—At the meeting of the Memphis Cotton Exchange to-day, Mr. Dickson, of the Memphis Appeal, offered a resolution, which was unanimously adopted, declaring that the Cotton Exchange of Memphis will not receive or handle cotton that is not compressed with the round bale compress.

The

The Christian Advocate.

THURSDAY, DECEMBER 4, 1879.

For the New Orleans Christian Advocate.

THE SEED SOWN BY THE WAYSIDE.

BY PERDITA.

Yes, I'll step inside the door-way,
Just a minute, as I go,
For I've traveled far this morning,
Looking out for work, you know.
Can't remember when the last time
That I darkened such a door;
But I'll step in here and rest me;
As I've twenty miles or more.

While as snow!" the parson said it,
And I'm sure I heard him right,
"For the Eye that seeth all things,"
And *my heart* is such a sight!
It will do for men whose business,
Like the parson's, is to preach,
But I'd like to see the water
Such a heart as mine could reach!

"Though thy sins should be like scarlet"—
He is speaking right to me!
Scarlet? Yes, with deepest staining,
He must know that I am so—
I am he whose hands are reddened
With my mother's cruel life;
I am he whose tongue has spoken
Impious words in drunken strife!

"Though thy sins should be like scarlet,
I will make them white as snow."
Now he's looking—now he sees me—
Can I stay or shall I go?
How he says it—the full pitch me,
And he stretches out his hands,
While this ringing voice is calling
"All the needy of the lands."

Can he "wash"—for he knows not
What a carnet heart he calls,—
Prepare others richer, better,
On whose ears the bidding falls,
Here are others with gay dresses,
Lovely belles and rich men,
Listening with fair upturned faces,
Such as they have called them.

There is no one half so wicked,
Here within this church's walls,
With such sins, such deep dyed scarlet,
'Tis not me the parson calls.
"Free—as free for all without money"—
He "the thirsty" is giving now!
Come, ye weary, heavy laden,
Here is one can make you whole!

"Here is fountain, open, full of"—
Whose blood cleanseth from all sin,
Here is One whose sweet compassion
Longs to take the sinner in!
Come to Me," the opened fountain,
"I will make thee white as snow."
Come and learn My love can sound it,
And the rest My people know.

Love? Is this now of love he's speaking?
Love Divine for such as me?
Can it be free mercy calls me,
And can save me—can it be?
"Enough," All, yes I'll venture,
For that rest I long to know,
Hope to rest in that blessed Fountain
That will wash me white as snow.

Ministerial Efficiency.—The True Criteria.

BY REV. E. P. HILCH (ALABAMA CONFERENCE.)

The gospel ministry is manifestly a divine institution. Like the moral law, it was "ordained of God in the hands of a mediator." It is the voice of Jehovah speaking to man "through an organ of clay," the oracle of infinite wisdom interpreting his own truth by his own instrumentalities. It is the manifested life divine in the soul of man, the eternal word translating itself into human thought, the revelation of the unseen realities of Heaven to mortal vision, and "the light of the knowledge of the glory of God in the face of Jesus Christ." In its sacred declarations are revealed the wonderful counsels of God; in its sublime mysteries are enshrined the destinies of the human soul. Life and salvation, time and eternity, heaven and hell, are the stupendous issues with which it deals—the grand focal centers from which its celestial rays are reflected. Is it any wonder, then, that to the *preaching* of the *gospel* so much prominence is given in the evangelical system itself? Is it any wonder that in it is centered and crystalized the deepest and most intense interest of the whole scheme of redemption?—the profoundest concern of God and men and angels. Surely nothing can be of sublimer import to the world and the church than the *proclamation* of this gospel message, and the *qualification* of its chosen instrumentalities.

If the preacher of the gospel, therefore, be the divinely constituted medium through whom the Almighty Creator speaks to His creatures, his office is not only the highest and most sacred known to man, but is invested with the most fearful and stupendous responsibilities. This being conceded, the *tests* and *conditions* of its *greatest efficiency* may well claim our most profound attention. Upon this efficiency must depend all the results of success or failure in the whole gospel system, the dissemination of evangelical truth, the awakening of human minds and consciences, the enlightening and salvation of souls, the edification and quickening of believers, the prosperity of the church of Christ, and the glory of God in the redemption of the world.

In this subject of ministerial efficiency, then, are involved the very destinies of Christianity itself in its mission to earth. Around it must gather the hopes, the prayers, the sympathies of the church. Upon it must concentrate the holiest convictions and noblest efforts of the friends and lovers of the Redeemer's kingdom. With a living effective ministry, such as the divine Master contemplated, and such as the success of His cause still demands, the salvation of the world can be no doubtful problem. Without it the highest appliances of skillful organization and ecclesiastical policy are but a solemn mockery and a pitiful failure. An *inefficient* ministry is but a "counterfeit presentment" of the divine reality. Its frigid outgivings are as the chill exhalations of a Norwegian ice-berg, its vaunted "power" is as the "sword of the Lord," grasped in skeleton hands, and its hollow tones are but the knell of Christianity and the dirge of a sepulchered Savior.

In the light of these facts let us now briefly consider the question as to what constitute the real tests, the true criteria of an effective gospel ministry. There would seem to be, in the inquiry before us, but three general elements, three grand, leading conditions involved: The Divine Commission, the Human Qualification, and the Spiritual Power. These, with a brief specific analysis of each, must suffice for our present discussion.

1. The Divine Commission. That is a divine call to the ministry, a deep, solemn, abiding conviction impressed upon the inmost consciousness of the preacher, of duty, obligation, necessity. "Woe is me if I preach not the gospel!" or something to the same effect. To be thus truly called of God is the first great indispensable condition, the one essential prerequisite without which all else is nothing in comparison. This constitutes the authority of our commission, the motive of our lives, the strength of our efforts, the inspiration of our thoughts, the symbol of our power, the "seal of our apostleship." It is the consecrating touch of living fire on the prophet's lips, unsealing them for the message divine, the mystic voice from the burning bush, summoning the shepherd-prophet to the fiery mount to hear the words of life, and bear them to the hosts of Israel. The man thus called must henceforth bear the impress of a consecrated life, the embassador of heavenly truth, the herald of the Redeemer's kingdom and glory. Oh, blessed mission! Oh, glorious trust! How should our human hearts thrill with the hallowed message! When God thus speaks, how should the souls of men be open to receive "the words of life," and solemnly "take heed how they hear." How can the man thus called trifle with the sacred commission, or prove unfaithful to the awful trust. He dare not do it. Only let this sublime consciousness abide in the soul, even of the humblest minister of God, and it gives a majesty of assurance and power that transforms him, as it were, into "an angel of light." Without it the words, even of the learned and wise, are but as "a sounding brass and a tinkling cymbal."

2. The Human Qualification. This involves, at least, two things: The gifts and the culture—that is, the natural endowments and the mental discipline. Of course it requires *mind* as well as *words* to preach the gospel, the capacity to know, to think, to comprehend, to reason, to analyze, to gather up, and to grasp the truth in all its complicated relations, and then the power to give expression to what we know. It takes thought and expression both to expound, with adequate force, the truth of God. The detonation of the crashing thunder peal is but the expression and interpretation of the quivering fire that rends the heavens and shakes the world. The preacher is the interpreter between God and the human soul. His mind grasps the truths divine, his words reveal them to man. But it takes both language and thought to make the revelation. Empty declamation is a very poor substitute for burning thought, and consecrated stupidity can never take the place of sanctified intelligence. Hence, in the second place, to preach the gospel requires the *cultivation of mind* as well as mental *capacity*. He who would teach others must himself be taught. He who would impart knowledge to others must himself be "filled with all knowledge and understanding;" and he who would lead others to the truth must himself be made "wise unto salvation"—"thoroughly furnished unto every good word and work." Of one thing we may be sure, and that is that every true minister of God who feels the burden of his sacred mission and recognizes its solemn trust, will *seek to do this* to the fullest extent in his power. with labor and striving and toil, whether in "classic shades" or "college halls," or humble cabin home, to store his mind with knowledge and cultivate his powers, and will in some wise "study to show himself approved unto God, a workman, indeed, that needeth not to be ashamed, rightly dividing the word of truth." There is no excuse for whining indolence and stupid regrets about the want of early advantages. Every man called of God to preach, and with capacity to do so, can improve himself, if he will. It is not the advantages that make the man, but the will, the earnestness, the application and the gifts. Great souls cannot be repressed, real minds cannot be kept down. Even earnest mediocrity will rise to its level if the man will only *study and pray* with all his heart. But he who is content with nothing—*aims at nothing*—will be sure to *hit the mark*. Neither in all charity is there any apology for the poor, meager, threadbare sermons so often preached, year after year, by men who might do better. Of course the best men *fail* sometimes. But we speak of those who *never* succeed, whose sermons are chronic failures, always breathless and sinewless, and, like the bones in the Valley of Vision, "very dry."

3. The Spiritual Power. This is the great, all-important and crowning condition. We must be "endued with the power from on high." It requires special grace—the baptismal anointing—to preach the gospel, with "the Holy Ghost sent down from Heaven." There are words often on our tongues and in our sermons, but what we need is the *reality* in our hearts. This implies: 1. A genuine, infelt Christian experience—"Christ in us, the hope of glory." 2. A deep, all-pervading sense of the divine presence with us. From this consciousness comes the hallowed assurance of help from God, and the conviction that the work is His, and not our own. Self is forgotten, and "Christ crucified" fills the whole hemisphere of our vision. It is then that the grandeur of the gospel message translates itself into human language, and echoes through the soul like the music of an angel's song, and sheds the radiance of apocalyptic glory around every theme it touches. 3. The "baptism of the Holy Spirit" upon the word and upon the soul. This is "the promise of the Father," and the heritage of the ministry. It needs no elaborate argument to show that the infinite Spirit *can* and *does* so touch the emotions and quicken the intellectual faculties as to impart a sort of supernatural intensity and power to breathing thought and burning word from human lips. It cannot be doubted that these divinely awakened conceptions and utterances of gospel truth can invest the Christian ministry with a wonderful force and effectiveness. Two plain facts will serve to illustrate this subject. One is that the impression made upon the minds of an audience will be in direct proportion to the vividness and intensity of the preacher's conception of his subject; the other is that the emotions and feelings which affect our own minds in preaching will be reciprocally reproduced in the hearts of others. To this we may add another, and that is that when our own hearts are stirred with some deep and sublime emotion it certainly gives a greater brilliancy and power to our own conceptions of truth. Now, putting all these together, it is manifestly self-evident that a soul thus operated upon by the divine Spirit can declare the word of God with a quickening effectiveness otherwise inconceivable. This is true eloquence. A grand thought thus conceived and felt is a power in itself. Utterance will come with the inspiration of the thought, words will thrill and sentences glow, "as if an angel spoke," and the preacher himself will feel the transforming power. He will preach, as for God and eternity. No mincing, and trimming, and time-serving, nor etherial nonsense, nor sounding bombast, but the word of life to dying men.

It is not the dry, fossiliferous *written* discourse, nor the cold, formal and *effete* theological essay, nor the sensational pulpit oration, gilt-edged and rose-tinted, that will awaken dead souls sepulchered in "carnal security," but the spiritual power of a living ministry, baptized with the Holy Ghost, which is, indeed, "the power of God unto salvation to every one that believeth." We hear much in these days of the preaching for the times, but this is the preaching for all times, for all occasions, God with us, in His own word, the inspiration and life of a consecrated ministry. This makes its true efficiency. It is ours to possess, to attain as a present evangelical heritage. The Master has spoken: "Lo! I am with you alway, even to the end of the world." Go forth, then, O man of God, "bearing precious seed," and the harvest shall be glorious. Study and wrestle, and think and pray—plead mightily, even with agonizing and tears—until the "day star" from on high appears, and the power is given. And then, with the commission of Heaven upon you, and message fresh and glowing from the fiery mount of holy communion, and lips new touched with hallowed flame, your words shall burn with thrilling intensity, and "the light of God, in the face of Jesus Christ," shall be revealed "from glory to glory, even as by the Spirit of the Lord."

Marianna District Again.

MR. EDITOR: Among the Field Notes in your ADVOCATE of the thirteenth instant I notice a communication from Rev. Elisha Philips, presiding elder of the Marianna district, Alabama Conference, in which he states that the "Marianna district is now in its twentieth year, and not in its forty-ninth, as some one has asserted," and then concludes his note by saying: "I hope interested parties who write about this district will state facts, and not guess." Now it is very evident, and not *guess-work*, that he had reference to my report of the Marianna District Conference, which was published in your ADVOCATE some time last July or August, and was reviewed by a Troy (Ala.) critic shortly after its publication. In this report I stated that the Marianna district had been organized forty-nine years. However, this has proven to be a mistake, yet it was no *guess work* with me. If the presiding elder who presided at the Marianna District Conference will remember, he can know, without guessing, that it was asserted in the preamble of a series of resolutions respecting district parsonage, which reads as follows: "*Whereas*, The Marianna district has been a regularly organized district for forty eight or forty-nine years," etc. These resolutions, with preamble, were read and discussed for some time in the Marianna District Conference, held at Marianna, Fla., June 26-28, 1879, which I reported through the ADVOCATE.

Therefore, if the presiding elder was in possession of the facts at that time, he did the Conference, and especially those who framed said resolutions an unkindness by not correcting the error. Though if he was not in possession of the facts at that time, but has received them since, he has done me a great injustice by not explaining the mistake. But, instead of doing this, he has positively asserted a direct contradiction to part of my report, and intimated that the whole was a mere *guess*. But, if the report was guess-work, the members of that District Conference were the *guessers*, with no objections or corrections on the part of the presiding elder. Every member of that Conference can testify that I was very particular in interrogating the pastors as to the financial condition of their respective charges, and of the number of Advocates taken, which I stated in my report.

The Troy critic seemed to be inclined to harp on seemingly inconsistencies of my report. I am not responsible for that I asserted, that the Conference appeared to be alive on the parsonage question, and so it did, (speeches were made by men, I fear, will never need a parsonage,) but I am not responsible for what the district does, or what it does not, and I assure you that it would be no interest for me whatever to *guess*. I was requested to write the report, or I should never have done so, for it was exceedingly difficult to do.

And, Mr. Editor, my report of the Marianna District Conference *was not "guess,"* but everything it contained was done and represented as facts at the Conference, whether they were or not, and there being no objections or corrections by the president or others, I deemed everything to be facts and proper. My presiding elder and I are the best of friends. Therefore it is only in vindication of my report that I write this, and claim that an injustice has been done me by an asserted contradiction of my report, or part of it, at least, without explaining wherein the mistake was made. I admit that guessing does harm, but contradiction does greater harm if not well founded.

I assure you and the presiding elder of the Marianna district that most emphatically *I do not* think, speak, preach or *write by guess!*

Fraternally,

J. P. ANDERSON.

EARLEHAT, FLA., Nov. 20, 1879.

Sundry and Serious Evils.

MR. EDITOR: St. John said to the church: "Nevertheless, I have somewhat against thee, because thou hast left thy first love." May not the same charge be made against some professors of religion at the present time? If some have not left their first love, it is because they never had it. There can be no salvation without an open, heartfelt confession of Christ, and a life of good fruits, as the result of the confession. Some of the worst men in our land make an intellectual confession of Christ, while in their hearts they would crucify Him if He lived in the earth, as He once did. Do we not see some members of the church say by their acts: "I never knew the man?" Have we not seen them when they seemed to have lost their first love by meeting their pastor in the presence of sinners, and calling him Mr. Jones, and the next Sunday at church recognize him as Bro. Jones? Have we not seen them invite the preacher to their houses, and have him to pray in the family, and the next Sunday take their seats with sinners at the church? Have we not seen them refuse to take sacrament, because they did not feel worthy? They had lost their first love. Salvation cannot be secured by confessing Christ in the presence of his people, and denying Him in the presence of His enemies. "Whosoever, therefore, shall confess Me before men, him will I confess, also, before my Father which is in heaven." "But, whosoever shall deny Me before men, him will I also deny before my Father which is in heaven." The literature of our church is neglected and discarded for the want of love for Christ's cause. How often do we see members of our own church making liberal contributions to secular literature, and refusing to provide their families with religious literature. "He that fails to provide for his own household hath denied the faith, and is worse than an infidel." Where does the habitual whisky-drinker manifest his love for Christ? Who ever knew a member of the church to pray habitually in secret, or at the family altar, and at the same time drink whisky habitually? Either the habitual use of whisky as a beverage, or the sale of it as a beverage, will burn the grace of God out of the soul as completely as fire will burn cotton out of a stove pipe, and the soul will be left as hollow and as hard as a stove pipe. Mr. Editor, there are some other things the brethren ought not to do.

LAYMAN.

The Right Way.

"A number of the young ladies of our community went into the cotton-field and picked cotton to raise money to buy a Bible for our new church. They were among the noblest of our little village, and were successful in this undertaking. They picked Nineteen hundred pounds, and received $30."—M. S. Hotchkiss, Winchester, Texas, in Texas Advocate.

These young ladies displayed a commendable spirit, rather than those who raise money for the church by mite parties, where they have theatrical performances, negro minstrels, masks, grotesque costumes, and dialogues of questionable propriety.

W. HANCHOVE MORRIS.

Thanks.

MR. EDITOR: Please return thanks to those who have so promptly and generously responded to my proposition. We will make the amount received $2 55 go as far as possible. If there are yet others who desire to cast in their mite, instead of remitting to myself, they will please remit to Mrs. W. M. Morris, Burtonia, Washington county, Miss.

Your brother,

W. P. ANDREWS.

PALMETTO HOME, Nov. 1, 1879.

Obituaries.

Correspondents, please write names and dates very distinctly. We follow copy on proper names. Obituary notices should be forwarded promptly and immediately. Give only points of general interest, such as will help the living. Details of funeral services, and such phrases as "mourn their loss," etc., are not edifying. Verse, either original or select, not admissible in this department. Give the locality distinctly and in full. In the case of infants only a simple announcement of the death, with names and dates, will be published.

DR JOHN C. TAYLOR, of Parkland, Ala., while on a visit in the family of his son-in-law, Col. J. T. Terry, in Birmingham, Ala., departed this life November 3, 1879, in the sixty-eighth year of his age. Dr. Taylor was a native of Columbia, S. C., was in early manhood married there to Miss Mary D. Thornton, and there began his professional life in 1837. He moved to Alabama, stopped a year in Perry county, and moved in 1840 to Parkland, Orleen county, where he was residing when he died.

He was sadly bereaved, in 1864, by the loss of the wife of his youth and riper years. In 1867 he was united to Mrs. Cornelia Bragg in matrimony, his second wife, who died last April, leaving him overwhelmed with grief and dejected in spirits. He left five children all grown and settled in life—two daughters, all married, and an only son, no two of them residing at the same place—Mrs. D. D. Connerly, at Hamburg, Ark.; Mrs. J. V. Glass, Wheelock, Texas; Mrs. D. A. Cockrell, Livingston, Ala., and Mrs. W. K. Taylor, Parkland, Ala.

He had been a physician in active and successful practice for forty-five years, and was held in high esteem by those to whom he administered, and by his brethren in the profession. He was a good citizen, an obliging neighbor, an affectionate and kind husband, an indulgent and tender father. He was rather scholarly, but modest almost to a fault. He had been an humble and consistent member of the Methodist Episcopal Church, South, for over a half century. During the last few months of his life he enjoyed a high state of religious experience, and would often in family worship be overwhelmed with joy. He was a faithful steward in the church. The Saturday before his death he reminded his brethren to meet the next Saturday in conference, and said, with a sigh, "You must do the work now without my presence." His trust in his Redeemer was most complete. His own will he had surrendered, and said, "Let God's will be done in all things." He said his life-work was done, and said he was willing and ready to depart at the pleasure of his Heavenly Father. He said he had not been conscious of any pain in his sickness, and soon after became entirely unconscious and passed away. So ended the life of Dr. Taylor, as serene as a cloudless sunset fading into soothing twilight. How blessed thus to die.

D. J. WRIGHT, P. C.

MRS. CAROLINE BONIFOY, wife of George P. Bonifoy, died, in Pollard, Ala., October 26, 1879, after a long and painful illness, aged sixty years.

She was born in Coweta county, Ga., November 5, 1819; removed in Florida early in life, thence to Alabama, about sixteen years ago. When about twenty years old she joined the Methodist Episcopal Church, of which she remained a consistent member to the day of her death. During all these years, without display, without clashing of others conformity to her standard of social life, and yet without heeding to the whims of modern fashion, or even pretending respect for many of the ridiculous forms of social ethics, she pursued the even tenor of her way, scattering here and there, as she went, the grateful fruits of charity and beneficence to the needy and distressed around her. No conventionalities obscured the secret motives of her life. Frank and artless as a child, the very thoughts and purposes of her mind shone out to invite you into her confidence. She visited the fatherless and widows in their affliction, and kept herself unspotted from the world. She testified to the truth of her religion by the silent evidence of an upright walk, a cheerful conversation, and her alms bestowed without ostentation on the needy around her.

Her life was a pattern of industry and economy worthy of imitation by the generations succeeding her. In all the relations of life, as wife, mother, neighbor, friend, she was affectionate, devoted, unselfish and true. She will be sadly missed in all these. The gap in the ranks of life's busy workers will soon be closed as all hearts on earth are common heritage of the dead. But the example of her religious and cheerful disposition while she adorned the life of a Christian woman, and her faithfulness in fulfilling a consecrated life, will long be remembered. May the prayers of her husband and children all in the presence of God, be answered in the profession and practice of them of her kindred who do not yet embrace religion.

A FRIEND.

MRS. GEORGIANA A. ANDERSON died at her residence in New Orleans, La., November 9, 1879, aged seventy-nine years.

Mrs. Anderson was a daughter of Mr. William Walker, and was born in Nicholasville, Ky. In early girlhood she was married to Mr. John Anderson, a prominent young lawyer, with whom she removed to Missouri, where he died a few years after. She then moved to Vicksburg, Miss., where most of her life was spent. Some years ago, during the war, she was forced to flee from Vicksburg, and went to Texas as a refugee, where she remained until the close of the war, when she returned to Vicksburg, and there she has lived in the midst of her children and grandchildren.

She was a woman of rare mind and character, and of great force of character, combined, as it was, with a keen sense of the beautiful. Her taste for cultivating flowers, a kind friend observed on the occasion of her funeral, was a beautiful illustration of her character, which in her dreamy moments of leisure entertained, and which rendered her cheerful and cordial in her relations with others. She was a gentle, noble Christian woman of the old type.

When quite young she united with the Methodist Church, of which she remained a devoted and consistent member until death. Her last illness was short and painful, but she kept up to the last, and, fearful for the safety of her children, kept writing. She was in great danger till death had removed her from them. Then we have little to console every prayerful, watchful life. A few minutes before she passed away she sang to her Jesus, her favorite hymn, which she frequently repeated in times of prayer. She leaves two daughters to mourn her loss, but look forward to a meeting across the beautiful river where they will soon meet and rest under the shade of the trees.

WILEY W. HOLMES, son of Wm. and L. C. Holmes, died in Bossier parish, La., August 26, 1879, aged twenty-two years and six months. We had known the deceased for over two years; as his pastor during that time I knew him to be a consistent member of the Methodist Episcopal Church, South, and as a young man of unblemished character. In all the business relations of life he was strictly honest and upright. He was a devoted son, and on both for his honesty and integrity. At the time of his death he was a student at law in the office of Col. Fullilove, and J. M. Lester, Esq., in Arcadia, Bienville parish, La. His remains were taken to his former home in Bossier parish, and interred in the family graveyard. We were not present at the burial, but from all we could learn the funeral was largely attended. Though the young man was taken away suddenly, he was prepared for the change, and was ready to depart in less than twenty-four hours from the time he was taken sick. Of course the stated fact was not true that he was not prepared; he only regretted he could not be at home with father and mother and give them his last farewell. "Yes, sparkling was the cup laid away, lest that wicked one should alter his mind, or by spiriting or fresh beguile his soul." He pleased the Lord, therefore hasted He to take him away from among the wicked. To his dear father and mother and relations we would say, "Sorrow not as others who have no hope." When this cup passed over the river to make heaven the nearer home.

J. M. PRESTON.

JOHN ROBERT SPEARMAN, son of R. T. and Jane Spearman, was born November 29, 1855, and died in the triumphs of a living faith in Desoto parish, La., November 11, 1879. He joined the Methodist Episcopal Church, South, in 1875, under the ministry of the Rev. M. L. Mayo. We buried him to-day at the Presbyterian Church in Grand Cane, Desoto parish, La., amidst the tears and sobs of bereaved parents and friends, but their sorrow is not as those who have no hope. Shortly before he died he said: "I am in great pain, but feel right well." Strange paradox to the unbelieving.

JOHN PAGE.

MRS. NANCY E. ROSS, wife of Capt. C. A. Ross, died at Bayou la Batre, Mobile county, Ala., November 1, 1879, in the twenty-eight year of her age.

To a faithful, amiable and affectionate disposition in the character of Sister Ross, there was added a comprehension and consistent Christian life. Quiet and retiring in her manners, her religious character assumed the same unobtrusive type, yet always pronounced and decided. With her there was no compromise with evil in any of its various forms. Humble and trustful, like Mary, she loved to sit at the Master's feet. Here she found her "inward refreshings" and spirit of cheerfulness.

The agony of terrible suffering from disease, the nature of which forbade hope of recovery, no murmur escaped her lips, but calmly hope all till the hour of deliverance came, then quietly fell asleep. The writer was with her in the tripple capacity of friend, physician and minister. To him in her last and to her friends she gave evidence of "full assurance of hope," of her desire to "depart and be with Christ." O, what a rich legacy! Those are the loved of earth, only "passing to the other shore, between us and them but mighty the veil intervenes."

W. M. LOVELADY.

SALLIE ELLA, daughter of S. W. and Tabitha Mason, died, near Cheneyville, La., November 8, 1879, aged five years, two months and twenty four days. On the morning of the fourth she caught fire. The family were all at breakfast, and she was severely burned. Her sufferings were great. After about thirty-four hours her spirit took its flight into the eternal home. It seemed that she knew that her time was short, and before she went on the road, "Oh, I am so glad, I am so glad." These were her last words. We, too, were glad for the little sufferer.

S. K. MANN.

DORSEY B., son of W. D. and M. A. Felts, was born December 1, 1864, and died August 28, 1879. Given to God in holy baptism when a child, he recognized what was done for him in infancy by acknowledging his responsibility to the church. He intended to come forward in a few days and assume the obligations of church membership, but was stricken down suddenly. Of quiet disposition, ever truthful, obedient to parents, using no bad language, we conclude he has gone to heaven.

P. A. JOHNSTON.

The Christian Advocate.

THURSDAY, DECEMBER 4, 1879.

LITTLE ELSIE.

Two small white hands, with fingers meekly folded
Upon her quiet breast;
A sweet pale face that seems in marble molded;
Is she at rest?
Did she grow weary at her happy play,
And will she wake again at close of day?

No, little Elsie never more will waken
To smile or play;
The angels (scarce more pure) have come and taken
Our pet away;
And yet we think her spirit cannot be
More lovely than this little form we see.

Oh the dear lips a flut'ter rose still lingers,
Reluctant to depart;
And, as we press the dimpled, ice cold fingers
In anguish to our heart,
We cannot find it in our hearts to spare
To the dark grave a thing so bright and fair.

O, blind and weak! let us return to heaven
What was but lent awhile,
Knowing how soon again she will be given
Back, with strange love within her baby mind,
And knowledge which no stage of earth could find.

Safe, darling Elsie, in God's sheltered safety
We lay thee, little flower!
Taking, through our weary earthly bondage,
Thy memories for our hour!
When Death, the leader, beckoneth us mild,
Shall greet us more as sister than as child!

—Chambers' Journal.

Statistics on Longevity.

BY W. H. FAIL, M. D.

"Assuming that a reasonable proportion of the readers of the Christian Union possess a desire to remain in the body till they reach the age of seventy or eighty years, I epitomize for their consideration a report made by Dr. Hutchinson, assistant medical examiner of the United States Insurance Company, to the directors of said company. Dr. Hutchinson last year scattered broadcast through the Northern States circulars containing questions relative to the longevity of the parents and personal habits, occupations, etc., of the answerer, who was to be at least seventy years of age. The investigation was limited to males. One hundred and eighty were returned. Of these 150 men, who were all over seventy years of age, the oldest was ninety-six. Ten were over ninety, 58 over eighty. The average age was 77 5-12 years. Twenty-eight of the 150 had a consumptive taint of greater or less degree at the age of thirty, showing what healthful occupations and hygienic surroundings can do to overcome the power of this great scourge of our race.

One hundred had blue eyes, 41 gray, 25 black and only 14 brown. Eighty-three had brown hair, 29 black, 14 light and 11 auburn; 135 were blessed with a full head of hair, and only 21 showed any evidence of baldness. In answer to the very common belief that people with hairy bodies (Esaus) live longer than those with smooth bodies, we find but thirty of these 150 septuagenarians who were hirsute. Twenty-one report themselves as having poor teeth. Only eight speak of having weak voices.

As to the important question shutting their habits in the use of alcoholic spirits, "at the age of thirty 51 were total abstainers from its use (a rather unusual thing in those days) against 81 later in life; of habitual yet moderate users, at thirty there were 11 against 13 in later life; and of *occasional* moderate users at thirty there were 105 against 69 later on. Those reported as intemperate users at thirty were 7 against 6 later on."

A physician in the West notified Dr. Hutchinson that he would send him a goodly number of instances where men who had been hard drinkers all their lives had reached the age of seventy and over. But upon examining them he found, to his surprise, that only one or two out of his "Old guard of whisky fraves," as he called them, were seventy, though the whole lot were "old looking, gray, bent and feeble."

Of our 150 at thirty 151 were married, and 25 of the remaining 29 subsequently became so, leaving only 4 who "fought it out" on the line of single blessedness. If this statement shall be read by any bachelors, and it does not induce them to repent and get married, then statistics have no influence as a converting power.

As to occupation, at thirty 17 followed the liberal professions, 20 mercantile pursuits, 32 worked at trades, and 77, more or less, engaged in agricultural life.

As regards the use of tobacco, at thirty 61 did not use it in any form, and 143 did either chew or smoke, or both. Not once was snuff-taking reported; 3 made no report. Under the head of residence the majority spent most of their lives in the country, as distinguished from the city; but then the inquiry was pushed more in the country than in the city. Almost all report no vacation or systematic recreation, but a steady attendance to business during the whole of their lives. Nine used coffee alone, 30 tea alone, 125 both, and only 8 instances are reported in which neither one was used. As to diet, nearly all subsisted on mixed animal and vegetable food, and not more than two or three were vegetarians.

Almost without exception were these old men early retirers to sleep and early risers. The ages of 238 grandparents of these old men are given, showing an average of 74 4 12 years. The average of 317 parents are given, and show that of the fathers to be 71 2 12, and of the mothers 72 4 12 years. One interesting case of family longevity we notice. The respondent himself is now 92 years old; his father and mother died at ages of 86 and 94 respectively; four brothers reached 77, 82, 85 and 90; two sisters reached 85 and 92. This comprises the whole family, none having died in childhood, early or middle life. Still another item of interest is that of a six-fingered family, in which, for several generations, the respondent's ancestors were supplied with these extra digits; he himself has them, and so also have all of his children."

"We shall notice one more interesting instance coming to our knowledge while perusing these records. Many years ago a little book appeared, entitled 'Riley's Narrative,' giving an account of the shipwreck of a vessel on the north coast of Africa, and the capture and enslavement of the crew by the Arabs. It now transpires that one of our old men (seventy-seven years of age) was a cabin boy in that ship. He lived to escape from his captors, and subsequently spent fifteen or twenty years in Mexico. Now, after an eventful life, he is residing quietly in New England."

To these interesting statistics we would add some items in the history of old Aunt Fanny, who is quietly and comfortably awaiting the coming of her Master, though eighty-three years old last Saturday, and nearly blind. Let us go back sixty-four years, and, entering the amphitheater of New York Hospital, consider one of the scenes which occurred there at that date. As we go in we see fifty or sixty medical students arranged in the seats anxious to witness the operation to be performed according to the notice on the bulletin. In the arena are seven surgeons. On the operating table lies a young colored woman, nineteen years old, with a tumor on her neck which threatens her life. She is told that she may survive the operation, and may possibly live a few years—but unless the operation is performed she can only live a few weeks. Four strong men stand ready to hold her on the table and prevent her making any movements which might interfere with the operation—for this is before the days of ether and chloroform. Happily she faints, and their services are not needed. The operation is ended, and the porters carry from the arena one who is destined not only to outlive the surgeons who performed the operation and the porters who are bearing her, but also all of the students who have been so closely studying her case and have cast pitying glances at her as they thought how soon she must die! How poor the chances that she would outlive them all! And yet she has, in all likelihood.—Christian Union.

THE DRUNKARD'S DEATH.—Did you ever see a drunkard die? I knew one who died upon his chair. I knew one who froze to death, with his bottle fully his side. I knew one who was drowned. They die on the pavement, they die in the gutter, they die on their horses, they die along the roadside, they die in the disgusting cell, they die away from home, and when they die at home their friends often wish they had died away. They die unconscious, they die asleep, they die weeping, they die groaning, they die screaming, they die raving, they die cursing. But, oh! when with delirium tremens he dies, the scene is one of horror. No painter can paint the terrors of that hour. If he attempts it, however, he must have a background of awful shades. If he pencils a few arrow gleams of red lightning upon the margin it will be an improvement. Then every character he limns upon the canvas must have a ghastly, fiery shape. And every shape must be girted with a band of twisting and writhing serpents. The painting must be so natural that you can see a sting in every tail, and crooked fang in every mouth. If he paint a scaly dragon, with eyes of rolling fire and nostrils of wheezing flame, with enormous wings of laminated bone fringed with jagged barbs dipped with venom, with a monstrous tail of hideous windings—and in whose sulphurous wake an army of hobgoblins hover—the picture is but the truer. Then the painter must have the power to give his characters life, and fling them from the canvas all over the room—his fiends hanging upon the wall, dropping from ceilings and dancing in the air, his serpents crashing upon the floor and horribly hissing—and his dragon with its fearful train hanging over the dying drunkard's pillow. Drunkards die; but who desires to be the witness? We might fall into the blushing funeral train, and follow him to his burial; and stand around his grave; and there hear the broken-hearted widow weep, and ragged children cry—but let us turn away, and forget him if we can.—Extract from a Lecture by Rev. W. E. Mahaney.

A correspondent of the Philadelphia Press thus describes the great English Liberal leader: "Mr. Gladstone's dwelling is a plain, spacious house, one of a substantial 'row,' with the ordinary architectureless front of a cheek-built city street. It is located in one of the most solid and respectable quarters of London. Inside there is only the usual provision of the average well-off citizen—a great deal of comfort, but no display. He avoids the palace atmosphere in his own home, just as he eschews the glamour of imperial ideas in politics. Simplicity is, indeed, one of Mr. Gladstone's ruling characteristics. The visiting card of the Ex-Premier of England reads simply, 'Mr. W. E. Gladstone.' In this modest house the work-room of the veteran statesman is a modest-sized chamber on the second story—lined with books and very solidly furnished with heavy table, large, comfortable leathern chairs, and a few fine engravings, some of political, some of art interest—the day's papers on the floor. A vase of fresh flowers, full of color and bloom, smiled through the sombre smoke and muddy fog of London. In personal appearance Mr. Gladstone is an active, lithe, muscular man, rather tall, and of well-proportioned frame. His face and figure have that elegant contour which generally indicates several generations of intellectual activity and personal leadership. Mr. Gladstone is the descendant of a long line of Scottish landlords of small wealth and limited possessions, but accustomed to stand first in their community, to think and to lead. The face is scholarly, cultivated, its outlines boldly defined by that meagerness of muscle which distinguishes the intellectual athlete. There is not an ounce of superfluous flesh on it. The thin lips and well-cut mouth and chin betoken firmness, determination and endurance. Seventy summers have sat lightly on Mr. Gladstone, but the years have brought their blessing of rest, and his face in general wears the repose of strength and experience—strongly lined with the record of struggle and thought. A new fact, however, or an aggressive opinion wakes the whole man with the fire of youth, and the eye flashes with eager light, and the body bends quickly forward as if to grasp a fresh acquisition."

Religious Intelligence.

—The mission of the Scottish United Presbyterian Church in Kaffraland has now ten missionaries, ten or eleven central stations, about thirty outstations, native evangelists and school-masters, several hundred scholars in day-schools, and a considerable number of communicants. The mission, however, has had a trying history. In 1857 it had almost died out, and two missionaries were sent out to revive it. Since then it has been a living mission, now prosperous and now discouraging. The missionaries have labored chiefly among the Gaika and Galeka tribes, who are located on both sides of the Kei river. In 1877 a war broke out between these tribes and the neighboring Fingoes, who had excited their jealousy by the favor with which they were treated by the British colonial authorities. Two of the missionaries laboring in the Trans-Kei among the Galekas were ordered to leave at once by the colonial authorities, which they did, receiving no little kindness from Kreli, chief of the Gaikas. The missionaries were hurried off before they could pack anything up to take away. So much goods on the mission premises were lost when the houses were sacked and destroyed. The stations on the colonial side of the Kei were all abandoned to natives. Churches, school-houses, and the huts of Christians shared the same fate. Only two stations in Kaffraland remained undisturbed, while the Kafir Christians were scattered abroad. The rebellious tribes were soon subdued; but as soon as the war was ended, those Gaikas who had remained loyal were ordered to cross the Kei, an injunction which they felt most keenly. The whole Gaika territory was thus depopulated, save one station, which, at the earnest request of the missionaries, was allowed to remain undisturbed. Two of the missionaries crossed the Kei, and are laboring among the loyal Gaikas. How far shall the church submit to this arbitrary policy? The Presbytery of Kaffraland holds a title to deserters at one of the abandoned stations, Henderson. And what about the mission property destroyed? Ought not damages be demanded of the government? These are questions which the missionaries are considering. The mission has devoted itself exclusively to the native tribes, leaving European settlers to other missions, and also solely to evangelistic work. The Synod appointed a deputation to visit the mission, and it is hoped that good results may flow from the visitation. One good effect of the war is the overthrow of the power of the chiefs, who exercised an untoward influence over the people, causing them to stick to their heathenish customs and to resist the gospel. The self-supporting churches of the same denomination in South Africa urge that these missions be constituted into churches as soon as possible and be put in the way of providing for themselves, thus relieving the Mission Board in Scotland of considerable expense.—Independent.

A NEW DEPARTURE IN CHURCH MEMBERSHIP.—A movement of considerable importance, probably, in its bearings on the practical relations to each other of members of the various Evangelical denominations, was initiated on the fourteenth instant by the opening of the new Baptist Church at Bowden. By a clause in the trust deed of the property provision is made for the admission to members of Evangelical Christians of all denominations. Such members—that they may fully preserve their own consistency as Presbyterians, Episcopalians, Wesleyans, etc., are to be styled "non-denominational members;" and, in order that the church may maintain its distinctive principles intact, they are not to speak or vote at church meetings upon matters affecting baptism or other recognized points of difference between themselves and the denomination. No doubt if the plan here indicated were generally acted upon there would be found in many localities one strong and vigorous church, instead of three or four struggling denominations. The advocates of this new departure, as it may be termed, in religious matters point out that various important societies are maintained by persons representing all sections of Evangelical Christians, and they think that in church matters much generous co-operation may be secured between persons whose points of agreement are greater and more important than those of difference, by the frank recognition of the latter and a general consent to treat them as open questions.—Manchester Guardian.

THE LONDON MISSIONARY SOCIETY'S CENTRAL AFRICAN MISSION.—The mail that has just arrived from Zanzibar has, we understand, brought no tidings whatever from the interior of Africa, either to the London Missionary Society or to any friends of its missionaries at the lake, from whom nothing has been heard since February last. Of course, it is possible, and it may be probable, that letters have been intercepted by the Arab slave-traders, or that the messenger charged with their delivery at Zanzibar may have fallen ill, or have died on the way. We were recently informed by a gentleman having extensive commercial relations with the district that he has sometimes known more than a year to pass without any intelligence being received from his agents in the interior. He added the expression of a confident opinion that if any harm had befallen the missionaries at the lake, rumors of it would certainly have reached the coast ere this, for ill-tidings travel swiftly even in Africa. Still, it cannot be disguised that much concern exists at this prolonged silence, especially after the fatalities that have attended past efforts to establish the mission at Ujiji.—Nonconformist.

—The Manchester Guardian's London correspondent writes: The death of the Rev. Nicholas Armstrong, which took place at Alburyhearth on the seventh instant, marks as nearly as possible the last stages of what some may regard as a crisis in the "Catholic Apostolic Church," popularly known as "Irvingites." Mr. Armstrong was the last but one survivor of the apostolic brotherhood, the Apostle of England, Mr. John Bates Cardale, having pre deceased him in July, 1877. A surpassing interest attaches to the sole remaining apostle, for a belief had prevailed that the second coming of Christ would take place before the last of the band of apostles has passed away. As it is nearly fifty years since the "Reanimation" of the apostolate, it will be seen that within a very short period, to be measured by the duration of a single and now protracted life, either a momentous event is to be realized or an article of Irvingite belief has to be exploded or modified.

—The Jewish Missions, Protestant Episcopal, in New York are going on with their work with some measure of success. The report concludes by calling attention to the decadence of religion among the Jews, with the rapid progress of rationalizing principles and tendencies, and pleads the need of earnest missionary work among them. Whatever difficulties and prejudices may lie in the way "the church cannot place herself in antagonism to the great final commission delivered to her by her Lord—to preach the gospel to every creature. The reality of these missions in our day," it declares, "need not to be attested in the presence of the four Jewish bishops who have adorned the church, and have consecrated their lives to the foreign mission field." The work has been charged for the next ecclesiastical year.

—In the Stockholm District, Sweden, the presiding elder judges "we preach to at least 13,000 persons every Sabbath. We have 136 appointments, 20 societies, 20 pastors, 16 chapels, which will accommodate 2,975 persons. We have 37 local preachers, 50 exhorters, 2,147 members in full connection, and 1,072 probationers. Notwithstanding the great number of removals in consequence of hard times, we report 53 increase this year. Four hundred and thirty-seven persons have legally withdrawn from the State Church, and united with us. In ministering among the churches of my district during the year, I traveled 6,500 English miles."—New York Christian Advocate.

—Seven years of earnest, intelligent, and unremitting labor have wrought admirable results in heathen Formosa. When Mr. McKay was sent to Northern Formosa by the Canada Presbyterian Mission Board in 1872, heathenism reigned supreme there. Now there are seven schools, with 150 scholars, fifteen chapels, with as many trained native preachers, five trained helpers, two Bible women, a hospital, and 263 communicants, including eleven elders and five deacons. The number of hearers is estimated at 2,000.

—The November monthly meeting of the managers of the American Bible Society was held on the sixth. It has seven colporteurs in Mexico. Grants of books were made to the value of nearly $14,000; including $6,000 for colportage work, $5,000 to the American Missionary Association, and 11,000 volumes to the New York Bible Society. The receipts for October were $36,915 61. The number of volumes issued, 103,858.

—The Las Vegas (New Mexico) Gazette gives an interesting account of the consecration of the first Episcopal Church in that territory. The church will be called St. Paul's. It was consecrated by Bishop Spaulding, assisted by the Rev. Mr. Forrester, who is the rector, and two other clergymen. The bishop preached the sermon.

—Dr. Somerville met with the same success in Marseilles that he had in Nimes and other places in France during his evangelistic tour. It is said that his work in Nimes has led the Christians of that city to begin a settled mission for the people. The same has occurred in other towns of France where Dr. Somerville has preached.

—Rev. Dr. Kirkus, rector of one of the Protestant Episcopal Churches in Baltimore, asked, recently, for contributions of "gold, silver and jewelry" from the congregation toward the manufacture of a new communion service, and received in response to his appeal offerings of jewelry and ornaments to the value of $1,100.

—The Belfast (Ireland) Presbytery is gravely discussing the question whether in the parish of Newtownbreda a special service in which a harmonium is used should longer be tolerated. The special service has a larger attendance than either of the two regular services, where no instrumental music is allowed.

—Bishop McKendree was an officer in the American army, at the capitulation of the British at Yorktown. The Richmond Advocate says but few in the Methodist Church are aware of this fact in the bishop's life.

—The fine building of the Glasgow Christian Institute, erected at a cost of $150,000, nearly all of which was contributed by the merchant princes of that city, was opened October 17, by the Earl of Shaftesbury.

—The five Protestant ministers of Petaluma, California, have arranged to supply all the school-houses within ten miles of that city with preaching services every Sabbath afternoon.

—Miss Benson, of Philadelphia, who has given considerable money to Reformed Episcopal Churches, has helped the Cummins Memorial Church, Baltimore, free from its financial difficulties.

—The Lutherische Kalender for 1880 reports for all the Lutherans in America, 3,087 ministers, 5,370 congregations, and 659,705 communicants.

Our Young People.

NUTTING.

BY MRS. E. S. L. THOMPSON.

Away o'er the hills this autumn morn,
Away over fields of golden corn
To musle of winds are dropping down
The scarlet leaves and the nuts so brown.

E'en chestnut burs to the frost's caress
Will give to the earth of their largess;
We'll go her up with a right good will
The chestnuts brown on Monadnock hill.

And we'll not forget the nutsy dell,
Where the scarlet partridge berries dwell;
Nor creeping snowberried, Prue's delight,
With their dyrate like leave and berries white.

Come, Fanny and Ross, dear Posy and Kate
For Tom is waiting beyond the gate
I have a sack and a basket, too,
To gather nuggets and berries for Prue.

We'll eat our dinners beneath the trees,
In the golden sunshine autumn gives;
And we'll shout to all whom we meet the cheer—
Out in the woods is the place for fun!

Witches' Night.

The Romans brought this festival to England; there it became All-Hallows, and the evening before it, Hallow-even or Halloween, and that was the night sacred to charms and games. In the seventeenth century England gave up the night to feasting and frolicking. Nuts and apples were plenty from one end of the land to the other, and "Nut-crack Night" was the name given to it.

In England the revels were for fun, such as diving for apples floating in a tub of water, and, of course, getting very wet; or trying to snatch at the teeth in apple on one end of a stick, which had a lighted candle on the other end, and, being hung by a string, could be spun around very fast, so that the players often seized the candle instead of the fruit for a playful fortune-telling by mauling nuts, roasting them before the fire and watching their contact when heated—whether they burned steadily or burned away, or burst with a noise, each movement of the charmed nut being of great importance.

One nut test was tried by grinding and mixing together a walnut, hazelnut, and filbert, shaking into pills, with butter and sugar, and swallowing them at going to bed. Wonderful dreams would follow (which was not surprising).

In superstitious Scotland, the night was given entirely to serious and sometimes frightful attempts to peer into the future by means of charms. One way of trying fortune was to throw a ball of blue yarn out of a window, and wind it into a ball again from the other end. Near the last something would hold it fast, when the winder must ask, "Who holds?" The answer would name one who was to have importance in the questioner's future.

Another Scotch custom was "pulling kale stalks." A young person went blindfolded into the garden, pulling up the first kale or cabbage stalk he touched, and carried it into the house. The whole future was read from that stalk; the size indicated the stature of the future partner in life; the quantity of earth at the roots showed the amount of his or her fortune; the taste of the pith told what the temper would be; and when the stalk was placed over the door, the first name of the person entering was the fated name.

The Island of Lewes, on the coast of Scotland, had some curious customs. Young women made a "dumb cake," and baked it before the fire with certain ceremonies and in perfect silence, expecting to see wonders; and the people also sacrificed to a sea-god called Snong, throwing a cup of ale into the sea, and calling on him to give them plenty of seaweed to enrich their grounds.

In another Scotch trial a girl would go into a barn, holding a winnowing sieve, and stand alone, with both doors open, to see her fate.

The fashion of trying charms is now nearly outgrown among English-speaking people. It survives in America as a pleasant frolic for a social gathering. In our own day, young people "sow hempseed," "eat apples before the glass," "go down the cellar stairs backward," holding a candle and a mirror. They also "pop chestnuts," "launch walnut-shells," holding tapers, and try the "three saucer" test of the future.

In some of our cities, the boys on Halloween collect old tea-kettles, tents, large stones, etc., and deposit them in clean vestibules, ringing the door-bell and running away.

Thus the thirty-first of October—set apart by a pope as a religious festival—became, in superstitious times, "The Witches' Night," crossed the ocean as a season for frolics, and ends with a street-boy's joke.—Olive Thorne, in St. Nicholas.

A Child's Faith.

Johnny Hall was a poor boy. His mother worked hard for their daily bread. "Please give me something to eat, for I am very hungry," he said to her. His mother let the work that she was sewing fall upon her knees and drew Johnny towards her. As she kissed him the tears fell fast on his face, while she said, "Johnny, my dear, I have not a penny in the world. There is not a morsel of bread in the house, and I cannot give you any supper to-night."

Johnny didn't cry when he heard this. He was but a little fellow, but he had learned the lesson of trust in God's promises. He had great faith in the sweet words of Jesus when He said, "Whatsoever ye shall ask the Father in My name, He will do it."

"Never mind, mamma, I shall soon be asleep, and then I sha'n't feel hungry. But you must sit here and sew, hungry and cold. Poor mamma!" he said, as he threw his arms around her neck and kissed her many times to comfort her.

Then he kneeled down by his mother's side, to say his prayers after her. They said "Our Father" till they came to the petition, "give us this day our daily bread." The way in which his mother said these words made Johnny's heart ache. He stopped, and looked at her; and repeated them with his eyes full of tears—"Give us this day our daily bread." When they got through he looked at his mother and said, "Now mother, don't be afraid. We shall never be hungry any more. God is our Father. He has promised to hear us, and *I am sure He will*."

Then he went to bed. Before midnight he woke up, while his mother was still at work, and asked if the bread had come yet. She said, "No, but I am sure it will come."

In the morning, before Johnny was awake, a gentleman called, who wanted his mother to come to his house and take charge of his two motherless children. She agreed to go. He left some money with her. She went out at once, to buy some things for breakfast. And when Johnny awoke, the bread was there, and all that he needed. Johnny is a man now; but he has never wanted bread from that day; and whenever he was afraid, since then, he has remembered God's promises and trusted in Him.

At the remember these three P's, the *presence*, the *power*, and the *promises* of God, and this will help us to learn the lesson of trust. And in all our times of danger and of trial, let us try to follow the example of David, when he said:

"What time I am afraid, I will trust in Thee."—Richard Newton, D. D.

"Hay-Foot! Straw-Foot!"

Many boys and girls may have heard these words applied in a derisive way to raw recruits who were making a beginning in their military education, by learning to march; but very young people—or old ones, either—know how the terms originated. During the war of 1812, there was a great need of drilling and training among the native men all over the country, especially in the large cities and towns, where the provincial recruiting stations were stored. In New York City, much of the drilling of newly enlisted men was done in what is now City Hall Park, in front of a tavern which stood where the Sun newspaper building is located. Many of these would-be soldiers were from the country, and these, of course, knew nothing at all about marching in military fashion. They could walk far enough, some of them, and work as hard and bravely much fat use as any soldier in a regular army; but they were awkward, and had no idea about such things as "keeping step." It is even said that there were fellows among them who did not know their right leg from their left, and who were therefore continually getting themselves and their companions into disorder by mixing up their legs—that is, moving out their right leg when the roll-er who was drilling them called out "Left," and the other leg when he called out "Right." If they could have put both legs forward at once, it is probable that they would sometimes have done so.

To make these men understand exactly which leg was meant when the officer gave his orders, a curious plan was devised. Around the right leg of each man, just below the knee, was tied a wisp of hay, while a wisp of straw was tied around his left leg. Now, these country fellows knew very well the difference between hay and straw, and so, when they were ranged in line and the officer gave the word to march, and called out, "Hay-foot! straw-foot! hay-foot! straw-foot!" each one of them understood exactly which was the foot he must put forward.

It sometimes happened, however, that a man would be so busy observing his companions—and perhaps making fun, at the same time, of their attempts to walk like soldiers—that he would forget his own business, and put forward his "straw-foot," when "hay-foot" was called for.

It must have been very funny to see these raw recruits—here a country esther in high boots and striped shirt; there a farmer in his shirt-sleeves and broad straw hat; then, perhaps, a village doctor or school-master, with his high beaver hat and his spectacles, with a tall boy near by in cap and short jacket—all marching side by side, with hands down by their sides, thumbs turned out, eyes fixed on the officer as he stepped backward before them, and all keeping time to the monotonous call of "Hay-foot! straw-foot! hay-foot! straw-foot!"

The regular soldiers who may have been drilling at the same time probably smiled, if they did not dare to laugh, at these queer-looking men, with their hay and straw bound on; but the mothers and fathers and sisters of the recruits, if any of them chanced to come to town to see their sons or brothers drill, doubtless thought the affair a fine military display, and that Jeremiah or Caleb would be a general yet, if the war lasted long enough.—St. Nicholas.

READ THE CHILD.—Learn to darn stockings neatly and then always see that your own are in order. Do not let a button be off your shoes a minute longer than is needful. It takes just about a minute to sew one on, and oh, how much neater a foot looks in a tidily buttoned boot than it does in a lop-sided affair with half the buttons off. Every girl should make the simple articles of clothing. We know a little Miss of seven who could do all this and who also made the whole of a blue calico dress for herself; and pieced a large bed-quilt. She was not an over-taxed child, either, but a merry, romping, indulged, only daughter. But she was "smart," and she did not die young, either. Indeed, we have seldom known children "too smart to live." Very few ever die of that complaint, whatever their grandmothers may think.

So never be afraid a bit of overdoing the business. Help all you can and study over the business daily. Once get in the habit of looking over your things, and you will like it wonderfully. You will have the independent feeling that you need not wait for any one's convenience in repairing and mending, but that you can be beforehand with all such matters. The relief to your weary mother will be more than you can over estimate. Presbyterian Journal.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, DECEMBER 4, 1879.

REV. LINUS PARKER, D. D., EDITOR.

OFFICE, 124 CAMP ST., NEW ORLEANS.

Last Words of Paul.

Paul pens on [illegible] nearly his latest [illegible] when he was [illegible] a good fight, [illegible] come and [illegible] shall [illegible] that day, [illegible] and all who love [illegible] when he [illegible] I know [illegible] I have believed and am persuaded that He [illegible] keep [illegible] have [illegible] from Him against that day. [illegible] has [illegible] power of being [illegible] compared with Paul [illegible] gives [illegible] mind in the dear [illegible] Heaven [illegible] the [illegible] I think [illegible] from [illegible] this reference [illegible] may [illegible] that [illegible] we are [illegible] away [illegible] that ye may be able [illegible] to have [illegible] always [illegible] remembrance.

What a record that! [illegible] the mind of the aged [illegible] go back to that [illegible] call where he saw and heard [illegible] many years, and with a holy wonder of [illegible] experiences [illegible] the future with [illegible] upon the walls of memory. The power and [illegible] of our Lord Jesus Christ was becoming developed [illegible] him, the excellent glory and the voice [illegible] as fresh as of yesterday. For his own comfort as well as for the consolation of others, he goes back to that [illegible] passage in his earlier Christian history, and dwells upon it with a peculiar satisfaction, as he now stands upon the verge of eternity. Does not the aged believer ever return, again and again, to the hour of his conversion as a part of the wonderful revelations, and as the beginning of a divine life that carries along with it the dissipation of every doubt? And there are epochs in the annals of [illegible] every spiritual soul, [illegible] of special blessings and [illegible] days, they glow with [illegible] splendor [illegible] in the evening time of life. These pictures come back to the heart of the weary and aged pilgrim, restored and refreshed, to cheer his last hours.

The end to both Paul and Peter seems to have been a matter of revelation. They might have been persuaded of it without. They stood consciously and assuredly upon the brink, but hardly more so than all aged and infirm, Christians do. Paul had written about the body and the resurrection: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, a [illegible] house not made with hands, eternal in the heavens." He felt that, "though our outward man perisheth, yet the inward man is renewed day by day." Peter regarded death as the putting off of "this my tabernacle." Both thought of the final change. The sense of the soul's immortality was strong in them, and the supreme consciousness that they were spiritual beings. The soul was something different from cells and tissue, and blood and nerves. The earthly body was the tabernacle, the temporary home of the soul, and death was the moving out of the Spirit, simply the putting off of the outward perishing man. There is no sign of doubt, no shadow of fear. Death was a change of habitations. The tenant lives after the old house has been dissolved. In neither case is there any word of regret. There is something of rapture in Paul's frame as he tells of his confidence in Christ, and fixes his thoughts upon the crown awaiting him. Peter is content to refer to his "decease," only that he may point to the sure foundations of his faith, and that he may stir up believers.

In these last utterances neither alludes to what he might wish were blotted out in his earlier career, and probably because as to God it was blotted out, and because, as to himself, "there is therefore now no condemnation to them" which are in Christ Jesus." One had been a persecutor, the other had denied his Lord, and yet, in the near prospect of death, the sky is clear. Grievous as their sins had been, these had been laid upon the Lamb of God. What might have been fearful and angry clouds covering the horizon had been swept away, and the setting sun kindles with the light and glory of the perfect day.

In that sense [illegible] the complacent, [illegible] self-righteous reflection [illegible] had kept the faith. The [illegible] gospel dwelt with satisfaction upon the integrity that had marked [illegible] career. It must be remembered that in age and in the last days there is a tendency that we have seen [illegible] to dwell upon the [illegible] Paul could [illegible] that a crown of [illegible] was [illegible] and all who love [illegible] when he [illegible] I know [illegible] I have believed and am persuaded that He [illegible] keep [illegible] have [illegible] from Him against that day. [illegible] has [illegible] power of being [illegible] compared with Paul [illegible] gives [illegible] mind in the dear [illegible] Heaven [illegible] the [illegible] I think [illegible] from [illegible] this reference [illegible] may [illegible] that [illegible] we are [illegible] away [illegible] that ye may be able [illegible] to have [illegible] always [illegible] remembrance.

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[illegible]

A [illegible] D. D., is [illegible] a very able and [illegible] paper on "Our Missions and Our Foreign Population." We quote the concluding portion of this address from the report in the St. Louis Globe-Democrat:

With respect of the neglected masses the church has a solemn responsibility as yet unfulfilled. It bears on our consciences, it troubles our thoughts, it comes to the surface of our conversation continually from a great deal of emotion; but the execution is not yet.

[illegible]

The question would thus come subject. Is the only thing which Paul [illegible] of the instructions which James and Cephas and John gave him and Barnabas with the right hand of fellowship, when the two parties were about to part to go, one to the heathen, the other to the circumcision, "Only they would that we should remember the poor"? The alms which I also was forward to do." It said it was the poor brethren or families in the church, of course, in Rome; but again we might profit by the example, for by every token Paul's labors were confined by among the poor. Our fashionable churches, deter the poor, agree the question as we may. "Go to your church with this bonnet, sir! It is all the bonnet I have?" Is the Israelite his argument in the other side. We rob our fashionable congregations and splendid edifices churches, our labors and conventicles among the poor and lowly, a name that might be dropped to advantage, as conveying under circumstances a needless and offensive distinction. Why should we not have a church system as manifestly for all, and never a doubt of it for any least reluctance in the minds of the poorest, as the public school system is popular in buildings and appointments and gives an impression upon the public? Why should not the German be taught religion as readily as he is the blessings of the common education in our common schools? If he can love the teaching of his own tongue into the schools at public expense, why should not Christian enterprise effectively aggressive upon him? We want plenty of small, plain churches; we want God represented before the people as no respecter of persons; we want the churches to evangelize, and our common schools relieved thereby from the entanglement of rationalistic teachings. When the churches are scattered plentifully for all and the schools are, the school beside the church will have the Bible and prayer left. For twenty years past reports of Home Missions in London and New York and other large cities declare a remarkable aptitude for the reception of the gospel among native and foreign people where the church-bell has been manifestly a call to all, and the church a place for all, thousands and tens of thousands being accessible to missionary operation who could not be brought to attend the services of the sanctuary in sumptuous edifices, whose vacant pews yawn and hunger for sitters, but from Sunday to Sunday are not filled. The marvelous success of well directed enterprise among the foreign population, according to these reports, is one infallible guide to the management of an immense immigration which will demoralize us if we do not Christianize it. All reports agree that the foreign are reached when the poor are reached, and thereby my first proposition is sustained.

[illegible]

And now at this point I am almost inclined to say that my subject would have been nearly the same if it had stood not only city missions without the population, but even mission without the city, implying domestic as distinguished from the foreign, a distinction which might be dropped to advantage, and the great interest work of the universal church should [illegible] one as it really is, but connection not [illegible] and all the world and all nations. The [illegible] seemed to be convenient, perhaps necessary, but it has begotten a [illegible] and prejudice. The general [illegible] work [illegible] the appropriate [illegible] of the church [illegible] A Romish missionary enters [illegible] a living [illegible] Foreign interests are engaging the [illegible] zeal now more than [illegible] [illegible] [illegible]

the Mississippi valley, with suggestions as to their origin and uses. We have not been able to give the work a careful examination, and cannot pronounce upon its merits. It certainly contains a great deal of curious information, and the author seems to have bestowed much intelligent and careful labor and study upon the subject of which he treats. Price, in cloth binding, $1 50.

—The Fortnightly Review for November has: A German View of the British Army; Winter Quarters; The Austrians in Bosnia; Men and Women; Arnold's Wordsworth; An Indo-Mediterranean Railway—fiction and fact; The Conflict of Laws; Assurance Investments; Home and Foreign Affairs. Also Young Mrs. Jardine. By Miss Mulock, chapters 12, 13 from Good Words.

—The Nineteenth Century for November has: Public Business in the House of Commons; The History of Money; Is Typhoid Fever Contagious? Alsace-Lorraine Since 1871; Cinderella; The Next Ice Grave Bid; Experiments in Punishment; Compulsory Providence—a reply to Mr. Blackby; The Book Language of China; The Unity of Nature—a speculation; The Spoilt Child of Europe; also Splendid Misery by Miss M. E. Braddon, chapters 18-23, from London World. The Nineteenth Century is republished by George Munro, New York. Price, $2 25 per annum.

—The Magazine of Art, November, 1879, contains a number of exquisite engravings. Among the editorial articles are: Our Living Artists; On Some of the Signs of London; Sketching Grounds—the Oeschinen See and the Gemmi Pass; Durnecker—a study of modern sculpture—1758-1841; Art in the Streets; Frank Snyders; The Little Rubbers; The International Art Exhibition at Munich.

—Our Sunday-school periodicals for December are to hand in good time, as beautiful and fresh as need be.

Publisher's Department.

TO OUR SUBSCRIBERS.—January next the Advocate will enter upon its [illegible] volume, and we desire to call the attention of the [illegible] to the following [illegible] which will be observed in the future publication of the paper. [illegible] will be discontinued at the expiration of the time for which subscription is paid. The paper will be sent to subscribers [illegible] for one year after the time paid for, when the name will be stricken from the list, unless otherwise ordered. Subscribers will please examine the date on the paper, and if not correct, notify us at once, that the error may be corrected. Remittances should be made by Post-office Money Order, Registered Letter, or Draft on New York. Money sent in any other way will be at the risk of the sender. Subscribers will please write their names and Post-office address plainly, and always give the Post-office to which they have been receiving the paper. Communications should be addressed to the Publisher, and not to any individual connected with the office. Rates of advertising will be made known on application. Advertisements should be handed in by Monday morning, to insure insertion the same week. Bills for advertising will be rendered quarterly. Obituaries exceeding one square will be charged for as advertisements. All remittances will be acknowledged by receipt, and if not received in due time, should be promptly reported, that the matter may be investigated. Receipts for money sent will be given by the Publisher, and the change in the date on the paper will be evidence that the money has been received and credited. Bills for advertising will be rendered quarterly, and will be due when rendered. Communications for the paper should be written on one side of the sheet only, and should be as brief as possible. Anonymous communications will not be published. Marriage notices must be accompanied by the name of the parties married, and the name of the officiating minister. Obituaries must be accompanied by the name of the deceased, and the age, time and place of death. Resolutions of societies, and notices of meetings, must be accompanied by the name of the secretary. Communications for the paper should be addressed to the Publisher, and not to any individual connected with the office. Rates of advertising will be made known on application. Advertisements should be handed in by Monday morning, to insure insertion the same week. Bills for advertising will be rendered quarterly, and will be due when rendered. Communications for the paper should be written on one side of the sheet only, and should be as brief as possible. Anonymous communications will not be published. Marriage notices must be accompanied by the name of the parties married, and the name of the officiating minister. Obituaries must be accompanied by the name of the deceased, and the age, time and place of death. Resolutions of societies, and notices of meetings, must be accompanied by the name of the secretary. Communications for the paper should be addressed to the Publisher, and not to any individual connected with the office.

MANHATTAN LIFE INSURANCE COMPANY. By letter from the well-known [illegible] Marshall [illegible] Agency of the Manhattan Life Insurance Company, [illegible] is informed that the Directors of this company have declared a dividend of [illegible] per cent. on the premiums paid during the year ending November 1st, 1879. This is the largest dividend ever declared by any life insurance company, and is a most gratifying result to the policy-holders. The Manhattan Life has been remarkably successful in securing the best class of risks, and the mortality among its policy-holders has been very small. The Company has issued policies for over [illegible] millions of dollars, and has a net income of over [illegible] millions. No wonder it is rapidly forging to the front. Its policies are liberal, and the Company is one of the most reliable in the country. The Manhattan Life is represented in this city by Messrs. E. H. [illegible], whose card appears in our columns. Parties desiring to insure their lives cannot do better than to call on them.

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Farm, Garden and Household.

OIL-CAKE IS STOCK-FEEDING. The sheet anchor of our meat production, aside from grass, is Indian corn as the fertilizer of other cereal crops. But of late, and [illegible] manifest the science and judgment in compounding [illegible] of a number of articles such as stock food as the English farmers in the Lamp. The proportion of a hundredweight of cotton cake, is about the same as Indian corn as to nitrogen, being in a very concentrated form, and promoting a healthy condition of the animal. Linseed cake, [illegible] because the oil in the seed [illegible] Cotton cake is better [illegible] cake rapidly, and [illegible] Linseed cake [illegible] Cotton cake [illegible] [illegible] [illegible]

Scientific.

—It is of the utmost importance that chloroform, when used for anæsthetic purposes, should be absolutely pure. Dr. J. Reginald recommends the following simple test to determine its purity: If chloroform be dropped upon paper and allowed to evaporate, the last portion, on being inhaled, has a characteristic pleasant smell, and leaves the paper perfectly dry. Impure chloroform has a disagreeable, irritating odor, which it imparts to the paper. Pure chloroform does not redden blue litmus, or give even a cloudiness with silver nitrate; but if the sample should do either, it contains hydrochloric acid or the products of the decomposition of some other chlorides. Pure chloroform remains perfectly colorless when boiled with platinum; the presence of a dehydrating causes it brown coloration. When chloroform is shaken with concentrated sulphuric acid and allowed to stand for half an hour, the two liquids should separate into two colorless layers; the presence of alcoholic chlorides produces a brown coloration. The purity of chloroform may be judged by its constant boiling point, 60.8 degrees Centigrade; the impure sample may boil above or below according to the impurities it contains. The assigned specific gravity affords no certain test. Hoffman's violet will dissolve completely in pure chloroform, but if there is a trace of alcohol the solution is of a beautiful purple color.

—Judge Longworth, after months of experimenting, has discovered the process used by a few old World photographers in the preparation of sensitized or dry glass plates. The value of this happy result cannot be overestimated. By the method referred to the amateur or landscape photographer can now prepare the plates at home in any number desired, stow them away in a valise, and, taking with him a portable camera and folding tripod, start out on his labors unincumbered with chemical bottles and other needless supplies. Another and very important advantage arising from the discovery is the fact that negatives can be taken almost instantaneously, thus Judge Irving secured faultless pictures of sailing boats in motion. Landscape views by this means do not possess the blurred look occasioned by the restless foliage. The artist now in his country rambles, when meeting with a bit of scenery especially pleasing to the eye, can set the tripod, place on it the camera, draw the slide, raise the curtain, let it fall, and the work is done. The plate is then placed away in darkness preparatory to reaching home, and the artist, with loss of but three minutes time, moves on to other scenes.

—At a recent meeting of the Paris Academy of Sciences, M. Tresca gave an account of some experiments in pumping by electricity which he witnessed at Sermaize in the Marne. A Gramme machine, making 1,200 revolutions per minute, and driven by a steam engine, was connected to a second Gramme in the distance of 1½ kilometers, and caused the latter to receive all the force of 1,200 revolutions to the minute, the electricity produced by the first machine being thus converted into work. The second machine was connected to a pump and a discharge of 30 litres, and these two worked tubes attached to a double Brahant pump. According to M. Tresca, the experiment was very successful, the work accomplished representing the equivalent of three-horse power, while one half of the motive power obtained from the steam engine was readily transferred to a distance of more than 1,000 yards from the furnace.

—Gaulle has made an improvement on the Leclanche battery which recommends itself to users, in which have been that very desirable object to evolve by. The chief objection to this battery has been the fact that when the metals are persuaded to over exhaust themselves. Dr. Gaulle mixes peroxide and the elements can be charged as easily as in other batteries. He places the peroxide of manganese in dried bobbins, cut in the cylindrical carbon which serves both as the negative electrode and as a porous vessel. It is enclosed or stopped in a box and as the chloride, which acts as the exciting liquid, and a rod of amalgamated zinc forms the negative pole. The chloride of zinc should be free from lead, and the ammoniac should be pure.

Before the introduction of cheap cotton the production and manufacture of flax were important industries in this country. In 1850, when the population was but 23,000,000, there were produced in the United States over 21,000,000 yards of linen cloth made in families. At the present time, when the population of the country is believed to be 50,000,000, the total annual production of flax and linen fabrics is probably not over 5,000,000 yards, and not a yard of the linen is made in the country.

M. Jamin and other investigators have found that a very pure specimen must be manufactured at 0.8 degrees Fahr., and even at 2 degrees Fahr., provided there is no sudden shock. If it is now shown that, during this condition of supercooling, there be a sudden shock, such as that produced by the discharge of electricity, the ice gradually forms, disappears, and a union of particles takes place, forming hailstones of various sizes.

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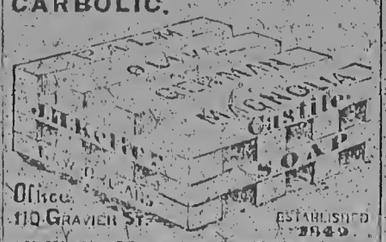

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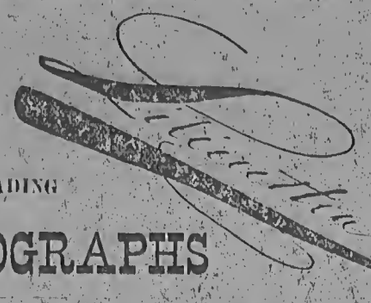

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We also have a complete stock of Medium and Common Furniture, Office, Hall and Library Furniture, Bent-Wood Lawn Chairs, Rockers and Benches, Lawn Settees, Wire Cornice Arrangements, Invalid Rockers and Wheel Chairs, Spring Beds, Excelsior, Woven Wire Spring, Hair and Moss Mattresses, Feather Pillows and Bolsters, the Patent Elliptic Spiral Spring Mattress, the best spring for a warm climate. Rattan and Perforated Seat Chairs, Rockers and Settees, the Vater Folding and Lock Desk, the best school desk extant.
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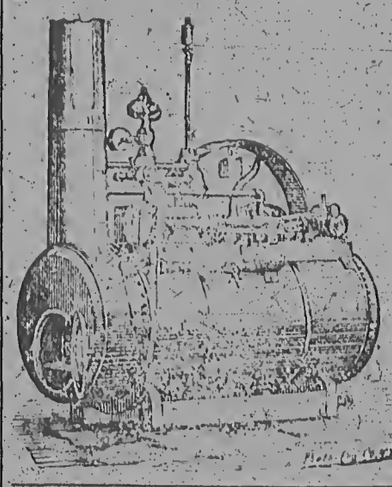
N. B.—We are prepared to reupholster Parlor suits and Chairs in any style to please any selection.



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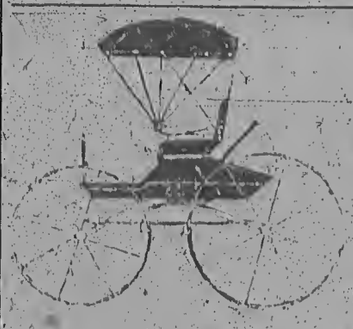

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Best work for less money than ever before produced in the market.

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MANUFACTURERS OF
CORTICELLI SPOOL SILK,
THE OLDEST BRAND IN AMERICA.
Sewing Silk, Machine Twist, Button Hole Twist, Embroidery and Saddlers' Silks, Purse Twist, Knitting Silks, Etc., Etc.
H. M. B. BOWEN, Agent,
88 West Third Street, Cincinnati, O.

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Is a Terrible Disease. It is offensive to others, repulsive to the sufferer, and dangerous in its consequences. It is the cause of more than half the colds, headaches, and throat troubles that afflict humanity. It is the most loathsome disease with which mankind is afflicted. It destroys the sense of smell, taste, and sight, and often results in consumption, ending in the grave. No remedy has ever been discovered that will cure all cases of Catarrh, but Dr. M. W. Case's Carbolate of Tar Inhalant comes nearer to it than any other. It is pleasant to use, safe, and certain in its effects. It is the only remedy that can be relied on to cure Catarrh in the worst stages. It is the only remedy that will relieve at once. It is the only remedy that will cure when all others fail. It is the only remedy that will cure when the patient is given up to die. It is the only remedy that will cure when the patient is given up to die. It is the only remedy that will cure when the patient is given up to die.

Dr. M. W. CASE'S CARBOLATE of TAR INHALANT
FOR CATARRH, ASTHMA, CONSUMPTION, Bronchitis & Deafness

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PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	40	41
New York, choice	30	32
Coffee, ₩ lb.:		
Rio, fair	16¾	16¾
Rio, good	16¾	17
Rio, prime	17¼	17¼
Candles, ₩ lb.:		
Star, best brands	13	— —
Corn Meal, ₩ bbl.:		
Choice	2 35	2 50
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15	16
Fish:		
Mackerel, extra No. 1, in bols	— —	8 75
Mackerel, extra No. 1, in kits	— —	1 25
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	— —
XX	— —	— —
XXX	— —	— —
Choice XXX	— —	— —
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	—	—
Dried peaches, ₩ lb	—	—
Raisins, ₩ quarter box	—	—
Raisins, ₩ half box	—	—
Raisins, ₩ whole box	—	—
Bananas, ₩ bunch	—	—
Crackers, ₩ lb.:		
Soda	—	—
Butter	—	—
Sugar	—	—
Gingernuts	—	—
Oil:		
Coal, in cases, best	—	—
Coal, in barrels, best	—	—
Insurance, in cases	—	—
Insurance, in barrels	—	—
Lard, in barrels, best	—	—
Molasses, in barrels:		
Common	—	—
Fair	—	—
Prime to choice	—	—
Golden and Requet strups	—	—
Half bbls, 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	—	—
Ordinary	—	—
Fair	—	—
Prime to choice	—	—
Soap, ₩ box:		
XXX Palm	—	—
Keller's magnolia	—	—
Keller's olive	—	—
Starch, ₩ lb.	—	—
Salt, in sacks:		
Fine	—	—
Coarse	—	—
Sugar:		
Good fair	—	—
Prime	—	—
Choice	—	—
Yellow clarified	—	—
Off whites	—	—
Crushed	—	—
Powdered	—	—
Spices, ₩ lb.:		
Allspice	—	—
Pepper	—	—
Cloves	—	—
Cinnamon	—	—
Tea, ₩ lb.:		
Black Oolong	—	—
Green Imperial	—	—
Tobacco:		
Low lugs	—	—
Medium	—	—
Good to fine	—	—
Low leaf	—	—
Medium	—	—
Good	—	—
Fine	—	—
Selections	—	—

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	—	—
White	—	—
Mixed	—	—
Oats, ₩ bushel:		
St. Louis	—	—
Texas	—	—
Galena	—	—
Bran, choice, ₩ 100 lbs	—	—
Hay, ₩ ton:		
Prime	—	—
Ordinary	—	—
Cow Peas:		
Whippoorwill	—	—
Mixed	—	—
Clay	—	—

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	—	—
Shoulders	—	—
Sides, clear rib	—	—
Sides, clear	—	—
Hams, sugar cured	—	—
Mess Pork, ₩ bbl.	—	—
Dry Salted Meats:		
Shoulders	—	—
Lard, ₩ lb.:		
Canvas, in kegs and pails	—	—
Choice, in tierces and barrels	—	—

EDULENTS.

Potatoes, ₩ bbl	—	—
Onions, ₩ bbl	—	—
Apples, ₩ bbl	—	—
Cabbages, ₩ 100	—	—

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	—	—
Young	—	—
Ducks	—	—
Geese	—	—
Turkeys	—	—
Eggs, ₩ dozen:		
Western	—	—
Louisiana	—	—

WOOL.

Burry	—	—
Louisiana clear	—	—
Lake, clear	—	—

BALING STUFFS.

Bagging:		
India	—	—
Jute	—	—
Twine, hemp	—	—

GOLDEN WAFFLES.—The same as for silver waffles; except use brown sugar and the yolks of four eggs, in stead of the whites.

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured of a serious protracted irregularity of the bowels by the use of Hop Bitters by his mother, which at the same time restored her to perfect health and strength.—The Parole University, Ave., Rochester, N. Y. See another column.—Adv.

VASELINE.

You may land the world over and still will not find
A use of the household, which it defies of the mind.
The uses of Vaseline, are plenty to be seen
Throughout every by the finest Vaseline.

It can cure a pimple, or a wound it can heal
From pain it can relieve you, the household shall tell,
On the shelf should be found the bo of all pain,
And quiet shall reign in the household again.

If our dear sick friend are bleed to the sun,
And the tete boil its ills is too rough to be borne,
Kind Vaseline comes to us ally be with,
And the chick takes on very it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once and the trouble is over,
In fact read the circular, and from it glean
All the virtue and stables of the famed Vaseline.

—The largest church in the United States is the First African Baptist Church of Richmond, Va. It has 3,300 members. On one Sunday the pastor baptized 585 persons and added nearly 900 to the church.

T. W. BOTHICK,

UNDERTAKER,

OFFICE, 371 CAMP STREET,

STABLES, 378 MAGAZINE STREET.

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

FUNERALS STRICT ATTENTION. ☞

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Dec. 1, 1879.

COTTON.

The general tenor of the news being unfavorable, buyers are standing aloof or coming forward with offers which factors are unwilling to accept. The business has consequently been confined to a few hundred bales, mostly of styles which cannot be accepted as criteria of the market.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary		
Ordinary	11	11⅛
Good ordinary	11¼	11⅜
Low middling	11⅝	11⅝
Middling	11⅞	11⅞
Good middling	12⅛	12⅛
Middling fair	12⅜	12⅜

Sales to-day, 1,500 bales, including 250 yesterday. Market dull.

Receipts at United States ports, week ending Monday, December 1, 1879.

	Saturday.	Sunday and Monday.	This week.	Last year.
Galveston				
New Orleans				
Mobile				
Savannah				
Charleston				
Wilmington				
Norfolk				
Baltimore				
New York				
Boston				
Philadelphia				
Various				
Total				

BITTERS.

The position of the market at New York may be seen by the following:

Middling.	Friday.	Saturday.
January		
February		
March		
April		
May		
June		
July		
August		
September		
October		
November		
December		

Sales, 1,050 bales. Market strong.

MISCELLANEOUS.

BENSON'S CAPCINE POROUS PLASTER.
FOR WOMEN & CHILDREN.

Females suffering from pain and weakness will derive great comfort and strength from the use of Benson's Capcine Porous Plaster. Where children are afflicted with whooping cough, and many times of colds or weak lungs, it is the one and only treatment they should receive. This article contains new medicinal elements, such as is found in no other remedy in the same form. It is far superior to the common porous plasters, for most electrical & physician altogether exert ual remedies & it relieves pain at once, strengthens and cures where other plasters will not even relieve. For Lame and Weak Back, Rheumatism, Kidney disease and all aches and pains it is the best known remedy.

Ask for Benson's Capcine Plaster and take no other. Sold by all druggists.

Price 25 cents.

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This line is composed of the following first class iron steamships:

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Steamships of this line leave New York
Every Saturday, at 3 P. M.
and from New Orleans
Every Wednesday at 8 A. M.

Cabin passage ..... $60.
Steerage passage ..... $30.

For further information apply to
ALFRED MOULTON,
81 Carondelet street.

Regular Opelousas Mail Packet.
LEAVES EVERY TUESDAY, AT 5 P. M.

For Washington, Opelousas, Port Barre, Simsport, Churchville and all landings on the Coast, Atchafalaya River and Bayou Courtableau. The new and light-draft Steamer

FANCHON,

H. H. BROAS, Master. THEO. JOHNS, Clerk, will leave as above. For freight or passage apply on board, or to
R. W. ADAMS, 21 Commercial Place.
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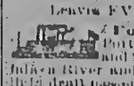
REGULAR OPELOUSAS PACKET.
Leaves EVERY TUESDAY at 5 P. M.



For Washington Opelousas, Port Barre, Simsport, Churchville and all landings on the coast, Atchafalaya River and Bayou Courtableau. The very light draft passenger steamer

YAZOO,

WM. CRAWFORD, Master. J. B. SCHMIT, Clerk will leave positively as above. For freight or passage apply on board or to
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GEO. D. HILL, Agent, 4 Carondelet St.
P. S. Connects closely with Boats for Bayou Des Glaises and barges for Bayou Rouge.

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Piano Repairing, Varnishing, Covering, Polishing, Packing and Moving. Pianos for Sale or Rent. Lowest prices in the city. Organs, Tunes Repaired and Built to order.

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Bet. Twelfth and Thirteenth.
LOUISVILLE, KY.

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
S. Georgia	Perry	Doggett	Dec. 10
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahassee	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 6

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

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Imitation Machines
Offered by second-hand dealers as
IMPROVED SINGER.

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SINGER MACHINE,
—MADE BY THE—
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HAS NO EQUAL.

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Etc., Etc., Etc.

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WAUKESHA WATER

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LYNCH & GOMIEN,
Manufacturers of Pianos,
1321 BROADWAY, cor. 35th Street,
NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 21st, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen: I am very much pleased with the Piano you made for me. It is really a first-class instrument, perfect in all its parts, and has an even, perfect and delicate touch, and beauty of finish. Many good judges and skilful musicians have called since it has been in our parlor, and all pronounce it a fine instrument. We are satisfied and charmed with it. I shall, most certainly, recommend it to my friends, who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN H. P. SHERMAN,
234 I Street.

St. James, December 27, 1878.

Messrs. LYNCH & GOMIEN:

Gentlemen: I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the tone, and brilliancy of tone required, for perhaps the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climate as well as any other manufactured at the North, I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,
ANTHONY WIMMER,
Professor of Music, St. Mary, Jefferson College, St. James P. O., (Convent, P. O.)

From the World Renowned Artist, Camilla Urso.

NEW YORK, May 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen: After giving your Pianos a fair trial I am happy to congratulate you upon the excellent results you have made. Your instruments possess rare merits, and it gives me much pleasure to recommend them to the public.

Yours truly,
CAMILA URSO.

Extract of Letter from W. H. Aldridge, Travis Tex.

We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.

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They are the result of the combination of artists of world wide reputation, and have been pronounced by the musical profession and musical critics throughout the country to be the most perfect instruments in the world ever made. They combine all the improvements ever made in the art of piano forte making. Call and examine them in the warerooms of

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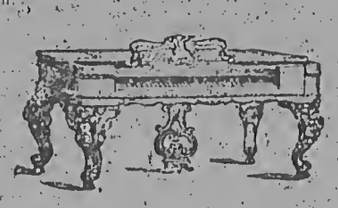
It is a great pleasure to recommend the Mathushek Pianos. Having used one of them for the past two years, I have found it to be a very superior instrument. Its tone is very sweet and powerful, and has a very long and pure sustaining quality. The touch is very even, with the finest elastic ring. The action appears to be simple, and is all that could be desired. The case has a very handsome appearance, and is well made. The Mathushek Piano is a first-class instrument in every respect, and I can recommend it to the public as such.



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Groveteen & Fuller
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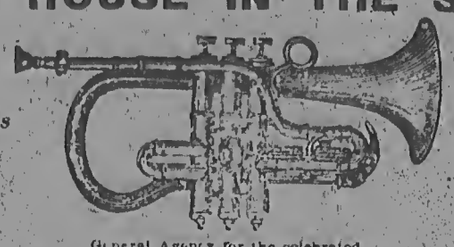
MUSIC HOUSE IN THE SOUTH.



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Everything in the Music line at rock bottom prices. Send for illustrated catalogues.
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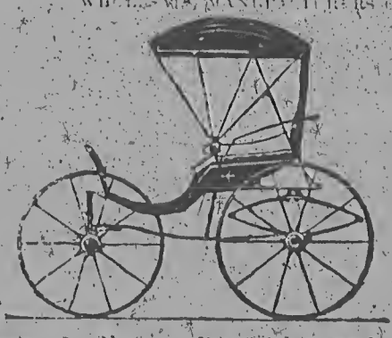

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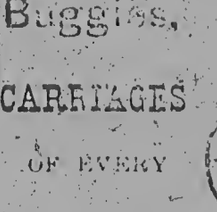

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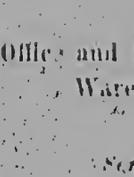

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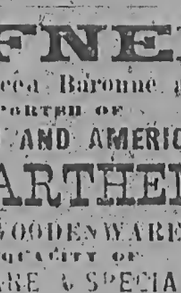

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The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, DECEMBER 11, 1879. NO. 50.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing Conferences.

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To all Ministers of the Gospel and widows of deceased traveling preachers:

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The Christian Advocate.

A PILGRIM ODE.

BY PILGRIM.

When the way is dark and the night of life
Seems longer and longer to grow,
They love to think of the promised bliss
The isle of which rest the cold waves kiss
Of a home in the Father's house,
Where the sun will be forever bright
And by-and-by, when our work here is done,
We will see the King in all His glory.

And we will rest there, for His word has said
It is so for those who believe.
He has gone there the faithful to lead
He has told us, and I hope the Father's
Right.
When they pass round the throne of the one
To that golden city by crystal sea.
He's promised to carry us, very safe!

So, up! heavy the cross and the journey long
And I walk by faith for I never have seen
Then I love to think of this peaceful isle
And the children that sing of Day
My beautiful home that is kept safe with
Angels.
Beyond the boundless, starry world of stars,
Where the King in His beauty shall be seen
In the shining Jerusalem He went to prepare

He hath loved us so, with such wonderful love,
That his death and death we can never know,
Can we ever assure the love that will live Himself,
And pay with the blood that in that we owe?
So I live by faith in that unknown but love,
The one of all others to me first sweet,
When His face is hid in Love as His Hand,
As He leads through the dark my way worn

NEWS OF THE WEEK.

DOMESTIC.

Memphis, Dec. 2.—At a joint meeting of the executive committee of fifteen and the local committee of twenty-one, held to-night, to consider the report of the committee appointed by the sanitary convention in Memphis, were approved.

The committee were empowered to draft a memorial to be presented to Congress, which memorial is to be presented to the Congress of the United States, and to be presented to the Congress of the United States, and to be presented to the Congress of the United States, and

The Christian Advocate.

THURSDAY, DECEMBER 11, 1879.

SHALL WE KNOW OUR FRIENDS IN HEAVEN?

We can not hear the fall of gentle feet
Beyond the river they may cross no more,
Nor see familiar faces, all so sweet,
Through the dim distance, on the other shore.

Where are the friends' companions, down the years,
Who shared our care and labor, gain and loss;
Who wept with us, in sorrow, bitter tears,
Who knelt beside us at the Saviour's cross?

Some were a weary of the world, and old,
And some had scarcely passed meridian prime;
And some were gathered to the blessed fold
In all the beauty of life's morning time.

A few had climbed the heights not many gain,
And battled nobly for the good and true;
Many wrought humbly, on life's common plane;
But all accomplished what they came to do.

And as we walked together by the way,
They turned and left us—left us, one by one.
Love followed weeping, but they might not stay,
For all her pleading, when their work was done.

Shall we not meet again, or soon or late?
Meet at the entrance to the final goal?
Did the Pale Angel, at the shadowy gate,
Undo the tie that bound us, soul to soul?

Nay, by the holy instincts of our love,
By every pulse humanity holds dear,
I trust in God to meet my treasures trove,
Tenderly loving, as we parted here.

It must be so, if deathless mind retain
The noblest attributes that God has given
Love, hope and memory count but for a vain,
If what they win on earth be lost in heaven.

And if the human love, that underlies
All that is true and good, in man's estate—
All that remains to us of paradise—
Were lacking there, heaven would be desolate.

Nay, as the rich man knew, on Abraham's breast;
The willful beggar, at his palace gate;
As Saul knew Samuel, when, at God's behest,
He came to warn the monarch of his fate.

As Moses and Elias, heavenly bright,
Were recognized upon the mount sublime—
Shall we know our beloved, in the light
That lies beyond the shores of death and time.

—Indianapolis Journal.

Whence Immersion.

THE MOST PROBABLE ACCOUNT OF THE ORIGIN OF IMMERSION.

MR. EDITOR: From the truth presented in the article found in the NEW ORLEANS CHRISTIAN ADVOCATE of August 14, 1879, as expressly stated in the word of God, on the ceremonial use and mode of using water to teach mankind the truth, that they are corrupt beings, and need to be cleansed, and that God has presented this truth plainly, so that any one can understand it; and since God is capable of selecting the best means and modes of conveying truth, and that, we see, was sprinkling, no one can dispute this, we naturally inquire: Whence came the idea of immersion? We offer one suggestion, which, if it be not the whole truth of the matter, and it may be, yet, will be forcibly felt, even by the common reader.

We have already seen that John practiced the mode established by God for purification (St. John iii, 25,) which was then called baptism or symbolical cleansing, foreshadowing the real purification which must be accomplished by the truth and Holy Ghost, this mode being of God's own command, and in harmony with the prophesy (Isaiah lii, 15, and Ezekiel xxxvi, 25,) and we all know prophecies must be fulfilled, and that the Master authorized it, for which arose a question as to who had authority to do this.

The Jews supposed that John was the only one commissioned to do this work of preparation, and, as they did not dream that He, for whom the way was being prepared, was present as God-man with authority, and, being somewhat disposed to reject Him, they questioned His authority. To their complaint—for it was a complaint more than a report, simply—he very appropriately ascribed this authority to Him, verse 27, and said: "He must increase, but I must decrease." Here John and Christ harmonize with the law and the prophets, and we remember the Savior came not to destroy, but to fulfill the law and the prophets. Just here all doubt must vanish before the truth.

Profane history tells us that immersion began some time in the first century, but fails to say why. It is *certain* that it came not from the Scriptures, the Old Testament, nor from John and the Master, with the beginning of the drag generally known as the gospel, for, as already seen, there is *no doubt* as to what John was doing. He was calling upon them to acknowledge their sinfulness and sinful condition, and their need of being cleansed, not by the water, but by the blood of Jesus, which was to make an atonement for sin, and that he used a ceremony known and practiced for ages, which harmoniously and plainly conveyed this essential truth to mankind, and in harmony with the prophesy. It was shown in the article before referred to that this truth could not be taught any better by immersion, and that a change without a reason would be likely to confuse rather than instruct man. So that there can be no reason or account for it, except from one source, which will now be noticed. After the New Testament was given to the people in the Greek language, those who knew no other language but that would naturally be impressed with the original sense of that language. This was the condition of the Gentiles when introduced into the church. They had no knowledge of religion or of truth, or of figures or language used to convey truth, as in the Old Testament. They had been accustomed to look upon the Jews as their enemies, and would naturally lack confidence in their interpretations, and would, therefore, be much inclined to lean upon their own understanding of the language, and were likely to be sticklers for the signification of Greek words, forgetting, or probably never having thought, that the Greek language was called upon to convey the sense of Scripture to the world, and harmoniously so, too.

Doubtless some honest converted heathen, or a number of them, without the light of past instruction given by God, even as to the truth taught by this ceremony, for some do not understand, as yet, being very ignorant, as thousands were, ignorant of the Hebrew, and probably having barely an acquaintance with the mixed language then spoken, for profane history tells us of the almost universal ignorance which then prevailed, especially as to religion, the Jews themselves having lost the spirituality of their religion, this heathen convert, or, we will say, any number of them, in order to keep right and preserve the truth, may have determined to hold to the original sense of the Greek. And this is very reasonable, since they had no other light, and as they were surrounded by other sects, such as the Pharisees, Sadducees, and quite a number of others mentioned by history, who were also making disciples. Driven by these circumstances, together with the terrible persecutions of the first century, a few of them, in some dark corner, determined to hold to the Greek language without the counsel of those better informed. And this is more probable, since that is characteristic of their descendents to-day. The trouble is not about what the Scriptures teach, but about the Greek language. We want the truth of the Bible, since that, accompanied by the Holy Ghost, is the power to save. This is why the Master said a man must be born of water and the Spirit, in other words, born of the truth conveyed by the water.

To sum up the whole truth, we see that water was used for ages to teach the essential truth already noticed, also the mode was established by God, and foretold by the prophets concerning this kingdom, that Christ authorized, and John practiced this mode, and from the circumstances of baptism by the apostles they taught the same truth by the same mode. For when we go back beyond the present translation we may read those words and phrases which have caused so much contention, in perfect harmony.

In all honesty we ask: Whence came immersion? The reason just given must answer. When the Master taught His apostles, who, so far as we know, had not been baptized, this essential truth, He, to appear as a servant, washed His disciples' feet.

From this circumstance we see that mode is not essential. Satisfactory reasons can be given why the Master washed feet instead of the other ceremony, but we have said enough now.

When all truths and circumstances harmonize, we have found the truth, indeed, and there will we rest.

JOHN W. ELLISON.

Proper Regard for the Aged.

MR. EDITOR: It is often the case with the aged sire, and the matron of many years, from the selfishness and ill treatment of their children, that they, with Jacob of old, are constrained in their hearts to say: "Ye will bring down my gray hairs with sorrow to the grave."

PARENTS

who have tried to discharge their duty toward their children in training them up in the nurture and admonition of the Lord, and for usefulness in life, and labored day and night, denying themselves of many of the necessary comforts of life, in order to procure means to educate them, and prepare them for any station or office that the government or church may call them, often in the discharge of these parental duties look forward with pleasing anticipation to the time, if the Lord should spare them, until they grow old in years, their children married and settled, in the loving and kind returns their children will make, and how happy they will be, even if they, too, should have to make some sacrifices to render their aged parents comfortable, and, if need be, as far as possible, supply their absolute wants. When children, even if not able to do much for the temporal wants of their parents, can, by showing to them "love without dissimulation," make them happy. Oh, how happy aged parents must feel, when visiting their children, to be received with a hearty welcome, and then listening to the little prattling ones, saying: "My grandpa. My grandma!"

There is an account given in history of an Eastern lady, who, before starting on a long journey, requested her three sons to furnish her with an expression of their love. The first brought a marble tablet, with the inscription of her name, the second a garland of fragrant flowers, the third entered and said: "My mother, I have neither marble tablet nor fragrant nosegay, but I have a heart; here your name is engraved, here your memory is precious, and this heart, full of affection, will follow you wherever you travel, and remain wherever you repose." Here was "love without dissimulation," and a happy mother and son.

CHILDREN,

sometimes in this fast age of pride, fashion and show, become ashamed of their parents if they be poor and plain in their dress. It was different, however, with Archbishop Tillotson, of England. His father was a very plain Yorkshire man, and who made no pretentions whatever to an aristocratic life. Once on a visit to his son, who lived in a fine mansion, on his arrival at the door of his son's mansion, he inquired of a servant if "John Tillotson was at home." The servant, indignant at what he thought insolence in such a plain looking man, drove him from the door. But the archbishop, who was within, hearing and recognizing the voice of his father, hastened out, exclaiming, in the presence of his astonished servants: "It is my beloved father," and fell down upon his knees and asked his blessing.

There is one other case worthy of special notice, of filial affection, and by one who was born in a heathen land, the circumstances of which are recorded in the Book of books, the Bible, to which both parents and children should go for instruction. The case is that of

RUTH,

a heathen by birth, and the widow of Naomi's son. When Naomi, Ruth's mother-in-law, in her old age determined to leave Moab, and return unto the land of Judah, she called the affectionate and lovely Ruth, and insisted on her to remain in Moab among her kindred. No, no. Ruth had too tender a regard for her aged mother-in-law to so act, and replied: "Entreat me not to leave thee * * for whither thou goest I will go; and where thou lodgest I will lodge; thy people shall be my people, and thy God shall be my God." When they reached Bethlehem the aged mother-in-law was probably in destitute circumstance, hard run for food to sustain her body, but the affectionate Ruth was still young and active, and started out to find employment, and, finding reapers in the field cutting the ripe grain, she fell in behind to glean what the reapers left, and carried what she gathered home for her hungry mother-in-law to eat. Nor was this all. After this noble woman was married to the wealthy Boaz, and she blessed with a son, she did not spurn from her presence, nor treat with contempt, her poor and aged mother-in-law, but said to her: This son "shall be unto thee a restorer of thy life, and a nourisher of thine old age, *for thy daughter-in-law, which loveth thee, which is better than seven sons, hath borne him.*"

No part of the Scripture were written without a special object or design, and it does seem that the great design of the history of Ruth was to teach children their duty toward their aged parents. In conclusion, suffer an old man, who once had aged parents to care for, and now feels the necessity of being cared for, to entreat

CHILDREN

who have aged parents, who in your infancy watched over you, through days of anxiety and wearisome nights, and who, in after years, toiled and labored to prepare you for usefulness in life, to read and study the history of Ruth, and learn wisdom, duty, and a religious regard for your parents, be they rich or poor.

SEPTUAGENARIAN.

Methodism in Prophecy,

OR THE GREAT WESLEYAN REFORMATION FORETOLD IN THE SCRIPTURES.

MR. EDITOR: The work with the above title, issued in 1877 from our Publishing House, is, we presume, well known. But it seems that it has not met with the universal appreciation it deserved at the hands of "the mighty hosts of God's peculiar people, called Methodists," to whom it is fraternally inscribed by the author, the Rev. G. T. Vickers, of the Methodist Episcopal Church, South.

Aside from the general merits of the book, as an exposition of the designs of prophecy, and the insight it gives of the sublime truths of the divine inspiration of the prophetical and apocalyptical writings, it should be highly prized by all Methodists as a valuable contribution to our beloved cause.

It has much literary merit, and its author displays great research and a thorough acquaintance with his subject, and the careful and candid reader must certainly be convinced of the facts so forcibly illustrated.

The main fact is that the great Wesleyan reformation of the eighteenth century was foretold by "the revelation of Jesus Christ, which God gave unto Him, to show unto His servants the things which must shortly come to pass."

Is this true, or is it not? "That's the question" for the "mighty hosts, called Methodists," whose "parish is the world," to answer. Will they let the prejudice against any interpretation of prophecy close their eyes to this great luminous fact? If no one is to understand, or interpret the "revelation of Jesus Christ," or expound the Scriptures as Aquilla and Priscilla did, why was it made? Our author has shown that the twenty-one symbols of revelation occupy the whole time from Christ's first to His last coming, and that between the sounding of the seventh trumpet which occurred A. D. 1697, and the pouring out of the first vial, A. D. 1789, which is the period designated by expositors, Methodism arose, and it being the only great ecclesiastical organization arising in this epoch, demonstrates Methodism as that organization. Expositors declared that the fulfillment of this prophecy was to "be a scene of great glory and unfettering of the truth." Was not Methodism the wrench that unfettered the truth that had so long lain in chains under the iron despotism of Rome and the dead formality of the seventeenth century?

Mr. Wesley said, in the Wesleyan Conference in 1765, (which was in the midst of the epoch above designated,) that "In 1729 my brother and I *read* the Bible"—(they had read the prayer book before that,) "saw inward and outward holiness therein, followed after, and incited others to do so. In 1737 we saw this holiness comes by faith. In 1738 we saw we must be justified before we are sanctified. But still holiness was our point, inward and outward holiness. God then *thrust* us out to raise a holy people." "God thrust them out," as the Egyptian king "thrust out" the children of Israel. The one to "go up and possess the land," and the other to "raise a holy people." From this humble beginning when John and Charles Wesley first "read the Bible," in 1729, to the time of his death, in 1791, there were fifty itinerant with thousands of local or lay preachers; among the latter class were many women, and over 140,000 members. At the present time the lowest estimate is that there are 2,100,000 in our Western hemisphere alone. Well may one ask, with wondering awe: "What hath God wrought?" Does not the fact of the marvelous growth and spread of Methodism, arising as it did in the epoch above mentioned, demonstrate its prophetical mission in the revival of apostolic and spiritual life proved it to be, as Bro. Vickers says, "the everlasting gospel" "on angels' wings?" And Mr. Wesley did not say that the Established Church thrust them out from its pulpits and sacred altars, but "God thrust them out to raise a holy people," and this occurred in the period that our author claims as the only ecclesiastical organization that arose, and this, agreeing with the "cleansing of the sanctuary" in the prophecy of Daniel, seems to prove completely that Methodism was foretold in the Scriptures. This fact is not proclaimed in the spirit of vain glory, but as an incentive to further and greater efforts by Methodists for the conversion of the world, and a just appreciation of their "heaven-born credentials." This Methodists may well be proud of, but, "the best of all is, God is with us."

PATIENCE.

From the Work.

AN EXPRESSION OF THANKS FROM THE CHURCHES IN CHOCTAW COUNTY, ALA.

Whereas, The Rev. A. J. Briggs, pastor of our work, the Oaktuppa mission, Mobile district, Alabama Conference, Methodist Episcopal Church, South, found on his arrival upon the work the churches badly disorganized and almost a total wreck, and there being no provision made for a home for him, and he being forced to serve the work from his distant home of Montgomery, Ala.; *And whereas*, The work was unable to pay his traveling expenses, much less support his family; *And whereas*, He has been true and faithful, doing a work among us which no other man did; indeed, unprecedented in this country, building a camp ground in the center of the work, erecting one new church, and repairing others, and adding to our churches 165 adult members, and dedicating to God in holy baptism 105 of our infant children, reclaiming a host of backsliders, and leaving the entire change revived, alive and awake to God; now, therefore, be it

Resolved, By this Quarterly Conference that we fully indorse the Rev. A. J. Briggs as a man of God in the pulpit and out of it, laboring energetically, not for money, but for the up building of the kingdom of the Prince of Peace, and the salvation of his fellow-men; and that it is the unanimous wish of the churches we represent that the Alabama Conference does, and it is hereby officially requested to return to this work our beloved pastor, as none can be more acceptable.

Resolved, That the thanks of our people are due, and are hereby tendered, to the commanders of the different steamboats plying the Bigbee and Warrior rivers, for their uniform kindness to our pastor, and generously passing him to and from the work free of charge.

Resolved, That Col. Edmund L. Tyler, of Montgomery, Ala., vice president of the Montgomery and Mobile Railway Company, has brought this entire people under very great obligations to him for his goodness in passing our pastor free of charge over his road, without which he could not have served the work, and have accomplished the grand results above stated.

Resolved, That we are doubly grateful to the friends of Bro. Briggs in Montgomery, Ala., for their generous care of his family while he has been breaking the bread of life unto us and our children, and for their health and prosperity in this life, and their eternal happiness in the life to come, we will devoutly pray.

Resolved, That we fully indorse the Rev. Edward Wadsworth, D. D., of Mobile, Ala., as a man of God, full of faith and good works, eminently qualified for the high position he occupies, and that we are greatly indebted to him for his labors in our midst as presiding elder of the Mobile district, and do earnestly pray for his early restoration to health, and to his loved employ.

HENRY LASSITER,
For Summers' Chapel.
E. H. RYATT, Jones' Chapel.
JAMES WOOD, Pleasant Hill.
W. M. MCEACHERN, Bethel.
ALEX. THEAD, Pine Grove.
WM. NICHOLSON,
Bethel Hill.
H. H. GRAYHAM,
Dep. Chct. to Ann Conf.
C. W. MOODY,
E. C. STEARNS,
Local Preachers.

WEST PASCAGOULA MISSION.

MR. EDITOR: This field of labor extends from the coast, about fifty miles north, along the Pascagoula river. This is, in some respects, a beautiful country, but more interesting and pleasant than beautiful.

We have many facilities here for a support, more, I think, than I have ever seen in one place. Here we have a good country for cattle, sheep and hogs, and the men who own sheep in this country are more independent than those who own large cotton farms in the richest portions of Alabama and Louisiana. This is not only a good stock country, but it is becoming to be a good farming country; at least the people are learning to improve this poor land with cotton meal, until it grows as good corn, oats, peas and potatoes, as some of our best up country land. Stock-raising and farming is not all that a man can follow to make a good living in this country. We have here the charcoal business, the saw log, and good turpentine business; all of the above mentioned is good employment for those who want work. When I was assigned to this work, two years ago, some of my brethren called me a "coal burner," and seemed to be proud that their destiny was not such. I felt a little badly about it myself, it being my first work from the Conference; but now I have learned more about the business, and I am willing to follow it just as long as the authorities think best to impose His duty upon me.

We have had some glorious revivals of religion this year. About thirty persons have joined the church, and the church has been greatly blessed almost throughout the whole work. While engaged in a protracted meeting, not long ago, I looked around, and saw that almost every person in a large congregation seemed to be so happy, these words came to my mind: "And when the day of Pentecost was fully come, they were all with one accord in one place."—Acts ii, 1.

Our financial report will be tolerably good. Conference collection all in hand for preacher in charge and presiding elder. There will be a little deficiency, not more than $25. I can say for the encouragement of the preacher, whoever he may be, that is sent to this work next year, that he will find a large work and a good people.

JOHN S. CALHOUN.

NOVEMBER 18, 1879.

Obituaries.

ANOTHER good and true man has been called from the walks of men to join the glorified host above. On the morning of the twenty-sixth of October, 1879, just as the silvery shine of the holy Sabbath was streaking the eastern skies, the pure and tired spirit of BRO. A. F. LEGARD, of Shubuta, Clark county, Miss., was taken to our "Father's house," to rest forever.

Born in the City of New York, in 1804, his pilgrimage was seventy-five years, seven months and five days. In early life he moved to the state of Alabama, and the greater part of his useful life was spent in Mobile, until, in 1861, he moved to this place. On December 23, 1830, he was wedded, in holy matrimony with Miss Lavinia T. Hill, of Coffeeville, Ala., who adorned his life with the graces of a true Christian wife, and still survives him. In 1840 he joined the Methodist Episcopal Church, South, in Demopolis, Ala., under the ministry of Bishop Keener, and to the hour of death he adorned the doctrine of Christ by a holy walk and an upright conversation.

Though the last several months were filled with illness and suffering, no words of murmuring were heard to escape his lips; with the confidence of a little child he awaited the fulfillment of the promises of the Father. A few hours before he died I asked him if he still enjoyed the comforts of religion, and he replied: "My will is perfectly lost, and I am only waiting the voice of the Master calling me to rest." He was rational to the last, and taking an affectionate farewell of his sorrowing companion and those of his children who were present, he caught them out to grieve for him, as he was perfectly happy and ready to go.

While this bereavement falls with greatest severity upon his stricken family, yet the church and a large community of friends, deeply mingle their griefs and tears over the loss of one who was ever kind of heart, gentle in deportment, and loved as a brother by all.

J. M. WEEKS.

AT the fourth Quarterly Conference of the Cleveland circuit, Georgetown district, Alabama Conference, held at Parkland, November 8, 1879, the following action was had in reference to the death of Dr. J. P. Taylor.

Dr. S. H. Cox, P. E., appointed a committee, who offered the following resolutions, which were unanimously adopted:

Resolved, In the Providence of God a vacancy has occurred in our board of stewards by the removal of one of your most faithful and consistent members, Dr. J. P. Taylor, who departed this life at Burnsborough, Ala., November 6, 1879.

Resolved, We feel no doubt in our great loss and our hearts are filled with grief at his removal; therefore, be it

Resolved, That, while we feel our loss, yet we humbly submit to the will of Him who never errs, and in whose hands are the destinies of all. As a member of our board of stewards, we will ever cherish with kind remembrance the relationship we sustained to him, and will strive to so fulfill our duty that when we are called from labor and sorrow we may meet him in that bright home above, and rejoice in the reward to which he has entered.

Resolved, That we tender the family and relatives our heartfelt sympathy.

Resolved, That these resolutions be spread upon the minute book, and published in the NEW ORLEANS CHRISTIAN ADVOCATE, Clinton Wide Awake and Observer.

D. J. ARMENT,
For Committee.

MRS. ANN MARY PINE was born in South Carolina, January 13, 1816, and died in Clark county, Ala., near Lower Peach Tree, October 11, 1879. Her maiden name was Cobbs. When early age she joined the Methodist Episcopal Church, of which she lived and died a consistent member till her death. She was a simple, plain Christian, the savor of whose life was sweet. She died of paralysis, and never spoke after the stroke, being total. She was stricken on Friday morning, and died on Sunday morning following. She needed not words to assure us of her happy state now after such a life. Her husband, Bro. D. F. Pine, and three children, who survive her, we believe, have all that is necessary to comfort them, in that for some years she loved and served Christ. Still it is sad that those who have been so happily connected for so many years should be separated at last. Yet our heavenly Father graciously prepares us by age for it, and it is but for a short while. She was an affectionate wife and a kind mother. May His word and grace support and direct those who are left till they all come to our Father's house above.

W. P. H. CONNERLY, Pastor.

FRANCES LILLIAN APPLEWHITE, daughter of J. W. and S. C. Applewhite, was born February 28, 1857, and died October 3, 1879. Her sufferings were beyond description; but the loving, gentle spirit of the brave little girl was a sweet child, loved by all who knew her. We will not dear ones, God seeing she was too pure for this world, only took up and placed the sweet blossom in a world of eternal light. We know [illegible] we know [illegible] she was so [illegible] death, we feel assured that she has gone to that far away home of the soul, where no storms ever rise on that glittering strand while the years of eternity continue to roll. The happy reunion of mother and daughter in heaven is too profound for the imagination. She so often of late spoke of dying and being with her darling "Pleta."

My own mind often wanders back to the bright, sunny past, and it seems but yesterday since we played together in the home of our childhood's happy days. But, alas! she is gone, and the vacuum which has thus been created in our midst can never, never be filled. A friend who was by her asked if she was aware of her condition. "Perfectly," she replied; "My eyes are closing rapidly on all earthly things, but opening upon the immortal fields of pleasure in the world to come."

MOLLIE PERRY.

SISTER LUCY A. THOMAS, eldest daughter of Rev. J. W. S. and M. A. Goodwin, was born in Tipton, Ala., July 17, 1855, and died in the same place, October 14, 1879. Baptized in infancy by Rev. Wm. H. Grier, at the Alabama Conference assembled in Gallatin, Miss., she was received in full connection in the Methodist Episcopal Church, South, at Columbia, Ala., and remained an acceptable member until her death.

Unpretentious and active in her religious character she was, nevertheless, very possibly to be proficient in experimental religion. Surrounded by circumstances not always favorable to the best growth in grace, she nevertheless maintained her Christian profession, and declared, shortly before her death, her consciousness of pardoned sin.

She has left mother and three little ones, whom may the Good Shepherd safely conduct to a reunion in "the upper fold."

PASTOR.

MRS. ELIZA J. MERRELL died, in Coushatta La., May 3, 1879, aged thirty-six years. The shadow of death must come sooner or later to the brightest hearthstone and the loveliest households. His cold, unfeeling hand was laid upon the home of Dr. Merrell, and she who had served as the fond kind wife, the good mother, the watchful and loving sister, tender mistress and kind neighbor, was called to transfer her church membership to Mount Zion above. She was a faithful member of the Methodist Church, and will be sadly missed, having been a worthy and efficient member. From the remarks which she made just before her death, we feel assured that she has gone to that far away home of the soul, where no storms ever rise on that glittering strand while the years of eternity continue to roll. The happy reunion of mother and daughter in heaven is too profound for the imagination. She so often of late spoke of dying and being with her darling "Pleta."

My own mind often wanders back to the bright, sunny past, and it seems but yesterday since we played together in the home of our childhood's happy days. But, alas! she is gone, and the vacuum which has thus been created in our midst can never, never be filled. A friend who was by her asked if she was aware of her condition. "Perfectly," she replied; "My eyes are closing rapidly on all earthly things, but opening upon the immortal fields of pleasure in the world to come."

MOLLIE PERRY.

The Christian Advocate.

THURSDAY, DECEMBER 11, 1879.

"A LITTLE WHILE."

BY L. TUTTIETT.

"What is this that He saith, A little while"—
A little while"—the Summer's light
Could make the bleakest moorland bright:
A little while"—and not a flower
Is left to cheer the Wintry hour;
A little while"—and lo! the Spring
Will all be greater glory bring.

A little while"—each lightsome heart
Some pleasure finds, and sings its part:
A little while"—in lonesome grief
We look to Heaven for sure relief;
A little while"—and we shall praise
Our Father's love for saddest days.

A little while"—we learn to bind
Some hearts with ours in friendship kind:
A little while"—and, one by one,
They change or die, till all are gone;
A little while"—and love shall be
From Change and Death forever free.

A little while"—we love to pray,
And bright is all the heavenward way;
A little while" In Doubt and Fear
We hardly know a Saviour near;
A little while"—and not a cloud
The vision of our God shall shroud.

—Scottish Guardian.

Assyrian Explorations.

Mr. Hormuzd Rassam has just returned to England, bringing with him the results of his second expedition to explore the mounds of the Tigro-Euphrates Valley. Although not furnishing any such grand discovery as that of the bronze gates from Balawat, the expedition has been an extremely successful one. With the exception of the explorations in Syria, and especially on the site of Carchemish, Mr. Rassam has followed the programme which was detailed in the Times of October 10, 1878. His explorations on the mounds of Nineveh have this time extended to a site hitherto untouched by former explorers, namely, the mound of the Nebby-Yunus, or Tomb of Jonah. In this mound he was fortunately able to make some few explorations and to recover a number of inscribed fragments bearing inscriptions of the reigns of Esarhaddon and Sennacherib, as well as some statuettes in terra-cotta, which exhibit a higher art than any before recovered. Explorations have been continued in both the palaces of Sennacherib and Assur-ban-i-pal and many hundreds of inscribed tablets have been recovered. On the mounds of Nimrond, the exploration of the Temple site, discovered by Mr. Rassam in his former expedition, was continued, and a number of fragments of tiles and several inscriptions were recovered. This temple, or rather temple area, is now found to have contained a number of altars as well as a systematically-arranged series of seats. It would appear rather to have been a species of forum, where religious assemblies, councils and other gatherings were held. Warned by the violent riots which attended his former explorations in the mound of Balawat, Mr. Rassam has carefully abstained from any attempt to continue the work there. His labors on sites which did not come within the scope of his former expeditions have been most fruitful, considering the short period which he was able to devote to them. His explorations at Kileh Shergat, the site of the ancient City of Assur, the primitive capital of Assyria, have much enriched our knowledge of this site, and furnished us with some valuable inscriptions of the early Assyrian Empire. Among these we may specially notice one brick written in a most archaic script.

The discoveries which Mr. Rassam has been able to make on the mounds of Babylonia will be welcomed by all students of archeology, for hitherto the parent Empire has been much neglected in favor of the northern offshoot, the Assyrian Empire. Mr. Rassam was able, after a considerable amount of opposition by the brick merchants, who dreaded his presence as a menace to their vandalism, to carry out a series of excavations on most of the mounds. From the examination of the ruins buried beneath the Mugelibe, Mr. Rassam has been able to ascertain the site of the edifice from which have come the series of bonking and commercial tablets known as the Egibi tablets. From the relation of this edifice to the King's palace, it standing on the northeast side among a number of small buildings, evidently the Royal offices, it is now clear that the theory advanced by Mr. Hoskawen, that the traders were also the keepers of the King's treasury, and the revenue officers of the Kings of Babylon, receives a strong confirmation. Hitherto, owing to the irregularity which has characterized the system of digging among the mounds of Babylon, no traces of any regular edifice have been found. Mr. Rassam, however, managed to infuse some species of order among the brick-hunters, and the result was the discovery of several halls and rooms. In a mound called Jubjuba, the Jumjumma of Mr. Rich's memoir, he discovered the remains of a large hall of most rich construction. Painted bricks, rich Indian woods, and enameled tiles, all indicated the richness of the edifice. His excavations in the Hirs Nimroud have brought to light the remains of edifices and a number of inscriptions. A most interesting discovery in connection with this ruin has resulted from the examination of the site by Mr. Rassam, namely: that its destruction was due, not to a fire or the vengeance of an enemy, but to a volcanic eruption, which has split the whole edifice in twain, and vitrified all the brick-work with which the lava and flame came in contact. The exploration of Babylon has too long been neglected, and it is to be hoped that the short but fruitful visit of Mr. Rassam will tend to direct attention to the site.

We are glad to note that Mr. Rassam carried out the roving commission which we indicated in our notice of October 10, 1878, and exercised his authority on the itinerant explorers from Baghdad. He paid a visit to the mound of Tel Ho, and examined and copied the inscription on the black basalt statue which was there. He has also obtained a number of inscribed tablets from this site, and among them are several of those interesting examples of Babylonian cunning, the commercial deeds in duplicate, the one copy forming an envelope to the other. From this site he also obtained a number of very curious inscribed coins, with legends of early monarchs. During his visit to the city of Baghdad he obtained, by purchase, a number of inscriptions, mostly of the contract or commercial class. As Mr. Rassam has only been a few days in England, and many of his cases have still to be forwarded, we cannot as yet fully learn the results of this expedition, but we have every reason to believe that students of both the philology and art the Assyrian and Babylonian Empires will find much of great importance to aid them in all their researches.—London Times.

AN ADMISSION.—Prof. Tyndall, in a late number of the Fortnightly Review, declares:

"If asked whether science has solved, or is likely in our day to solve, the problem of the universe, I must shake my head in doubt. Behind and above and around us the real mystery of the universe lies unsolved, and, as far as we are concerned, incapable of solution. The problem of the connection of body and soul is as insoluble in its modern form as it was in the pre-scientific ages.

"There ought to be a clear distinction made between science in the state of hypothesis and science in the state of fact.

"And inasmuch as it is still in its hypothetical stage, the ban of exclusion ought to fall upon the theory of evolution.

"After speaking of the theory of evolution applied to the primitive condition of matter, as belonging to the dim twilight of conjecture, the certainty of experimental inquiry is here shut out.

"Those who hold the doctrine of evolution are by no means ignorant of the uncertainty of their ground, and they only yield to it a provisional assent.

"In reply to your question, they will frankly admit their inability to point to any satisfactory experimental proof that life can be developed save from demonstrable antecedent life.

"I share Virchow's opinion that the theory of evolution in its complete form involves the assumption that, at some period or other of the earth's history, there occurred what would be known as spontaneous generation. I agree with him that the proofs of it are still wanting.

"I hold with Virchow that the failures have been lamentable, that the doctrine is utterly discredited."

A NEW VIEW OF CREMATION.—A lecture with this title was given last week by Mr. A. Bakewell, at the City of London College, Tudenhall street. There was a good attendance, and in the absence of the principal of the college the Rev. R. Whittington, the chair was taken by Dr. Cooper. Mr. Bakewell gave an interesting sketch of the religious views and funeral practices of Greece, Gaul, Rome, Thrace, Sweden, Japan, and other countries, his object being to show from the universality of reverence for the that the practice of burning remains sprang from religious motives. There was nothing in the Bible against cremation, and it was a remarkable fact that when it died out in Europe science and the arts died out also, giving place to burial and the dark ages. In the course of a comprehensive argument for cremation in the present day the lecturer condemned burial-grounds as sources of disease, and quoted a paragraph from the Lancet to the effect that some of the cemeteries in London were perilous to the whole metropolis. Cremation would enable the ashes of the dead to be preserved in the churches, and would thus solve many difficulties, including those of the burials question. He urged that no act permitting cremation in this country should be passed, or that at least the government should appoint a commission to inquire into the subject.

FOUR HOURS OF THE DARK.—Somebody has started the story that the sun never sets on the territories of the United States, to which the Scientific American administers the following quencher:

"It is a humiliating confession to make—but geography is pitiless, and our national vain-glory must bow to its decrees,—that four hours in every twenty four the entire territory of the United States is deprived of sunshine. As the sun goes down on our farthest Aleutian Island, its morning rays are just lighting up the hill tops of the western coast of Ireland, and the breadth of the Atlantic lies between us and daylight. To our Fenian citizens this may be another and cogent reason for annexing the dear little Isle of the harp and the shamrock; but until it is done, the exultant cry of the Rocky Mountain Presbyterian, that the sun never sets on the United States, must be admitted to be a trifle exaggerated. It does set every day, and, paradoxically, four hours before it rises.

"In the depth of our humiliation we may possibly console ourselves with the reflection that—though our British cousins can say with truth what we cannot—the sun really shines on the United States when it is up. We have to submit to four hours of sunlessness a day; England is lucky to get four hours of sunshine. So life has its compensations, and existence in the United States remains endurable, though we do not (geographically speaking) make quite so great a spread as we thought."

The Southern Presbyterian Theological Seminary, at Columbia, S. C., will lose, it is feared, by the failure of a business firm, $25 000 or $30 000, leaving it without the means for continuing its operations. It contains 21 students preparing for the ministry.

Religious Intelligence.

—The annual statement of the treasurer of the Missionary Society of the M. E. Church (which we give, omitting the detailed receipts from Conferences) is a suggestive document. It shows that the receipts from the churches amount to $478,515 40, which is about $1 350 in excess of the year preceding; the receipts from legacies, necessarily a variable quantity, falls off about $2 000, while "sundries" does not vary a hundred dollars from the year before, notwithstanding that through the reduction of rentals the receipts from the missionary buildings are nearly $7 000 less than was reported a year ago. The actual income from all sources is in advance by $500. If we recall correctly, the highest figure our collections ever reached, calculated on a gold basis, was in 1872, when it was probably a hundred thousand dollars beyond any amount reported any year since. In 1875 the collections fell off nearly $100 000 under the pressure of the times, and they have barely exceeded a half million in gold any year since. This year we have approaching the half million and have nothing to discount for currency as the contributions this year for the first time since 1862 have been at par throughout the year.

Without any material increase in the income, the debt which stood three years ago at the enormous and threatening figure of $262 000 is now reduced to $63,037 16, which points to the significant fact that the result is due, not to increased benevolence, but to wisdom and economy of administration. Other societies have made special collections to liquidate their debts, and some have had to do it year after year, the energy of the debt-paying impulse being followed by corresponding lapses from the usual subscriptions.—Northern Christian Advocate.

—The activity of Protestant work in France is one of the prominent features of current religious history. The number of missionary chapels and evangelistic halls in Paris has become quite large. Services for workingmen are held regularly at Lyons, Marseilles, Bordeaux, Roulen and Boulogne. A hall was recently opened at Rouen, in the working-man's quarter, where service will be held three times a week. No public was given of any kind, yet a good audience was attracted, and appeared much interested. The meetings at Union are held four times a week in two different places. Mr. Somerville, in September, concluded a successful season of work at Nantes, where he had audiences of 2,000 persons, underwent fierce infringes, and afterward held seven meetings at Nimes, with large and steadily increasing congregations. This work has resulted in the establishment of a regular popular evangelistic service. The schools connected with the Mac-All mission in Paris had a picnic during the pleasant days of September, when 500 of them, attended by 50 or 60 teachers, assembled at the Arc de Triomphe, and proceeded to the Bois du Boulogne, where a pleasant spot had been assigned them by the authorities. Thence they went to the Jardin d'Acclimation, for which they had been given free tickets. It is pathetically remarked that many more children would have enjoyed the festival if they had had suitable clothing. The greater part of the expenses of this festival were obtained through the lecture by Mr. J. B. Gough.—Christian Intelligencer.

—Recently a pleasing event took place on a West African mission station, where both the church and Wesleyan missionary societies are working, from which a good lesson may be learnt by some Christians both at home and abroad. The pulpit of Faji Wesleyan Church, Lagos, was occupied on Sunday morning, August 24, by the Right Rev. S. A. Crowther, D. D., native bishop of the Niger. His lordship, who wore his episcopal vestments, sat near the communion-table in the chancel during the whole of the service except the sermon. The abridged liturgy was read, hymns, etc., announced by the Rev. M. J. Elliott, the minister appointed for the service. The bishop prefaced his sermon with a short extempore prayer. He also from the chancel offered a brief prayer after the last hymn was sung and pronounced the benediction. Collections were taken on this day in all the churches of Lagos on behalf of the Auxiliary of the British and Foreign Bible Society, and the bishop's sermon, from Psalm cxix. 129, 130, had special reference to this object. Only a week or two before Bishop Crowther had spoken at a missionary meeting in the Baptist Church (American Mission) which was presided over by his excellency the governor (a liberal-minded Roman Catholic,) and in which the Revs. J. Milum and J. Elliott (Wesleyan missionaries) and the Rev. W. B. George (native Wesleyan minister) also took part.—London Watchman.

—It would seem that Herr von Puttkamer, the Prussian minister of education and public worship, has decided to yield to the demands of the Ultramontanes and the Confessional Lutherans for denominational schools. Says the German correspondent of the London Guardian: "Dr. Falk gave all his energies to the establishment of 'paritatic' or 'simultaneous' schools, where children of all confessions were received and where religious instruction was imparted to them by teachers of their own confession. So called confessionless schools did not exist and were not fostered by Dr. Falk. But his successor has begun the crusade in favor of denominational schools. The case of Edrug is the great proof. There the corporation had, at great expense, erected district 'simultaneous' schools, and had just completed the last; which was to be publicly opened and dedicated, when a telegraphic communication arrived from Herr von Puttkamer, ordering the postponement of the opening as the minister disapproved of this class of schools. The mayor and town council hastened off to Berlin to remonstrate; but in vain. The minister was polite, but firm. He differed, unfortunately, but completely, from the policy of his predecessor on the question of denominational education, and he would not allow an undenominational school, unless very great necessity for its existence could be shown. A similar case has occurred with a school in Westphalia, and again another with a school in Munich, so that there is great joy among the Ultramontanes and High Lutherans in Prussia."

NEW ZEALAND CHURCH STATISTICS.—Our New Zealand exchanges of October 1, 1879, bring us many items of interest concerning the census of that country for 1878. One of the tables just completed shows the "religious professions" of the whole population, namely:

Church of England	176,116
Presbyterians	95,173
Roman Catholics	58,881
Methodists	37,879
Persons who objected to state in belief	16,961
Baptists	9,156
Congregational Independents	2,776
Lutherans	5,613
Pagans (chiefly Chinese)	4,379
Jews	1,124
Free-thinkers	490
Irvingites	95
Spiritualists	52
"Atheists"	36
Mormons	37
"Church of the Future"	7
Huguenots, or French Protestants	7
"Free to Choose"	19

Another table gives the relative increase of the several principal denominations from 1871 to 1878 as follows: Methodists, 50.20 per cent.; Roman Catholics, 45.85; Lutherans, 41.17; Baptists, 41.12; Church of England, 38.66; Presbyterians, 31,22; Independents, or Congregational, 2.40.—New York Christian Advocate.

—The Associate Reform Synod of the South is a small Presbyterian body, which was left as one of the remnants after the union which produced the U. P. Church. The Synod has just held its annual meeting at Union, S. C. Ministers and delegates from ten presbyteries, scattered from South Carolina to Texas, were in attendance. The strongest presbyteries are those of South Carolina. The smallest are those of Ohio and Virginia, with three ministers each. The Rev. J. H. Peoples was elected moderator, and he announced a long list of committees as in the Presbyterian assemblies. The treasurer of Erskine College reported the present value of the funds of that institution at $38,855. The treasurer of the Synod reported receipts of $6 755. The committee on presbyterial reports expressed gratification at the evidences of prosperity. Five new churches have been organized. Ohio Presbytery had asked permission to join the United Presbyterian Church, and the Tennessee and Alabama Presbyteries to unite. Both requests were favorably reported on. Three delegates—Drs. Boyce and Bonner and the Hon. T. B. Stanton—were appointed to attend the Presbyterian Council next year in Philadelphia, and a committee was ordered to open correspondence with the United Presbyterian Church, with a view to establish more intimate relations.

—The New York Tribune is responsible for the following statements:

A large expense has attended the revision of the Bible, which, as already announced, is now nearly finished. The committee numbers fifty-two members, who meet five days in every three weeks. They are paid their traveling and hotel expenses, but no salaries. These expenses and other items will bring the cost of the first edition up to nearly $200,000. It has been determined to sell the early issues of the work at a high price in order to insure a return for the outlay. The university presses have become responsible for the expenses. Neither parliament nor convocation has authorized the new Bible. It was learned during the sittings of the committee that the so-called authorized version was never authorized at all, either by a political or an ecclesiastical body, and that it established itself by its own merits. This the revised Bible is expected also to do.

—The Congregationalist says: "It seems that the last early records of the Boston Presbytery were found recently among the rubbish in the cellar of the old Malbone Hotel on Washington street, when the building was taken down. A book-selling firm had purchased a large lot of paper and old books found there, and as they were sorting it over, a member of the Massachusetts Historical Society happened in, and spied a musty looking volume, just as it was being tossed into the heap that was to go to the paper mill. It proved to be those old records, and subsequently three more books of the same records were found in the same collection. Thus Rev. Ira P. Tyson of Bedford, N. H., will now be able to complete his history of Presbyterianism in New England."

—By a concerted arrangement, quite a large number of ministers in Brooklyn preached on beer and beer-drinking on Sunday evening, October 26, and distributed the hand bill, "A Crusade against Beer." There was an abundance of material for powerful sermons, and it was well improved. The nature and effects of malt liquor were shown up in many forms, social and political. The power of the money invested in the brewing interest, the temptation to church members, to women and children, from the "light and wholesome drink," were fearlessly exposed. We hope it will be the beginning of good, earnest, and efficient work against beer.—Christian Advocate.

—The Rev. Narayan Sheshardi, a converted Brahmin and missionary in India, whose presence in New York in 1873 will be remembered, has caused a church to be built on a hill near Jalna, by native Christian masons and carpenters, who originally were thieves by profession. In addition to becoming Christians, they have learned their trades.

—Miss Mary Travis, a lady who attained the advanced age of one hundred years a few weeks ago, has recently been baptized by the Vicar of Cottingham. This event is said to be without a parallel in the history of the Church of England.

Our Young People.

AUTUMN VOICES.

Fading flowers whisper:
"Little ones, farewell!"
Will you miss our faces
From the field and dell?
Will you dream about us
In the wintry night,
When the sleet and snowflakes
Hide the earth from sight?

Flying birds are warbling:
"We are going now.
Will you long to see us
In the blooming boughs?
Through our airy journey
Far away in lands,
Sweeter, brighter faces
We shall never see."

Silver brooklets murmur:
"Little ones, good-bye.
Winds are growing chilly,
Ice-bound days are nigh.
We shall miss your bright eyes
Peeping o'er the hills,
When in icy fetters
We lie mute and still."

"Flowers, birds and brooklets,
Little ones reply,
Earth is sad and lonely
When you all good-bye.
We shall not forget you.
Never, never fear.
We'll be watching for you
Early in the year."

—George Cooper, in The Nursery.

How a Boy Became a Christian.

My first taste of the love of God in Jesus was when I was four years old. My father, who was a missionary, had come to preach at ——, where my brother and I were placed at school. How very young, you will say, to be away from home! Yes, it was. But when missionaries are forming new stations, though they are ready to sleep under a rock or in a poor hut themselves, they do not like such risks for their little ones, and so are glad to leave them safely at school in England.

My father had preached on the Sunday from this sweet text, "God is love," and in the Monday, before he left, to ride a long way from us, he took my brother and me on his knees while he talked with us about the love of God. Then there came up in my soul a wish to love my God.

That wish came over me again like a breeze from heaven, when I was led to give a last kiss to my dear mother's cold face, so like was being asleep in Jesus. But though a mother may die, I have found that a mother's prayers never die.

On the first time the mother which I was at school, and was whipped, like a naughty boy, I had done wrong, and was in disgrace. I crept under the desk, and while many tears prayed to my mother's help me. I knew better than to do so now, for God is our only refuge and strength.

But, alas! it was not until I was fourteen years of age that I gave my heart to the Lord Jesus. I am very sad at this moment, and the tears start to my eyes as I remember that I did not sooner yield to Him who died for me. I should have been a holier, happier, and more useful minister to-day had I done so.

When in my fifteenth year, I spent a short time at the house of some friends of my father. I was on my way to enter upon a difficult situation. As I sat at the dinner table it was as though a voice said to me, "You have left your father's roof, what will you do if I am not your Father?" Asking to be excused from the table, I rushed to my bed-room, and prayed, saying, "My Father, be Thou the guide of my youth."

When I reached my destination, to please my father rather than from a desire to be helped on the way to heaven, I attended class. I was fast settling into a lukewarm state, when I heard a sermon from the text, "Having a form of godliness, but denying the power thereof." That sermon so affected me, that I was afraid to hear the same preacher at night, so I went to another chapel. But again the same text was announced! I reached home assured that God had spoken to me. The expectation of a death in the house greatly alarmed me.

I was sitting alone in the parlor the next evening, full of sad musings, when an elderly female in plain attire entered. This poor woman earned her living by taking in washing; but she was rich in faith, and mighty in prayer; this made her eagerly welcomed as a visitor to the sick, even in the homes of the rich. She was on such an errand now. Taking me by the hand, she said, "Dear boy, are you happy in the love of Jesus?" Her manner won my heart, and I told her all I felt. The next Sunday she came to me in an after meeting, and finding me in earnest prayer, she whispered in my ear, "Thou art not far from the kingdom." She spoke truly.

The next morning early, while I was reading my Bible, the Holy Spirit suggested to me that salvation was by faith, and might be had *now*, and these words came to my mind: "Being justified by faith, we have peace with God through our Lord Jesus Christ," I was then made very happy. I was in such a hurry to let my father know, that I scribbled a few lines to him in pencil. Those pencilled lines I found, carefully treasured among his papers, after his death. More than a quarter of a century I have preached the gospel, and am still confident that the gospel is true, and that God is love.—Early Days.

Three Short Prayers.

I laid my baby in her bed last night—who is only a year and a half old—and this was her prayer. Looking up into the blue sky through the window she waved her little hand, and when I said, "Now I lay me," she added, "Downey soop. Amen. Good night!" That was all.

It was a very little prayer to be heard away up in heaven, but I do believe Jesus listened and was pleased to hear it.

Cousin Chonte is older, four years old.

He is always glad when the hour for morning prayer comes, and when his grandfather is from home he never fails to call the family together and to repeat his own little prayer, for he is the "head of the house," he thinks, when grandpa is gone.

One day grandpa was sick, away up stairs, and Chonte went for a little visit to his room. "I'm sorry you're sick. Don't you want me to pray for you, grandpa?" he said. Then kneeling down by the bed he prayed, "O Lord, my grandpa is sick; please make him well. For Thine is the kingdom, and the power, and the glory, for ever and ever. Amen."

When he asked for just what he wanted, and nothing else; so must we do when we pray."

A little drummer boy had been badly wounded, and lingered along for weeks and months in the hospital, so brave and patient under his suffering that all came to love him. He spoke often of his mother, who was looking for him in her little cottage among the trees. "When I am a little stronger I shall go to her." But his nurse knew he would never be stronger, so she said to him, "Robbie, if you knew that you were going to another home, up yonder, would you be sorry?"

When he knew he had not long to live he cried, "Oh, I wish I had loved Jesus better! I wish I knew how to pray to Him!"

"Can't you say, 'God be merciful to me a sinner?'"

"Oh yes; is that praying?"

And after that he would lie for hours with eyes closed, hands clasped and while seeming that earnest prayer. So the sweet note and quiet how told the mail that God had sent His own peace into his soul, and so the drummer boy went to Him.

When little children go to bed,
And fold their hands and say
Their prayers, I wonder if they know
God does not care for what they say,
Unless it comes from the heart.

—Child's World.

GOD'S WORK NOT BOUND.—There is a point of work and success among the heathen which cannot be put down in tables. Many think there is no progress in missions, unless we can report so many chapels built, so many schools organized and so many persons brought into the church. There is a blessed work going on quietly and silently in many parts of this great heathen nation. Men come from more than a thousand miles in the interior, and purchase Christian books to take home with them. I will, in the October Visitor, give an account of a copy of the New Testament far in the interior of China. The Holy Spirit of God is doing a great and wonderful work in the whole empire where missionaries cannot go. The word of God is not bound. There is much that we do not thank God for, which can never appear in the reports of secretaries.—Our China Visitor.

A SUNDAY STORY.—One chilly day I was left at home alone, and after I was tired reading "Robinson Crusoe," I caught a spider and brought him into the house to play with. Fanny, playmate, wasn't it? Well, I took a wash-basin and fastened up a stick in it like a vessel's mast, and then, pulled in water enough to turn the mast into an island for my spider, which I named Crusoe, and put him on the mast. As soon as he was fairly cast away, he anxiously commenced running round to find the mainland. He'll scamper down the mast to the water, stick out a foot, get it wet, shake it, run around the stick and try the other side, and then run back to the top again. Pretty soon it became a serious matter to Mr. Robinson, and he sat down to think over it. As in a moment he acted as if he wanted to shout for a boat, and was afraid he was going to be hungry. I put treacle on the stick. A fly came, but Crusoe wasn't hungry for flies just then. He was home-sick for his web in the corner of the wood-shed. He went slowly down the pole to the water and touched it all around, shaking his feet like pussy when she wets her stockings in the grass, and suddenly a thought appeared to strike him. Up he went like a rocket to the top and commenced playing circus. He held one foot in the air, then another, and turned around two or three times. He got excited, and nearly stood on his head before I found out what he knew, and that was this, that the draught of air made by the fire would carry a line ashore on which he could escape on his desert island. He pushed out a web that went floating in the air until it caught on the table. Then he hauled on the rope until it was tight, struck it several times to see if it was strong enough to hold him, and walked ashore. I thought he had earned his liberty, so I put him back in the wood-shed again.—Hearth.

A CHILD'S FAITH.—An intelligent and sparkling-eyed boy of ten summers sat upon the steps of his father's dwelling, deeply absorbed with a highly-embellished and pernicious book, calculated to poison and deprave the mind. His father, approaching, discovered at a glance the character of the book. "What have you there, George?"

The little fellow, looking up with a confused air, though his young mind had already been tainted with tales of romance and fiction, promptly gave the name of the work.

His father gently remonstrated, pointing out the danger of reading such books; and having some confidence in the effects of early culture upon the mind of his child, left him with the book closed by his side.

In a few moments the father discovered a light in an adjoining room and on inquiring the cause was informed that it was George burning the pernicious book.

"My son, what have you done?"

"Burned that book, papa."

"How came you to do that, George?"

"Because I believed you knew better than I what was for my good."

Here was a three-fold act of faith—a trust in his father's word, evincing love and obedience, and a care for the good of others. If this child exercised such faith in his earthly parents, how much more should we, like little children, have true-hearted implicit faith in our Heavenly Father.—Little Christian.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, DECEMBER 11, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—113 CAMP ST., NEW ORLEANS.

Making Religion Easy.

It is well to insist upon the simplicity of the plan of salvation, and that the way is a plain one, adapted to the capacity of all. And yet, with all its simplicity and plainness none can comprehend the plan without the help of the Holy Spirit. The wayfaring men, though fools, shall not err therein, but they will fail to find it, and miss it altogether, unless they seek the divine guidance. A child of tender years can come to Christ, and, through the Holy Scriptures, be made wise unto salvation, but the wisest and most learned in worldly knowledge will be unable to discern the truth without the light of life. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned." What seems clear to the spiritually enlightened mind is really very obscure and mysterious to the natural man. We insist that everything is very plain, and yet it is not so to those who, by unaided reason, endeavor to apprehend the way of life. It is both easy and difficult for men to be saved. Easy, if they seek the guidance of the Spirit and submit to the voice of God; difficult, impossible, if they persist in depending upon their own strength.

In our endeavors to persuade men, we attempt to prove that nothing is easier than to be a Christian. It would seem to be smooth sailing and without head winds or choppy seas. Something of the counsel of God may be kept back in this rose-colored gospel. The divine Teacher declared: "If any man will come after Me, let him deny himself, and take up his cross and follow Me." To be a Christian is to be in peace with God, and to be filled with a joyous hope of eternal life. Wisdom's ways are ways of pleasantness, and all her paths are peace. Both David and Christ sallow the blessedness of a godly character and life. It must be so, but there are conflicts, there are self-denials, there are struggles in the Christian course. It cannot be other than a straight gate and a narrow way. Paul, at the end of his career, says: "I have fought a good fight."

As in coming to the knowledge of the truth, so in keeping it, it is easy, and it is hard. There is sufficient grace, and there are blessings and joys which eye hath not seen, nor ear heard, and there is a warfare and cross-bearing at every step. With all it costs in the way of trial and effort, the incorruptible crown is worth striving for. In the carnal and worldly sense the way to heaven is not easy. God never intended that it should be. He means that we shall endure hardness as good soldiers of Jesus Christ.

It is a part of our needed discipline to develop character meet for the heavenly inheritance. Education, made easy, is not education. It is the hardness of the lesson that trains and strengthens the mind, and draws out the faculties. Success in business, made easy, would be a misfortune rather than a benefit. What men gain by industry, by toil, and by untiring effort, is better appreciated, and the schooling of competition and invention is good for them. The haste to get rich, the endeavors to find easy methods of making money, lead to wild and reckless speculation, to gambling, and often to fraud. Honest wealth is usually the result of hard work, and persevering, self-denying toil. An easy religion is open to suspicion. The priest kept conscience, the purchased absolution, the hope based upon outward rites, and every persuasion of safety short of a thorough repentance, and a new creature in Christ, are delusions. It may be an easy religion here, but it will be hard in the dying hour, harder still in the judgment. We have reason to suspect all systems in which religion is made easy, in which there is no heart struggles, no renunciation of the world, no inward crucifixion.

As we value souls, and as we would meet the final account, we cannot afford, in our doctrinal teaching, nor in our discipline, to pretend to make the path of holiness an easy one. Whatever others may do by winking at the worldliness, the pleasure seeking, and the dissipations of society, Methodism should insist upon the new birth, and stick to the General Rules. By relaxing the high standard of experience and of discipline some adherents may be gained, but they would not be made better, while the church, in its moral and spiritual forces, would be enfeebled. And, after all, while the way into the church may be made easy, and we may attempt to smooth the path of duty, the road to heaven must always be by the cross.

North Alabama Conference.

We have enjoyed the privilege of a visit, at last, to this body. Although this ADVOCATE is not the organ, there are a good many friends and subscribers in its bounds. In other days the southern part was within our limits, and so, for old acquaintance sake, and to look after what business is left us in those parts, we went. The way is somewhat long, but the connections by Mobile, Meridian, and up the Alabama and Great Southern are perfect. Leaving New Orleans at five P. M., we are in the Conference room at Tuskaloosa at ten the next morning. It was Friday morning, and the Conference was busy with the undergraduates.

Bishop Paine in the chair, clear of head, firm of hand, and with the voice of authority doing his work thoroughly, faithfully, as if it might be his last. His wise and fatherly admonitions, his appropriate and vigorous counsels and addresses, give interest and emphasis to the proceedings. He is now in his eighty-first year, with mental powers apparently unabated, his heart full of tenderness and sympathy for his brethren, and above all, awake to all the interests of the church, and zealous beyond measure for the Master's cause. Some knotty questions of ecclesiastical law came up in connection with the administration of some of the pastors, but he untied them, and gets at the root of matters with an acumen and sagacity which seem perfected by study, labor and long experience. His address to the Conference on the subject of raising the Bishop's Salary, and the Woman's Missionary Society, and Woman's Work for Women, was a high order of pulpit eloquence, burning with power, and brimming with thought. His address to the Conference was more than usually impressive. He is anxious to see his work well done, and his counsels are timely and edifying. It is gratifying to notice the deference, reverence and love manifested for him by the Conference over which he presides.

The Conference is made up largely of young and middle-aged men. We saw not many old men, and not many with gray hairs. For the most part, they are young, robust in body, and averaging well as to ability. It occurred to us that, for orderly behavior in Conference, they were ahead of the other Conferences we are in the habit of attending.

The missionary meeting on Saturday night was addressed by Bro. McCoy, who was elected at the last Conference to perform this duty. A capital address, both as to matter and manner. Dr. R. A. Young *lifted* the collection, and he lifted with his might. Result pretty good, considering that Tuskaloosa had already raised $200 for missions, and that the preachers had little surplus cash from their year's allowance. Dr. Fitzgerald would probably put it down as *conservative*, but it was fair, as such things go, somewhere in the neighborhood of $140. These missionary collections, as commonly conducted, remind us of the most painful operations in dentistry, but there was less laughing gas administered on this occasion than usual. The Conference has a large number of domestic missions, for which, if we remember rightly, about $2,000 had been collected. The collection for foreign missions was in the neighborhood of $1000, and an increase on the collections of last year, for both foreign and domestic, of several hundred dollars.

On Sunday Dr. Young preached at eleven o'clock in the morning at the Methodist Church, at which hour a large number were ordained deacons. At three in the afternoon Bro. Mabry preached an impressive discourse, after which the elders were ordained, and at night this editor expounded as best he could. From what we heard of the morning sermon, the preacher was fully up to the mark of an episcopos. The Baptist and Presbyterian Churches were also occupied by members of the Conference. The Committee on Public Worship sent us over the War-rior to Northport twice, where we found a thriving community, and a live, large and spiritual congregation.

Dr. Young is the embodiment of finance, representing Vanderbilt, the Publishing House, the Quarterly Review, Nashville Christian Advocate, and Methodism generally. His collections on the subscribed bonds were very gratifying, and twenty-five of the twenty-five-dollar supplemental bonds were sold also. This Conference has invested largely in the Vanderbilt endowment notes, and the interest is paid promptly. There is not much money left in a Conference after Dr. Young gets through with it. He comes nearer squeezing the sponge dry than any man we know. By the way, the doctor informs us that he obtained fifty subscribers to the Review at this Conference, and that this is about an average from all the Conferences he has lately attended. He regards the financial prospects of the Review as exceedingly encouraging. Bro. Powers, financial agent of the Southern University, Greensboro, Ala., was present during a part of the session, and addressed the Conference. We were glad to learn from him that the University has opened with better prospects than for years past, and that the financial situation is improving. Dr. Smith, of Athens, was also in attendance, representing the interests of the female school at Athens, of which he is the worthy principal. When we left Tuskaloosa, Monday afternoon, December 1, the Conference was in session, Dr. Anson West in the chair. The report on church publications, besides its endorsement of other periodicals, makes honorable mention of our ADVOCATE, and embraces commendatory resolutions, for which we are duly thankful. Bro. Thompson, the efficient and patient secretary, promised to forward items and appointments as soon as possible after adjournment.

Tuskaloosa was to us a classic ground. We had thought of it for many years as associated with some of the best people we have ever known, and as connected with the labors of Kinnoo, Hamilton, and other great and precious men. To the church, to the right of the pulpit, we noticed a mural tablet: "Sacred to the memory of Rev. Robert L. Kennon, D. D." Bishop Kenner was pastor here in his early ministry, and the impress is still fresh. For another of their old pastors, Dr. John Mathews, many inquiries were made. If the walls of the old church could only speak what a torrent of gospel eloquence they would pour forth! A beautiful town is Tuskaloosa, a place of wide and shaded avenues, a paradise of water oaks, of pleasant homes and of shrubbery and flowers in the late season. And best of all, a noble, intelligent, hospitable people. We had not time to visit the State University, which is located here, nor to accept many kind social invitations. We are indebted to Capt. J. S. Kennedy, and to his excellent family, for a delightful home during our stay, and to the friends in Northport for appreciated courtesies. Bro. Brandon's time is out at Tuskaloosa, much to the regret of his people. He will doubtless have a worthy successor. Bro. Hawkins has filled his third year at Northport, and his flock have some anxiety lest he should not be returned. May the Lord direct.

North Mississippi Conference.

Water Valley is scattered about on many hills, some of them as the hill of Bashan for height. A creek of clear water makes its way through the town. There are gulches and ravines, and clumps of trees, and the place is rimmed and framed with points which look like mountains to our low country eyes. It is a place of business. In these days they are shipping two hundred bales a day, and the freight and other trains passing through keep up a continual hubbub. Here they have extensive shops for the building of cars and locomotives, and a great many people are employed. Here the trains change locomotives, and the screeching, whistling and pulling are appalling at times. The population is estimated at about three thousand. The Methodists have two churches. The larger one, in which the Conference met, is a commodious house, but too near the railroad, as we felt most painfully on Wednesday night. Those bellowing and blowing monsters came near putting us down, but the hearers seemed to be used to the racket. And this is the main thing. What does not distract the audience does not often trouble the preacher.

The Conference met at nine o'clock Wednesday, December 3. John Barcroft, as heretofore, is secretary. Bishop Kavanaugh is in the chair, as rugged as our live-oak, and his leaf doth not wither. As bland and full of sunshine as a May morning, and presiding easily. In the chair, in the pulpit and in the social circle, he is the most natural man in the world. We have heard him tell, that when he was elected Bishop he wondered what it was for, and, while considering how he should depart himself in this very grave and responsible office, he concluded that, as they had elected Hubbard H. Kavanaugh, Hubbard H. Kavanaugh he would be. And so he has always been himself, plain, simple, good natured, sublimely eloquent, and beloved by the church. He is great enough to be perfectly natural.

In the process of organizing the Conference a rather novel question came up. The Greenville district had elected a lady as one of its lay delegates. She was an "elect lady," in the scriptural sense. She had acted as steward and Sunday-school superintendent, but could she be recognized as a member of an Annual Conference? The question was submitted in writing to the chair, and a decision given, that both Discipline and Scripture exclude women from holding official position in the church. For substance, a sound decision, we think, and in harmony with the views of the majority of the Conference, although some of the best men there dissented. The woman's rights question, so prominent in political and ecclesiastical bodies in the North, would seem to be coming to the front in our Southern Methodism.

We spent the most of two days with the brethren, were very kindly received, and left them in the midst of the passage of character. The reports of the preachers, as far as made, were remarkably good. We have heard no such reports from any Conference within the past ten years. The greater part was up to the assessments for missions, Conference claimants, Bishops and ministerial support, and there have been extensive revivals in every section. In many cases the collections overran the assessments. Evidently this has been a prosperous year in the North Mississippi Conference. Preachers and laymen all seemed in good heart, cheerful and strong. They are a body of fine men, a fair proportion of old men, and men of excellent gifts and attainments. There are among them men of genius and learning, poets, professors, orators, and altogether a most effective and devoted company of preachers.

Bro. J. Inson, editor and publisher of the Western Methodist, was present, representing the interest of his paper, and deep in accounts. Arkansas, since the removal to Little Rock, has been determined on, is solid for the Western, and the prospects of the paper are flattering, as they ought to be. If Southern Methodism has no sturdier or staunchier advocate and defender than W. C. Johnson.

Dr. Young was our companion in travel from Tuskaloosa. We wish he would tell about that night on the cars from Jackson to Water Valley. That dialogue between a rickety Campbellite and a Second Adventist ought to be preserved, and handed down to posterity. The doctor was having fine success at this Conference, in bond collections, in Vanderbilt endowment, and especially in subscriptions to the Quarterly Review. On the last, with one or two more working days before him, the list already was ahead of any Conference he had attended—sixty subscribers when we parted. Indeed, every connectional interest at this Conference seemed to be at high tide. Even for our ADVOCATE the Bishop and most of the brethren subscribed. We found our paper to be almost universally popular with the preachers' wives—a circumstance that encouraged us somewhat in a region where we have no organic claim. The good sisters are not hampered by pledges, and may be they will send us an occasional sporadic subscriber.

We were the guest of an excellent Presbyterian lady, Mrs. M. J. Mayes, and were, with Dr. Sullivan, most kindly entertained. To Willie we were indebted for skillful guidance on that trip through the mud, and darkness, and rain, and perilous paths, to the church. The pastor, Bro. Boone, was on hand at all hours to receive the preachers, and he and his people were very attentive to the comfort and enjoyment of their many visitors. Blessings upon Water Valley, and upon the good people, and upon the Conference!

As we were on our way to the train we heard a man say to another: "Look here, they say a man by the name of Young is to preach at the Methodist Church to night?" About the time our train got under way the doctor was probably moving out into his theme, and preaching the gospel to a crowded house. Sorry that we could not stay to hear. We learned that the Bishop preached one of his grand sermons on the night before Conference.

Bishop McTyeire in Texas.

Writing to the Raleigh Christian Advocate, Bishop McTyeire says:

Thousands are moving into Texas—especially into the Northern counties; and hundreds, disheartened by the season, are moving out, trying to get back to North and South Carolina, Georgia and Alabama and Arkansas, Tennessee and Kentucky.

I give you an instance of emigrant restlessness and instability that came under my notice this year. My friend B. had a daughter married a few years ago, and she and her young husband went out to Texas "to grow up with the country." The young folks went out toward the frontier, where land is plenty and cheap. They gave the old folks no rest—"Come out; do come. O, that you were here. Land so rich—cheap—grass—stock—health," etc. By and by R. and his wife yielded to the entreaty of children who seemed to lack nothing but the parental presence and participation in their blessings, to make them happy. They sold out their little home and stock and went to Texas. I met him in October—long face; heavy heart; sad story. He and wife with their two younger children, reached the promised land in August; took lodgings in the prairie with their married children, and rejoiced for a month or so over the grandchild. They found them getting ready to return to Tennessee; and return they did, despite of parental entreaty! Now they are as far apart as ever. Said my friend R. to me, "We had spent pretty much all we had following our children to Texas, and when they returned back, we could follow them no further."

The movement to Upper Texas is from the Southern part of the State as well as from other States. Cattle growing is very profitable in the lower prairie stretches, near the coast. Fenced fields or pastures are not uncommon which enclose 50,000 acres. Poor people and small farmers must move away—are crowded out. With all the diligence of preachers, there is a decrease of membership in these regions. One is reminded of a couplet in the Deserted Village,

> "Ill fares the land, to hastening ills a prey,
> Where wealth accumulates and men decay."

A member from the Corpus Christi district, on his way to Conference at Gonzales, sold a lot of ten thousand steers out of one of these pastures. It is in connection with the West Texas Conference that a noteworthy spiritual work has been developed among the native Mexicans. From El Paso down, on the Rio Grande or American side of the Rio Grande river, is a large admixture of this original population. San Antonio until recently was a Mexican city. The Lord has opened the way for our entrance, and striking manner. We hear of very many of thoroughly converted men having been raised up among the Mexicans to preach the doctrines in their own tongue. We have now a dozen preachers and about 500 members among them. They added a peculiar feature to the Conference session, and to the ordinations. Our Discipline has been translated into their language; but the ordination vows were made through an interpreter. This work grows. We humbly trust it is of the Lord. In a few cases it has crossed over into Mexico.

The greatest of the Texas Conferences is destined to be the Northwest Texas. It takes in the vast pan-handle country, now filling up from the Southern and Western States, and to be penetrated by railroads. Ever and anon we add on a new, rousing elder's district, until the region of the "Staked Plains" that figured on our old geographies is disappearing. Wanted, for possessing this land—this growing empire—wanted, godly young men; or older ones, if unmarried. Preachers that can ride horseback and live in a pair of saddle bags; who are willing to endure hardness, as the Lord's servants; to lay foundations for the near future; to save souls now, and to pray for the salvation of coming generations—men to do for the Methodism of North Texas what Brock and Doub and Drumgoole and Lee and Hope Dull did for the Methodism of North Carolina. I would like to hear from them.

Rev. P. H. Lightfoot.

MR. EDITOR: At 4 to this evening our dear Bro. Lightfoot died. He was pastor of the church in this place. His sickness was not long—only one week in bed. His prayer seemed to be that he might have an "easy passage out of this world into heaven." For this he asked Dr. Mitchell to pray, and at another time Bro. McVoy and myself. And in a most signal manner was the prayer answered. I have stood by many dying Christians, but never did I witness more calmness of spirit, more patience, and hope and faith. He was perfectly conscious and able to talk to within fifteen minutes of the last breath. Not a fear was on his mind, not a murmur escaped his lips, but frequently he spoke of heaven as his home, of Jesus as being present, of his preparation, and of his trust in the grace of God. His soul was so tender, his words so loving and Christ-like, that really I feel I have been in company with one who was already more than half in heaven. This day I can never forget, for up to this time I have never seen anything equal to it. Just as the sun was setting in a cloudless sky his tranquil soul passed away from earth.

Lately his preaching has been eminently spiritual and impressive, but to-day the exhortations given to his brethren in the ministry, and to the members of his flock, will linger in their minds among the sweetest memories and most hallowed associations.

Oh! I thank God that it was my privilege to be with this dear, good man to-day, and listen to his words of tenderness, and love, and triumph.

Bro. Loveless will preach his funeral to-morrow. At Conference it will be said, "he is dead." Yet, being dead, he will speak on for years to come to the loving people of this church and community.

Sincerely, etc.,

J. W. HUSH.

SUMMERFIELD, ALA., Nov. 18, 1879.

Color Line.

The Central Methodist, Catlettsburg, Ky., says:

Our brethren of the Methodist Episcopal Church made a great to do, because soon after the war we found it best for all concerned to set off our colored members into a separate ecclesiastical organization. The whole list of adjectives were exhausted, and the "Kitchen Church," as the new organization was called by them, received neither sympathy nor friendly co-operation from those vowing such undying friendship for the colored people.

But events have changed somewhat, and now the Methodist Episcopal Church has white and colored Conferences, separated on the "color line," in nearly all the southern territory occupied by them. One exception is the Holston Conference. But even there the spirit of *caste* would not down, as will be seen by the following, copied from one of their church papers:

"The colored members of the Holston Conference passed a resolution at its recent session requesting the General Conference to constitute the colored members of this Conference an Annual Conference, to be known as the East Tennessee Conference. That this desire is not all on the colored side is very apparent, as the inevitable color line must be drawn in Holston.

As to the general aspects of the question, the proposition to elect a colored man bishop, has brought out the true sentiment of the leaders of that church. Touching the reasons which most likely prompt the leaders among the colored people in their demand for a bishop of their own color, and the position of the church upon the same question, the California Advocate says:

"We half suspect that their far-seeing preachers have that object in view; and if so, they must regard separation from the mother church, when the proper time comes, as desirable. If the colored membership, after they have a good supply of well educated ministers, deem it desirable to go out from us, under a division that it will be best for them—we shall be ready to let them—and brother and peace—go for our sakes—but for his own. Just here we stand."

—We deeply sympathize with Bro. White and family, of Oregon, in the great sorrow that has come upon them. The father's letter, which we published last week, brought us the first and only tidings of the death of his son. We felt an interest in Ernest, not only because of the affection we had for his parents, but for his own sake, as one we had known in childhood, and as one whose development in manhood gave promise of usefulness in the church, and of comfort to his parents. The death of our children helps us more than anything else, to realize the love of which the gift of the only begotten Son is the expression. This peculiar grief interprets for us the profoundest mystery in religion, and brings with it the only balm for bleeding hearts. "He that spared not His own Son." Bereaved parents know better than anybody else what that means. Many prayers will go up for that desolate household. God grant that His sustaining presence may be there.

—In the death of Rev. P. H. Lightfoot, of the Alabama Conference, our church has lost one of its purest and best men. We presume an obituary sketch will be furnished for publication soon. In our acquaintance with Bro. Lightfoot we were drawn to him by his deep spirituality, his evident consecration to Christ, and by the sweetness, fidelity and unselfishness of his spirit. He was strong, and firm, and brave, and at the same time he was gentle and refined. Everybody loved him and trusted him. He was a young man, apparently in the morning of a bright, and promising career. It seems like a strange and severe providence that he should be given away so soon, but, as good Bishop Andrew used to say, "God knows best."

NOTICE TO MISSISSIPPI CONFERENCE.—The Vicksburg, Shreveport and Pacific Railroad will pass the preachers and delegates attending the session of the Mississippi Conference at Columbus, Miss., December 17, at six cents per mile one way. Return trip tickets must be purchased from the agents.

The ticket agents of the Mobile and Ohio railroad at and between State Line and Macon, Miss., will be instructed to issue to delegates and others desiring to attend, excursion tickets to Meridian, Miss., and return, at three cents per mile each way, commencing said December 15, and closing December 17, making return coupons not good after December 26, 1879. Those who fail to purchase regular excursion tickets will in every case be charged full local rates both ways.

The ticket agent of the Chicago, St. Louis and New Orleans railroad at Jackson, Miss., will be instructed to sell tickets to members and delegates returning from Conference at Meridian, to their homes on said line, at one-half the regular fare, on presentation of a certificate signed by the secretary, that the party has been in attendance at Meridian, has paid full fare in going, and is now

entitled to half fare returning from Jackson, to his home on said line. Certificates will be good for tickets from December 17 to December 25 inclusive.

The New Orleans and Mobile railroad has not been heard from.

E. H. MONGER.

DECEMBER 4, 1879.

ALABAMA CONFERENCE.—Arrangements for reduced fare to members of the above Conference, which meets at Tuskegee, Ala., December 17, 1879, have been effected over the following roads:

"Western Railroad of Alabama." Round-trip tickets at six cents per mile. Will be on sale December 16, 17, 18, to all who present certificates or satisfactory evidence of membership. Get tickets to Chehaw Station, from which passengers reach Tuskegee by the Tuskegee railroad.

"Mobile and Girard Railroad."—Three cents per mile each way.

"Mobile and Montgomery Railroad."—Three cents per mile each way.

"Selma, Rome and Dalton Railroad."—Round-trip six cents per mile. Tickets from December 16 20.

"Montgomery and Eufaula Railroad."—Will sell tickets only at usual round-trip rates.

"South and North Alabama Railroad."—Has promised to grant reduced rates—but has not specified the amount—on tickets from December 16 20 inclusive.

The "Tuskegee Narrow Guage Railroad" will transport passengers from Chehaw Station to Tuskegee at about half fare for each member.

Local arrangements have been made with some other roads.

C. A. TAYLOR, P. C.

TUSKEGEE, ALA., Dec. 6, 1879.

NOTICE FROM THE TREASURER OF THE BOARD OF MISSIONS.—Will all parties having funds for foreign missions in their hands please forward them promptly? Where it is not cause of too much delay, it is better to send through the Conference Treasurers. But please help us in this emergency. Will all be careful to state their Conferences in sending funds? As State lines and Conference lines are not the same, it is frequently the case that it requires fifteen minutes to hunt for Conference relations before an entry can be made; this is a great waste of valuable time, and fruitful source of mistakes. Address,

J. W. MANSEL, Treas.,
Nashville, Tenn.

TO THE PREACHERS OF THE MISSISSIPPI ANNUAL CONFERENCE.—I notice in the Clarion, the following schedule: The mixed train on the New Orleans, St. Louis and Chicago railroad is due at Jackson at 6 50 P. M. The passenger train from Vicksburg to Meridian leaves Jackson at 7 50 P. M.

W. E. M. LINFIELD,

HAZLEHURST, Miss.

NOTICE.—The class of the first year, Mississippi Conference, will please meet the committee in Meridian on Tuesday, December 16, at nine A. M.

J. W. CARSON,
Chairman of Committee.

MERIDIAN, MISS., Dec. 3, 1879.

MARRIED.

CRAWFORD—PATTERSON—In Freeport, Fla., at the residence of W. H. McCullough, Esq., December 2, 1879, by the Rev. J. B. Anderson, of the Alabama Conference, Capt. Martin Crawford and Miss Rosey A. Patterson, all of Freeport.

COKE—HOOVER—November 26, 1879, in the Methodist church, Edwards, Miss., by Rev. W. C. Black, Mr. J. W. Coke to Miss Ida J. Hoover.

LOWE—DRUMMOND, November 26, 1879, at the residence of the bride's father, near Edwards, Miss., by Rev. W. C. Black, Mr. S. L. Lowe to Miss Alice Drummond.

SMITH—DANN, November 13, 1879, at the residence of the bride's father, by Rev. Thomas W. Adams, Mr. Leonidas F. Smith to Miss M. Lizzie Hanna, both of Attala county, Miss.

OLIVER—MOORE, November 19, 1879, at the residence of the bride's father, B. H. Moore, Esq., by the Rev. J. S. Oakley, Mr. J. Monroe Lower to Miss Hettie A. Moore, of Hinds county, Miss.

MARTIN—JOHNSON, November 26, 1879, at the residence of the bride's father, Aberna, Miss., by the Rev. J. S. Oakley, Mr. Samuel H. Martin of Sebastopol county, to Miss Sallie Johnson, daughter of Mr. D. L. Johnson.

GLENN—SHIFF—November 26, 1879, at the residence of the bride's father, in the Rev. J. S. Oakley, Mr. Joseph A. Glenn to Miss Isabelle A. E. Shiff, daughter of Mr. Sylvester Shiff, of Black Hawk, Miss.

THOMS—TANNER—In West Pelahatchie, Miss., at the residence of the bride's grandfather, on November 30, 1879, by Rev. C. B. Cyell, Mr. James A. Thoms to Miss Maggie A. Tanner.

DEATH—DAZIER—In the Methodist Episcopal Church, South, at Merino, Miss., November 27, 1879, by Rev. J. M. Crews, Mr. O. L. Drake and Miss Lillie B. Dazier.

Publisher's Department.

While we continue to do our best to exclude fraudulent advertisements from the ADVOCATE, *parties must judge for themselves as to the real value of the goods advertised. In ordering please mention the* ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published, subscriptions being payable in advance for such length of time as desired. The date of expiration by months will appear opposite the name of each subscriber, indicating the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and no individual partiality be shown. Every subscriber will have a standing notice of expiration, but it will start to facilitate agents in getting receipts in accordance with office accounts, corresponding with printed date. Where advance payments exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised, and we urge you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore, to whom payments may be made, or sent direct to this office, if preferred.

HOLIDAY GOODS.—Among the houses engaged in the glove business, in New Orleans, none have attained to the high place that Kreeger enjoys in the Crescent City. Kreeger's name is a household word in every house in the city on the gloves of the Southwest, and, we must say, that he has well earned this honor, which can only be attained by honorable and fair dealing, polite attention to the wants of all his patrons, and his rare business qualifications. His stock embraces leather goods, elegant toilet sets, silk umbrellas fine kid gloves, fans, rich back combs, rolled plate jewelry, etc. In fact, it would take up column after column to give the reader a full description of the many elegant holiday presents displayed at his beautiful stores. Remember fur gloves, and the articles mentioned above, there's no better house than Kreeger's.

CHOICE FAMILY GROCERIES.—At the corner of Rampart and Poet streets will be found a grocery store, and in that establishment as choice a selection of everything that is usually kept in a well-regulated grocery can be had. For the convenience of our readers living in that neighborhood, we will suggest to them the propriety of dealing there, as Mr. C. Everett sells his goods at prices which are no higher nor lower than elsewhere. No extra charge for drayage. See advertisement.

CLOTHING.—In this column will be found the card of D. Mercier Sons, an old established house devoted to the business of clothing and furnishing goods, and whose father had been intimately associated with this branch, in our midst, for over a quarter of a century. The house is also well and favorably known for their orders system, liberal and all those qualities which please the careful merchants with the popular citizens. See advertisement.

FURNITURE.—W. G. Tebault, 47 Royal street, is one of the few who appear in our price. This gentleman, though not long in this line, has built up a business that has exceeded his most sanguine expectations. The writer of this noticed him the reason of his success. He sells for low rents, buying furniture from the manufacturers for cash, and small expenses enables him to compete with any house in the south, and selling consequently lower than some of our leading houses. His store is crowded with the most complete and best assorted stock in the city, and is one of the first visited by visitors in search of pattern and novel designs. Any one reading at the head of Poydras will be pleased in making the acquaintance of Mr. Tebault, for a gentleman who will be glad to be interrupted in patronizing Bro. Haire's advertisement on the page next to reading matter. Country orders solicited.

PIANOS.—Among the leading manufacturers in the great metropolis of the country are Sewers—none hold a higher place than Steck & Co., for the Southern trade. Their instruments, wherever known, are unsurpassed. Overall in every thing that goes to make up a piano, they are a first class instrument in every respect. For sale by all leading houses in the country. From the testimonials appearing in their advertisement on the last page of readers must be struck with the approval with which they are approached. While and get their circular, and you will be satisfied of the relative merits of Steck pianos and the other makes of first class pianos.

PRESERVERS, PACKERS AND MANUFACTURERS.—C. W. Dunbar's sons are the largest preservers, packers and manufacturers of shelled bay oysters, crabs, crabmeat, orange and fig preserves in the south, and very few of Europe can excel them. Their goods fully take the premium of any in the market in this country, having received and demand in many of the capitals of Europe. During the French Exposition, which brought into competition with the best manufacturers of all Europe, they received the highest honors in the shape of a grand silver medal, being the only award to the Southern states by the jurors, so say citizens. See advertisement.

MR. H. P. BUCKLEY is at the stand so well known for years, No. 8 Camp street, and continues to offer to the public watches and jewelry from the best makers in America and abroad. Mr. Buckley's long experience in matters pertaining to his business enables him to offer inducements unsurpassed, and purchasers can rely on what he says. His advertisement, stating particulars of his business, will be seen on this page.

STEAM ENGINES.—There is no concern in the South, probably, that is better known among planters than B. J. West, 115 and 117 Magazine street, as dealer in steam engines and plantation hardware, agricultural implements, etc., of all kinds. Among this class of business he has assumed large proportions from the fact that he has made his business his constant study, so that Quitmen, in wanting their orders filled, can rely on Mr. West for it. See his advertisement.

SPAVEN CURE.—Ellis' Spavin Cure is recognized by the veterinary surgeons in New England as well as judges of horse flesh as being every thing that is claimed for the removal of spavins. Those owning the horses that are troubled with these blemishes should read the particulars on the seventh page.

KEYSTONE MATTRESS.—By your sampling for subscriptive circular of this mattress to R. Kelsey & Co., 110 Mail street, Philadelphia, Pa., you will find by it that it is the best made, as attested by many of the medical fraternity in that section as well as dealers in furniture. Confer with these gentlemen.

UNIVERSITY OF LOUISIANA.—No doubt that this Annex bearing will step upon its doors till June 30, 1880. This institution ranks high in the South, where students receive as complete a course in all the branches of learning as it is possible for them to do. Grads of law department for their sons a thorough education, so as to fit them for any profession, whether all be for the study of the medicine of the law, or should they choose a commercial training, no academy can give them a discipline more thorough than the above. The advertisement will be seen on this page, and heads of families should remember that when the stern realities of the world are to be encountered by their sons a good education will stand them in better stead than wealth. To encounter all obstacles in the future. Money takes wings and flies away, but a good, cultivated mind will be your friend.

NEW MILLINERY AND DRESSMAKING ESTABLISHMENT.—We visited the elegant parlors of Madame Foerster, at 15 Baronne street, last week. Her old quarters where she had been for years were getting too small for her rapidly increasing business, so with considerable forethought, and an eye to the future, she located at the place above mentioned. These elegant rooms are among the most attractive in the city, and, aside from her exceedingly tasteful selections, which are as magnificent as ever arrived in this city the appointments of this emporium must be seen to be appreciated. To Mr. W. C. F. Haire is due the credit of this masterpiece of work manship. Mrs. Hunt, than whom no lady is better known for the taste and good judgment which she always displays in her selection of becoming styles, for the ladies, is manager of the business. See advertisement. Country orders will receive prompt attention.

MESSRS. E. H. ADAMS & BRO., in addition to a splendid stock of ladies' dressing goods, announce a large assortment of articles suitable for Christmas presents. See advertisement in another column.

W. C. SHEPARD & CO.—American China dinner, breakfast and tea set, 160 pieces, for $5. Equal in looks and usefulness to French China.

THE air of perfection, cleanliness and home-like comfort which is so apparent at the American House, Boston, is one of the characteristic features of that well-regulated establishment. To those disposed to economize this popular hotel offers an opportunity seldom found at so thoroughly a first-class house, having reduced its rates to $2 and $2 50 per day.

Indigestion, Dyspepsia, nervous prostration and all forms of general debility relieved by taking **Messam's Peptonized Beef Tonic**, the only preparation of beef containing its *entire nutritious properties*. It is not a mere stimulant like the extracts of beef, but contains blood-making, force-generating and life-sustaining properties; is invaluable in all enfeebled conditions, whether the result of exhausting, nervous prostration, overwork or acute diseases, particularly if resulting from pulmonary complaints. CASWELL, HAZARD & CO., Proprietors, New York. Sold by druggists.

BUSINESS NOTICES.

A LADY'S WISH.

"Oh how I do wish my skin was as clear and soft as yours," said a lady to a friend. "You can easily make it so," answered the friend. "How?" inquired the first lady. "By using Hop Bitters, and making pure rich blood and blooming health." I did so, and it's very nice.

POZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it really, to be the only preparation that does not freckle the skin, chap, blister or leave a black spot in the pores. Mothers can apply it to children with great relief. Sold by all druggists, and at 37 Union Square, New York, and 6 Locust street, St. Louis (Dutton Patent).

QUEEN'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for its purity, its odorlessness, and superior curative powers. Is the most elegant and concentrated preparation of cod liver oil. The most delicate and nervous patient can take it. Combines with the hypophosphites, and with acids, alkalies, or other medicines. Prescribed by the leading physicians. Sold by druggists. Manufactured by CHARLES N. CRITTENTON, 115 Fulton street, New York.

NEW ADVERTISEMENTS.

To Printers and Publishers.

For sale a series of type, &c., of the Christian Advocate, of a size suitable for publishing a weekly paper. Can be delivered after January 1st, 1880, when time the paper will be issued from New Orleans.

For further particulars address

G. T. LATHROP,
Publisher.

KREEGER,

119 CANAL STREET 119

Kid Gloves! Kid Gloves!

The Greatest Bargain of the Season.

Twelve hundred dozen and more Dress Kids going to-day, one purchaser, at the extraordinary low price of fifty cents (50c.) per pair. KID GLOVES (worth $1 50 and $2 per pair), our price for the three days of Saturday, Monday and Tuesday, 50c. per pair. The best makers of Europe, during the French Exposition, brought into competition with the best manufacturers of all Europe, they received the highest honors in the shape of a grand silver medal, being the only award to the Southern states by the jurors, so say citizens. See advertisement.

KREEGER,

119 Canal Street 119

THE "RED STORE."

Cor. Rampart & Poet sts., New Orleans.

A constant supply on hand and at the lowest rates.

Choice Family Groceries,

C. EVERETT, Proprietor.

Goods delivered free of Drayage to all parts of the City.

ACADEMICAL DEPARTMENT
OF THE
UNIVERSITY OF LOUISIANA.

The special session opened on the first of last October and will close on the fortieth of next June. Terms (one quarter session, payable in advance):

FACULTY.

E. H. LARNE, graduate of University of Virginia, Dean, and Professor of Latin and English Literature.

J. L. ROSS, graduate of Virginia Military Institute, Professor of Mathematics and Natural Philosophy.

R. C. BARTINO, M. A., (Johns Hopkins), Professor of Greek and the English Language.

M. P. DUCIAN, graduate of the University of France, Professor of French Language and Literature.

H. HOEFLICH, graduate of the Royal Normal College of Munich, Professor of German Language and Literature.

R. H. MONTGOMERY, Professor of Penmanship and Commercial Course.

ASSISTANTS, Professor Alcee Fortier, Professor C. L. Bennett.

Nothing but French is spoken in the French lectures rooms. In English Literature, also in Languages, will be read this session from each of the English writers from Chaucer to Shakspeare inclusive. There is a parallel course of English that by examination every other session period. Next session, the course of Literature will begin with Lord Chatham, ending with Edmund Burke. For catalogues and further information, address R. H. LARNE, Dean. Offices—Corner of Bayou and Common. Recitations hours from ten to eleven each day.

H. P. BUCKLEY,

8 CAMP STREET

GOLD AND SILVER

Stem Winding Watches,

AMERICAN, ENGLISH AND SWISS.

Fine Quality and Lowest Prices.

DIAMONDS,

JEWELRY AND STERLING SILVERWARE,

At a great reduction to

Special attention paid to Watch Repairing, Diamond Setting and Jewelry Repairing.

Millinery and Dressmaking.

Mme. E. Foerster

has removed to her new and elegantly appointed store

15 ..... Baronne Street 15

OPPOSITE GRUNEWALD HALL

where she is ready for her many lady friends with a splendid stock of FRENCH IMPORTED MILLINERY GOODS, HATS, BONNETS, FLOWERS, FEATHERS, and all the novelties of the season in Fancy Goods. DRESSES, CLOAKS, and COSTUMES, made up in the most elegant styles.

JAMES H. LAWS & CO.,

Commission Merchants,

CINCINNATI, O.

I make liberal cash advances on CONSIGNMENTS OF SUGAR AND MOLASSES to Jas. H. Laws & Co., Cincinnati.

L. C. KEEVER,
118 Gravier street, New Orleans.

MISCELLANEOUS.

W. G. TEBAULT,

47 Royal Street,

THE CHEAPEST

Furniture House

IN THE CITY.

FIRST CLASS GOODS AT
THIRD CLASS PRICES.

THE FINEST ASSORTMENT OF

Modern Designs of Furniture.

TO BE SEEN IN THE CITY.

Fine Ebony and Gilt Parlor Suits. Fine Walnut and Gilt Parlor Suits in Cretonne, Raw Silks, etc. Fine Walnut Chamber Suits. Fine Walnut Library Room Suits. Folding Carpet Chairs and Rockers, of all descriptions.

A VERY COMPLETE ASSORTMENT OF

Medium and Common Furniture

Notwithstanding Paris Fairs has advanced fifteen per cent., I will offer my immense stock at prices LOWER THAN EVER, which I am compelled to do to make room for other goods, which will arrive by the next few days.

Look for the large sign across the Street.

W. G. TEBAULT,
47 Royal Street.

BLACK AND FANCY SILKS

AND

Winter Dress Goods,

Cloaks and Shawls.

FLANNELS AND BLANKETS,
CARPETS, MATTINGS AND RUGS,
OIL CLOTHS, OIL CLOTHS
AND WINDOW SHADES.

Also a full stock of

HOUSEKEEPING AND DOMESTIC GOODS

Which we offer at the lowest prices and will be sold as low as in the present market.

HOLIDAY PRESENTS.

Just received a variety of

JAPANESE TOYS AND FINE FANCY ARTICLES

Universal Dictionary of Dates,
Photographic Albums,
Toilet Paraphernalia,
A choice lot of
Silk Handkerchiefs and Neck Ties,
Embroidered and Plain Collars and Cuffs,
Colored and White Kid Gloves, all Hand Sewed,
Ladies' Fichus, Scarfs and Hoods,
Children's Printed Dresses,
Beaded Ruches and Sashes.

Agent for Bargain by

REAL VALENTIENNE LACE HANDKERCHIEFS.

J. A. BRASELMAN,

150 Magazine street. 150

P. S.—Country orders solicited. Goods sent to them only C. O. D. Samples free on application.

THE MANHATTAN LIFE

INSURANCE COMPANY,
OF NEW YORK.

The General Agency for the State of Louisiana of the above Company has been transferred to Messrs. MARSHALL, SMITH & CO., 30 Gravier street, of policy holders will pay premiums at the office as at this office.

MR. ALEXANDER ROSE is continuing his connection as general agent of the Company.

A. L. GRISWOLD & CO.,
General Southern Agents.

REFERRING TO THE ABOVE, WE respectfully solicit the patronage of our friends and the insuring public.

MARSHALL, SMITH & CO.,
Sole Agents, 30 Gravier street.

WM. F. MILLEN,

ATTORNEY AT LAW,

12 Carondelet Street,

NEW ORLEANS, LA.

W. B. DANIEL,

COMMISSION MERCHANT

AND DEALER IN

Foreign and Domestic Fruits,

NUTS, ETC.,

18 South Peters St., New Orleans.

Consignments of all kinds of country produce.

G. W. SENTELL,

COTTON FACTOR

AND COMMISSION MERCHANT.

189 ..... Gravier Street 189

NEW ORLEANS.

Special attention paid to the filling of orders.

THOMAS MAGAN,

FAMILY GROCER,

AND DEALER IN

ALL KINDS OF COAL AND FIRE WOOD,

cor. Polymnia & St. Charles sts.,

NEW ORLEANS.

Yard and Coal Yard, No. 4 St. Charles street.

A. C. DANNER & Co.,

DEALERS IN

Coal, Lumber, Timber, Staves, Etc.

NEW ORLEANS OFFICE:

19 Carondelet Street, corner Union.

DR. GEO. J. FALDRICHS,

DENTIST,

135 St. Charles Street, corner of Girod,

Square above City Hall,

NEW ORLEANS.

DR. ROBERT J. MAINEGRA,

WILL GIVE

FREE CONSULTATIONS DAILY

FROM 7 TO 10 A. M.

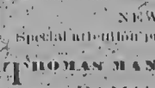
At the Washington Avenue Drug Store, corner Magazine and Washington streets.

The Doctor is a practitioner of long experience, and has devoted a professional celebrity to the treatment of diseases of hair, scalp, or chronic character.

FOR NEW YORK DIRECT.

THE CROMWELL

N. Y. and N. O. Steamship Line.



This Line is composed of the following first class iron steamships:

LOUISIANA, KNICKERBOCKER, HUDSON, NEW ORLEANS.

Steamships of this Line leave New York

Every Saturday, at 3 P. M.

and from New Orleans

Every Wednesday at 8 A. M.

Cabin passage ..... $40.
Steerage passage ..... $25.

For further information apply to

ALFRED MOULTON,
207 Carondelet street.

PIANO TUNING

In Purest Harmony.

Piano Repairing, guaranteed to perfection. Piano Regulating with great mechanical skill. New and second hand Pianos for sale or rent. Lowest prices in the city. Organs Tuned, Repaired and Reed Recorded.

A. G. GARDNER,
907 Magazine street, New Orleans, La.

MISCELLANEOUS.

WHEELER & PIERSON,

(Successors to Darcy & Wheeler and Pierson & Hewes)

CLOTHING AND FURNISHING GOODS,

Nos. 13 and 15 CAMP STREET, New Orleans.

Black Cloth Suits, $20 to $40 | Business Suits, $12 to $25
6 Shirts for $9 | Collars $1.50 per Doz.

Orders from *Clergymen solicited*, and Work from their made to them.
Rules for Self measurement sent on application and goods sent C. O. D.
Plantation Clothing for Country Stores at very low prices in our Wholesale Department up stairs.

D. MERCIER & SONS,

BETTER KNOWN AS CHEAP JOHNS.

NO BRANCH STORE IN TOWN.

MEN'S BOYS AND YOUTH'S

CLOTHING,

HATS, BOOTS, SHOES, FURNISHING GOODS, ETC.

Corner Dauphine and Bienville Streets, New Orleans, La.

Orders for Country Merchants promptly executed on most reasonable terms.

NOVEAUTES.

Extended Velvets, Ribbons and Black Silks, Worsted Mantle Cloths, Persian and Cheviot Dress Goods, Ladies' Sacques, Hood Knit Shawls, Jackets, Hoods, Silk Gloves and Ruches, Shoe Pins, Mantilla and Crepe Ruchings, Corkscrew Stripes and Pleated Fancy Muslins and Nets, Garnets, Bobbinet and White Tarlatan Robes, Swiss Plaid and Fashion Striped Hose, Black Satin Collars, Bustles, Hoods, Flannel Skirts, Knitted Skirts, Scarfs, Worsted Shawls, Knitted and Crochet Cloaks and Hoods, Embroidered Sacques, Infants' Robes, Nets, White and Black Lace Fichus, Pleated Scarfs, Velvet Silks and Bows, etc., etc. Also a large assortment of articles suitable for

CHRISTMAS PRESENTS.

TO CLOSE. Cartwright & Warner's Live Lock Stitch Sewing Machines, Finished Veils at 50c., two pieces of Brussels net for 1 00, worth $2.

E. H. ADAMS & BROTHER,

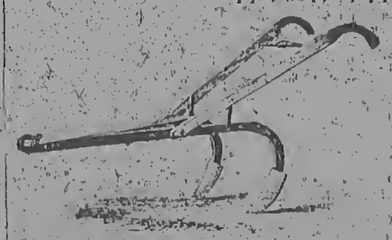
594 Magazine Street, Fourth Store above St. Andrew.

IRON-BEAM DOUBLE-SHOVEL PLOWS

ARE MANUFACTURED IN LARGE QUANTITIES BY

B. F. AVERY & SONS,

LOUISVILLE, KY.



B. F. AVERY & SONS,
Louisville, Ky.

Or their Agents,

A. BALDWIN & CO.,
STAPLES, MAURELLY & CO.,
New Orleans, La.

COAL ..... COAL ..... COAL

E. D. WOOD & CO.,

Corner Camp and Common Streets,

Offices in Exchange Hotel.

Will handle and sell dealers in all grades of COAL. Pittsburg Coals delivered by boat-loads, by the barrel, and shipped by Packet or by rail at lowest market rates. Cash trade solicited.

ANTHRACITE COAL.

Having made arrangements with the largest coal shipping firm in the city, we are prepared to fill orders promptly at the lowest rates. Orders left at the store will be filled at 87 Poydras street, or at the yard, corner Tchoupitoulas and Thalia streets, will receive prompt attention.

H. ENGLER & BRO.

Office, 87 Poydras street,
and corner Thalia and Tchoupitoulas sts.

THE

LONDON

Assurance Corporation,

OF LONDON.

Established by Royal Charter, A. D. 1724.

CAPITAL $10,000,000.

This Company issues policies against

FIRE

On Merchandise, Dwellings, Furniture, Stores, Etc.

AT LOWEST CURRENT RATES.

S. A. MORITZ, Agent,
197 Gravier Street.

"Crescent City Spring,"

WAUKESHA WATER

The undersigned having been appointed agent, hereafter the above celebrated Spring will deliver the WATER constantly on sale by the barrel, half barrel, quarter barrel and 15 gallon jug. Cash or city orders.

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Gapes. How to Operate For. The in-
strument used was a feather, but a straw
but stiffer than I had seen used before. I
was [illegible]
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Scientific.

—The Kansas City Review of Science for October contains an address by Prof. B. F. Mudge, in which he takes ground that botany does not favor prevailing views of the evolution of species. He contends that diconyledonous plants came into existence at the beginning of the cretaceous age, without any predecessors connecting them with the vegetation of the preceding ages. They appeared suddenly, with the incoming of the cretaceous age, and what we regard as the most highly organized forms appear to have come at once into existence. Among these he mentions magnolias, tulip trees, sassafras, prunus, pyrus, and others allied to existing species. He notes that, instead of progressing to new species by time, the genera are disappearing. As in the sa-safras, for instance, there were many species; now only one exists in the United States, where in the same district there were once numbers. He then notes that the existing species is so like one fossil form that it can scarcely be distinguished, though so many thousand geological years have been given it in which to progress. Yet he thinks this sassafras must have had the full benefit of many climatic conditions supposed to be the leading factor in inducing change. Referring to climatic conditions, he refers to gentians, dandelions, and other plants that have a wide range, from the Arctics to the Tropics, from high mountain-peaks to low sea-levels; and, though they must have been ages under these different conditions, they continue essentially the same. And her point he uses is, that in our meadows we find species of violets and of many other plants closely allied, and which the evolutionist would regard as from one common parentage, and yet they have evidently all been for ages under precisely the same conditions of environment. Finally, he lays much stress on the fact that with modern history no genus did not from an existing one insect known to appear, or even distinct species, though what we call marked varieties—variation within certain limits may abound. It may be observed that Prof. Mudge's arguments are rather against the manner of evolution than against evolution in some form. There are evolutionists who believe that new forms spring into existence by an inherent law, but definitely understood, suddenly and irrespective of external conditions; and there are others who by no means regard the line between monocotyledons and dicotyledons to be as decidedly drawn as Prof. Mudge deems it to be. The leaves of lilies are not, as veined; but the petals, which are but transformed leaves, often are. And, again, in ordinary dicotyledon as seeds there are often cases which hint that they have a monocotyledonous relationship. There can be no doubt of the unity of plan; and though there may be many cases where no "connecting links" are found, there are enough instances of such connection to warrant a search for them when they are missing.

—CHARCOAL AS AN ABSORBENT. The absorptive power of charcoal is well known in the arts. Its capacity in this direction is quite remarkable. Accurate experiments have proved that in twenty-four hours a moderate sized piece will absorb nearly five times its own volume of ammoniacal gas, eighty-five times its volume of carbonic acid gas and sixty-five times its volume of sulphurous acid gas. It subtracts more than twenty times its own volume of oxygen, and preserving meats, vegetables and fruits from rapid decay. Its power of destroying odors is well known, and its value here depends upon the same quality. It separates and appropriates to itself the gases, or matters and other impurities in water, rendering it pure and sweet. It placed on the surface of the soil, it will gather from the atmosphere and gases, and impart them to the growing plants. On these principles the value of charcoal, and staple and hoppens, as an antiseptic agent, is calculated. When used for this purpose to open the pores a manure should be in the powdered state.—Ohio Farmer.

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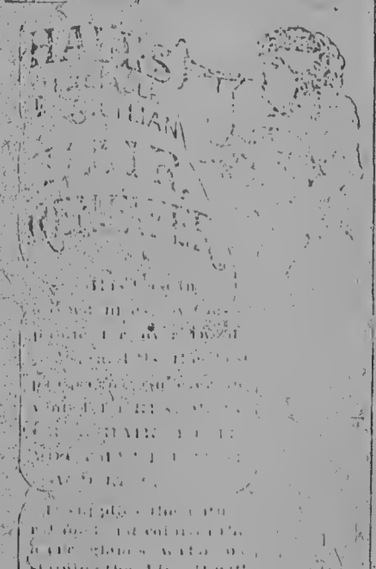

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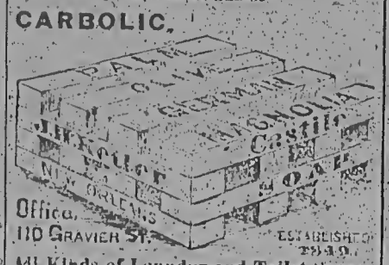

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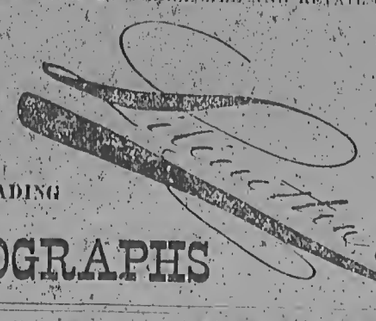

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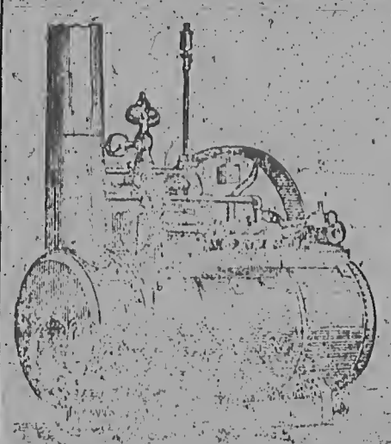

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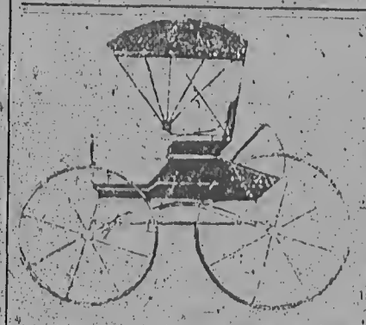

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DR. HOFFMAN'S
BLOOD AND LIVER PILLS,
Are a perfect cure for all Scrofulous affections of the Blood and Liver, Ulcers, Humors, Boils, Pimples, Blotches, Tetter, Salt Rheum, Scald Head, Erysipelas, Chronic Sore Eyes, Rheumatism, Neuralgia, Female Irregularities, Jaundice, Dyspepsia, Sick Headache, Costiveness, Piles, Fever and Ague, Chills and Fever, Intermittent Fever, Bilious Fever, Remittent Fever, Typhoid Fever, Yellow Fever, Malarial Fever, Dumb Ague, Fever and Ague Cake, Fever Sores, Worms, Worm Fever, Colic, Cholera Morbus, Cholera Infantum, Summer Complaint, Dysentery, Diarrhœa, Nausea, Vomiting, Loss of Appetite, Indigestion, Flatulency, Sour Stomach, Heartburn, Nervousness, Nervous Debility, Nervous Headache, Nervous Prostration, Nervous Irritability, Hysteria, Hypochondria, Mental Depression, Loss of Memory, Sleeplessness, Dizziness, Drowsiness, Coldness of the Extremities, Wakefulness, Dimness of Vision, Pain in the Head, Back and Limbs, Female Weakness, Leucorrhœa, Prolapsus, Falling of the Womb, Suppressed, Painful and Irregular Menstruation, Spermatorrhœa, Seminal Weakness, Impotency, Sexual Debility, Kidney Complaints, Dropsy, Gravel, Inflammation of the Bladder, Urinary Difficulties, Stone in the Bladder, Diseases of the Prostate Gland, Retention of Urine, Incontinence of Urine, Bright's Disease, Diabetes, Pain in the Region of the Kidneys, Female Complaints, Nervous Complaints, Blood Diseases, Liver Complaints, Kidney Complaints, Urinary Complaints, Skin Diseases, Bladder Complaints, Sexual Complaints, Diseases of the Blood, Diseases of the Liver, Diseases of the Kidneys, Diseases of the Bladder, Diseases of the Skin, Diseases of the Sexual Organs, Diseases of the Urinary Organs, Diseases of the Nervous System, Diseases of the Digestive Organs, Diseases of the Reproductive Organs, Diseases of the Generative Organs, Diseases of the Female Organs, Diseases of the Male Organs, Diseases of the Urinary System, Diseases of the Digestive System, Diseases of the Nervous Organs, Diseases of the Blood and Liver, Diseases of the Kidneys and Bladder, Diseases of the Skin and Blood, Diseases of the Liver and Kidneys, Diseases of the Bladder and Urinary Organs, Diseases of the Nervous System and Digestive Organs, Diseases of the Reproductive and Generative Organs, Diseases of the Female and Male Organs, Diseases of the Urinary and Digestive Systems, Diseases of the Nervous and Digestive Organs, Diseases of the Blood, Liver and Kidneys, Diseases of the Bladder and Urinary Organs, Diseases of the Nervous System and Digestive Organs, Diseases of the Reproductive and Generative Organs, Diseases of the Female and Male Organs, Diseases of the Urinary and Digestive Systems, Diseases of the Nervous and Digestive Organs.

KENDALL'S SPAVIN CURE.

(Trade Mark.)
SPAVIN, SPLINT, CURB, RINGBONE, ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for Illustrated Circular of Special Cures on record.
SPAVIN CURE OFFICE,
No. 50 Sudbury Street,
BOSTON, MASS.
For Sale by all Druggists.

CURE FOR THE ROGERS' POWDER
CITRATE OF MAGNESIA
This preparation is recommended by the Medical Profession for all complaints such as Dyspepsia, Sick Headache, etc. It is one of the best known preparations extant. Favorite medicine for children. Always keep it in the house.
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New York.
For Sale by all New Orleans Druggists.

NEW RICH BLOOD!
PARSON'S PURGATIVE PILLS make New Rich Blood, and will completely change the blood in the entire system in three months. Any person who will take one each night from one to twelve weeks may be restored to sound health, unless such a thing be possible. Sold everywhere or sent by mail for eight letter stamps.
I. S. JOHNSON & CO., Bangor, Me.

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	38	40
New York, choice	30	32
Coffee, ₩ lb.:		
Rio, fair	16¼	— —
Rio, good	16¾	— —
Rio, prime	17⅛	— —
Candles, ₩ lb.:		
Star, best brands	12½	— —
Corn Meal, ₩ bbl.:		
Choice	2.25	2.35
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 25
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	— —
XX	5 25	— —
XXX	6 25	6 50
Choice XXX	6 75	6 87½
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5	7
Dried peaches, ₩ lb	6	7
Raisins, ₩ quarter box	70	— —
Raisins, ₩ half box	1 40	1 70
Raisins, ₩ whole box	2 25	2 30
Bananas, ₩ bunch	75	1 25
Crackers, ₩ lb.:		
Soda	8	9
Butter	8	9
Sugar	8½	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	21	22
Coal, in barrels, best	19	20
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	75	— —
Molasses, in barrels.		
Common	23	27
Fair	30	32
Prime to choice	33	36
Golden and Roquet sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	4¾
Ordinary	6¼	6¾
Fair	6¾	7⅛
Prime to choice	7¾	7¾
Soap, ₩ box:		
XXX Palm	3 50	— —
Keller's magnolia	2 61	— —
Keller's olive	2 51	— —
Starch, ₩ lb.	3½	3¾
Salt, in sacks:		
Fine	1 30	1 35
Coarse	90	92½
Sugar:		
Good fair	6½	6¾
Prime	7	— —
Choice	— —	— —
Yellow clarified	— —	— —
Off whites	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15	— —
Pepper	13	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low grade	3 00	3½
Medium	4 00	4½
Good to fine	5 00	6 00
Low leaf	3 00	4½
Medium	5 00	6½
Good	8 00	9 00
Fine	10 00	12 00
Selections	9 00	60

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	50	— —
White	— —	— —
Mixed	46	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Salina	50	— —
Bran, choice, ₩ 100 lbs	80	— —
Hay, ₩ ton:		
Prime	21 00	— —
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8½	9
Shoulders	6	6½
Sides, clear rib	8	— —
Sides, clear	8	— —
Hams, sugar-cured	11	11
Mess Pork, ₩ bbl	13 75	14 00
Dry Salted Meat:		
Shoulders	5	— —
Lard, ₩ lb:		
Choice, in kegs and pails	8½	9
Choice, in tierces and barrels	8	8½

ESCULENTS.

Potatoes, ₩ bbl	1 50	2 00
Onions, ₩ bbl	3 75	— —
Apples, ₩ bbl	1 00	5 00
Cabbages, ₩ crate	3 00	— —

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 75	— —
Young	— —	2 50
Ducks	— —	— —
Geese	5 00	6 00
Turkeys	8 00	10 00
Eggs, ₩ dozen:		
Western	18	20
Louisiana	22	25

WOOL.

Burry	9	13
Louisiana clear	17	21
Lake, clear	30	32

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10½	11
Twine, hemp	12	— —

PUNCH CAKE AND OTHER FANCY CAKES.—Make in the regular way, only add a teaspoonful of Kingsford's Baking Powder. You will have better cakes than your neighbors.

GOOD FOR BABIES.

We are pleased to say that our baby was permanently cured, of a serious profound irregularity of the bowels by the use of Rob Bivers by its mother, which at the same time restored her to perfect health and strength.—The Parents' University, Ave., Rochester, N. Y. See another column.—Adv.

VASELINE.

You may hunt the world over and still will not find
A need of the household, which brings to the mind
The likes of value, more plain to be seen
Than jelly-cum-jelly, the famed Vaseline.

If a cut or a scratch, or a wound or a burn
From pearl to confusion, the household shall turn,
On the shelf should be found the box of all-pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of his lips is too rough to be borne,
Find Vaseline comes as an ally he wots,
And the cheek takes on velvet it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once, and the trouble is o'er,
In fact read the circular, and from it glean
All the virtue and claims of the famed Vaseline.

Joseph Mitchell Boiler Yard,
C. J. WALTON, Proprietor.
Manufacturer of all kinds of
STEAM BOILERS,
Lard, Coal Oil, Water and Locomotive Tanks, Sugar and Plantation Boilers a Specialty.
No. 407 N. S. MAIN STREET,
Bet. Twelfth and Thirteenth.
LOUISVILLE, KY.

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Dec. 8, 1879.

COTTON.

The market opened under the depressing influence of a decline in futures at New York, and sales were made at 12c. for strict low middling and 12⅛c. for middling, indicating a decline of ⅛c., but on the sharp rally reported by later telegrams prices have hardened, and middling is now quoted at 12⅛@12⅜c., with a leaning to the outside figures. Sales thus far, 3 200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	11⅝	11⅝
Good ordinary	11¾	11¾
Low middling	12	12
Middling	12⅜	12⅜
Good middling	12⅝	12⅝
Middling fair	12⅞	12⅞

Sales to-day, 12 500 bales, Market opened easy; closed active and strong.

Receipts at United States ports, week ending Monday, December 8, 1879.

	Saturday.	Sunday and Monday.	This week last year
Galveston	3 526	6 877	26 816
New Orleans	11 903	9 297	71 370
Mobile	4 1 6	3 955	26 924
Savannah	5 012	7 548	26 197
Charleston	3 619	5 251	24 [illegible]
Wilmington	7 2	1 359	2 967
Norfolk	3 842	4 301	16 801
Baltimore	118	395	783
New York	850	3 170	5 822
Boston	1 774	1 165	3 021
Philadelphia	311	200	1 [illegible]
Various	.....	.....	10 891
Total	36 046	44 236	219 215

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday
January	13.55	12.77@13.35
February	13.80@13.81	13.26@13.60
March	14.06@14.08	13.77@13.79
April	14.15@14.20	13.90@13.95
May	14.30@14.35	14.10@14.11
June	14.45@14.50	14.24@14.25
July	14.55@14.57	14.38@14.39
August	14.60@14.63	14.50@14.50
September	.....	.....
October	.....	.....
November	.....	.....
December	13.31@13.33	13.26@13.28

Sales, 166 000 bales. Market firm.

MISCELLANEOUS.

WM. G. LHOTE. A. SAMUELS

LHOTE & CO,
OLD BASIN
SASH, BLIND,
DOOR FACTORY,
AND
Lumber Yard,
Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,
P. O. Box 836. NEW ORLEAN

X-MAS.
Church & Co.'s
CHRISTMAS SELECTIONS
For 1879.

Six beautiful Carols by the best writers of sacred song better than ever for Sunday-Schools, Choirs and the Home Circle.

Price, $4 per hundred; Single copies 5 cents.

"CHURCHES MUSICAL VISITOR,"
A SUPERB NUMBER.

The Holiday Number is the most attractively ever published. Contains original articles from acknowledged the greatest writers on musical topics. Handsomely Illustrated Poems by Rev. —, and full page engraving of "Good Time Coming." The most melodious X-Mas songs ever published, Carols, Anthems and Sanctuary Music, also the popular Sunday-School song, "THE DAY WE SING OF LITTLE ROBERT," Music published in this No. is worth $1, and a lovely Wreath and Cross in gold and color. A rare gift for Music-lovers. Price 25 cents; Subscription, 41 cts a year with premium.

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Millinery Emporium, Hair Work
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FANCY GOODS BAZAR,
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HAIR GOODS of every description, and the most choice to select from in the city. Ears, Combs Brushes, Dressing Cases, Shell and Fancy Card Cases, Vienna Gilt Ornaments, Perfumeries and Fancy Goods.

Your attention is particularly directed to my

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DR. OF ALCANTARA. Fine Opera. Good Music and easy to give. $1 50.

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Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION. ☞

Episcopal Appointments for 1879.

CONFERENCE.	PLACE.	BISHOP.	TIME.
S. Georgia	Perry	Doggett	Dec. 13
Texas	Austin	McTyeire	Dec. 10
Little Rock	Camden	Pierce	Dec. 10
Louisiana	Baton Rouge	Keener	Dec. 10
Florida	Tallahasse	Doggett	Dec. 17
S. Carolina	Charleston	Wightman	Dec. 17
Mississippi	Meridian	Kavanaugh	Dec. 17
Alabama	Tuskegee	Paine	Dec. 17
Baltimore	Front Royal	Keener	Mar. 5

Bishop McTyeire has charge of the Mission in China.

Bishop Keener has charge of the Missions in Brazil and Mexico.

Quarterly Appointments.

NORTH ALABAMA CONFERENCE.

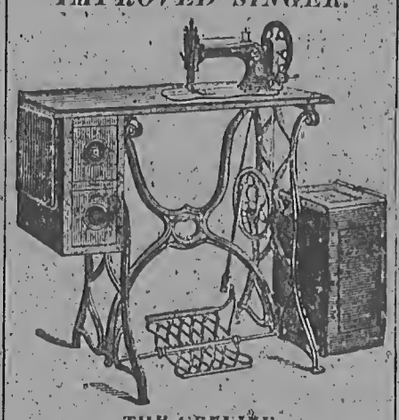
FLORENCE DIST.—FIRST ROUND

Chickasaw circuit, at Mt. Zion ..... Dec. 27, 28
Valley station, at Pine Grove 29
Frankfort circuit, at Farwell ..... Jan. 3, 4
Burleson miss., at N. Reid's schoolhouse 8
Colbert taliaha, at New Hope 6, 11
Tuscumbia station 12
Florence station 13
Oakland circuit, at Reserve 17, 18
Waterloo circuit, at Waterloo 19, 20
Cypress circuit, at Pisgah 24, 25
Shoal circuit, at Harrison Chapel ..... Jan. 31, Feb. 1
Leighville circuit, at Moss Chapel ..... Feb. 7, 8
Rogersville mission, at Rogersville 9

The District Stewards will please meet me at Tuscumbia at the Methodist church, at 10 o'clock A. M., December 25. The prompt attendance of every member of the board is all important.

50 S. A. TIMMONS, P. E.

BEWARE OF
Imitation Machines
Offered by second-hand dealers as
IMPROVED SINGER.



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Fall and Winter Dry Goods
Comprising as ever, Full Line of FINE GOODS; also medium, low priced and

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Of all descriptions at prices that will surprise you.

We respectfully invite our friends and customers and the public to an inspection of the most beautiful and complete stock we have ever had to this market, and promise the same old and prompt attention.

Do not fail to visit our Parlor Stores up stairs and examine our

ELEGANT CLOAKS,
LADIES' SUITS,
UNDERWEAR,
Etc., Etc., Etc.

Samples sent on application to all parts of the country free of charge.

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Established 1838.
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Wholesale and Retail Dealer in
Plain White,
Gold Band and Decorated
CHINA,
Parian and Biscuit Statuettes and Busts.
A Full Line of Barcarat & Bohemian
GLASSWARE.
A FULL ASSORTMENT OF
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GLASS SHADES IN GREAT VARIETY,
AT VERY LOW PRICES.
Call and See.

SOLUTION OF
TRIBASIC PHOSPHATE OF LIME
IN
COD LIVER OIL.
The only medicine warranted by Letters Patent in the U. S., No. 154,746, obtained by Dr. Hava, in July, 1873.
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WERLEIN'S
PIANO
WAREROOMS,
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They stand only as crowning the culmination of artists of our own country, but command praise in Europe, where they have been awarded Prize Medals. They have received and do now command the highest encomiums of the masters of the country from their unrivalled powers, delicacy of touch, singing quality over all other Pianos. A large assortment of them in ACTION and TONE, with case of purest and richest styles of rosewood. They are the best of music.

—THE—
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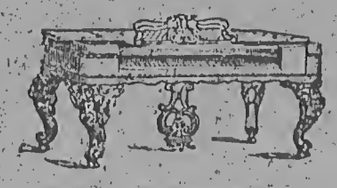
It is gratifying to record the unprecedented success it has met with in these Pianos. Relying solely on their intrinsic merits, they have never had an agent, but are sold entirely through the recommendation of those of taste and magnificence of finish have won the most flattering encomiums, and elicited the enthusiastic admiration of all who have seen and listened to them. Orders from abroad are promptly received, executed, and entire satisfaction given.



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HALE UPRIGHT PIANOS
HALE UPRIGHT PIANOS,
BEAUTIFUL IN TONE,
RICH IN DESIGN OF CASE,

have in them the very latest and best improvements of the day, and are to be fully warranted as being just what they represent.

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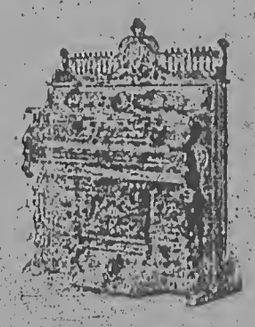

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ORGANS.
are now in the market. These with many other first-class Organs, of various styles and prices, in their warerooms, can be seen and heard. The best evidence of appreciation is the growing demand for them.

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and Hardman.

They are Pianos of highest standard, finely finished and are to be fully warranted as being just what they represent.

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Real French China Dinner Sets, 115 pieces	20 00
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Good Glass Goblets, per dozen	60
All other goods in proportion.	

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The best Trusses in the country, other country, from One Dollar up. Call at
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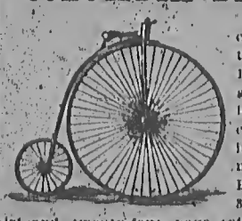

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TESTIMONIALS FROM WELL KNOWN PERSONS.

Extract of letter from Wm. H. Aid, Mus. Editor Tribune.
WASHINGTON, D. C., Nov. 21, 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen,—I am very much pleased with the Piano you made for me. It is a fine, full, rich toned instrument, and I have seen and heard no Piano in the house of double its beauty and power. Many thanks for the excellent care you have taken and improvement in the instrument. We wish you success, as you deserve it. Be kind enough to send me your Catalogue and Price List. Yours truly, WM. H. AID.

St. James Hotel, Nov. 27, 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen,—I am happy to be able to say that your Piano is one of the very best I have ever had the pleasure of hearing. It is a perfect singing instrument, and I feel sure it will give entire satisfaction wherever it may be placed. Yours truly, ANTHONY REMMER.
Professor of Music, St. Mary's Dominican College, Professor of Music, St. Joseph's Convent, &c., &c.

Extract of letter from Wm. H. Aid, Mus. Editor Tribune.
NEW YORK, May 1, 1878.
Messrs. LYNCH & GOMIEN:
Gentlemen,—I am very happy to say your Pianos I am happy in commending to the notice of my friends. Your instrument fills a place which I have long desired to see filled, and it gives me much pleasure to commend them to the public. Yours truly, CAMILA URSO.

Extract of letter from W. H. Aid, Mus. Editor Tribune.
We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.

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Superintendent of Dr. Bly and Lewis Lockwood of New Orleans.
A. McDERMOTT,
Has returned and established the business of manufacturing Dr. Bly's patent
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Arms and Legs,
and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.
A. McDERMOTT,
208 Camp Street, N. O.

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, DECEMBER 18, 1879. NO. 51.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP, 112 Camp street, New Orleans.

Address all communications designed for publication, REV. LINUS PARKER, 112 Camp street, New Orleans.

AGENTS—All the members of the Patronizing conferences.

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FLOWER OF GRASS.

The graceful ease that lies in lily-like poise—
When love is all it is not, you saw in her.
No color, but soft tints in lovely blend—
A charm which fled when each damsel was gone.
Like light on a passing cloud. All whom
The fairy fates bloomed on you alone.
We, through the softening of their prisoning them
Into their book had sober-ing girlish growth—
Some tender roses had faded in the air—
A loss sensibly to us all-real.
The thought was, indeed, that all to-day was
there.
The future of such souls is to be blind.
To self, and to self-seeking; let them plead
Their life as harmony and atmosphere
With other lives—let them but have a friend
Whose merit they suspect not, or to fear,
And they are colder than many graves,
Or drains of their own separate happiness.
Earth, we, don't we, will, at such cost as hers
Even at the rose and its might we there
She was the flower of grace, that only pays
To sing the rose, and melt each other's fire
But to forget us in the doing good;
One of life's lowly, saintly saint jade.

—Sunday Afternoon.

NEWS OF THE WEEK.

DOMESTIC.

LOS PINOS AGENCY, Colo., Dec. 10. Chief Ouray came to the agency yesterday, with one of the Indians called for by the commission, and turned him over to Gen. Hatch, remarking that the others would be surrendered as soon as captured. The Work of the commission will end this week.

It will be remembered that the White river agency, the establishment of that agency, distributed between Los Pinos and the southern agency. That the loss of property occasioned by the outbreak be paid from out of the funds now on deposit at Washington, and that a portion of the property formerly occupied by the White River Utes be ceded to the government.

PETERSBURG, Va., Dec. 12. In accordance with the rules adopted by the board of trade, all markets and public houses in this city were closed to-day for the month. Their closing ended the fact for the State to fail to comply with its pledges to support the Hawkins fund out of the taxes. The board of trade will not be given until next week.

BOSTON, Dec. 13. Bishop Gilbert Haven, of the Methodist Episcopal church, died this afternoon.

NEW YORK, Dec. 11. The Herald's Panama correspondent says: Admiral Rodgers has left Callao with the Alliance, and the Pensacola, and Lancaster will follow. The Peruvian fleet will be increased to seven vessels. Chili has also increased her fleet. Peru has been unable to purchase vessels in Europe. Chili has purchased two vessels in England, and has also purchased the Huascar, which was captured by Admiral Grau during the war between Peru and Chili.

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LONDON, Dec. 13. A Berlin dispatch to the Pall Mall Gazette says: The Catholic clergy have refused the government's concessions allowing them to supervise religious instruction in the schools. They claim they themselves should actually give instruction, as before the enactment of the Falk laws.

LONDON, Dec. 14.—Ayoub Khan, governor of Herat, left that city a fortnight ago with his troops, with the intention of attacking the British at Candahar.

The correspondent of the Times at Candahar says the natives of that district will unite with the British if necessary to resist the Herales.

FIELD NOTES.

ALABAMA.

ELMORE CIRCUIT, ALA., Nov. 28.—I am now on my last round on the circuit for this year. Will close December 14. I have added two appointments to the circuit this year, which will be eleven for the new year. A good size work for two young men. Have nearly completed a good parsonage; hope to have it ready for the preacher by the new year. When finished it will be one of the best on any circuit in the district. Health of the church good; five deaths out of 450 members. This is a fine country, healthy, productive, adapted to all kinds of grain and cotton. It only needs the church to feel her duty to herself and God to make it one of the finest counties of the State. Our beloved presiding elder is doing much in this section to elevate the church to a higher sense of duty. We have in the bounds of this county two other appointments. At Wetumpka Chas. Williams is a zealous, faithful and efficient worker, loved and appreciated by his charge. John Berry is at Tallassee; has done a noble work this year in building up the church. The spiritual condition of the circuit is improving. Finances short. Collections ordered by the Conference are behind. Not as many Advocates taken as should be. Where they are taken I and they are more liberal and prompt to duty. May the Lord direct our affairs another year where we, as His servants, do the most good.

FRANK H. WARDLAW.

COATOPA, ALA., Nov. 29. The present closes our third year on the Coosa circuit, Alabama Conference, with a better wind up than the two preceding. A good revival at each appointment. Increase in membership not very large, but the church greatly strengthened and more firmly established in the confidence and appreciation of the people. Finances will come up very well. Our new church at York Station is in process of erection. Crops good. Farmers well advanced in gathering and getting to market.

J. M. PATTON.

MISSISSIPPI.

WATER VALLEY, Miss., Nov. 27.—Last Sunday ended my year's work on the Charleston circuit, Grenada district, North Mississippi Conference. I can truly say we have had a "good old time." I have all my collections ready for Conference. My people supported me liberally, and God has blessed my ministry this year. I report 85 conversions, 108 accessions to the church, and my charge is a healthy spiritual condition at all points. Next week I am going to Conference, praying the Master to send me where I will accomplish most good the next year.

W. F. PHILLIPS, P. C.

GREENVILLE, Miss., Nov. 28. Year now ended. Though only a few conversions, yet every interest of the church is in good condition. All assessments more than paid; some of them twice over; large improvement on parsonage. College about gross of debt. Never saw business better; nearly one hundred business houses in a constant rush. Have had goodly Lever saw. I was made to go up to the mercy-seat on Deer Creek, adjoining Arcola, in July; very one a dozen to be converted. In 16 toker, at Friar's Point, two to one addition. This district has grown this year nearly double. Nearly all business was suspended on the twenty-seventh for Thanksgiving service, unusual for this place.

A. L. PETRELL.

KOSCIUSKO, Miss., Nov. 29. During the year there has been an increase of over fifty per cent. In consideration of this charge, Crops are not considered good, but the people are cheerfully responding to the financial claims of the conference, and of the assessments, I think will be fully met.

JAS. W. WILKINS.

ENTERPRISE, Miss., Dec. 1. From the ninth to the fourteenth of November I held a meeting in this place, which, so far as conversions and accessions were concerned, was a failure. On the sixteenth we began a meeting at Pachuta, which lasted two weeks, with large results. Brother and others, we hope, will secure accessions to our work and strengthen church at this place. The first meeting Bro. Hines and the Second Bro. Wells gave us valuable assistance. The son and the glory divine God's. We secured a subscription of $100 to help Pachuta church.

J. F. RICHARDS.

BOONEVILLE, Miss., Dec. 1. This circuit has over two hundred and fourteen members, including a small colony of Germans. Have received forty or fifty conversions, about forty additions, assessments nearly paid, and good prospect. Spiritual condition moderate. Crops and health good. Farmers and merchants forward. Have been getting in the woods, and will be able to do an extended work. We hope soon to see the people interested in their own and their property and the glory revived in their power.

T. ROWAN, P. C.

WINONA, Miss., Dec. 2. Have just closed my second year on the Wilson circuit. In all I endeavored to give no offense, for my success, which has been very nearly unparalleled, would be found in many articles in the way of a living free of charge. We have enjoyed many spiritual seasons of the presence of the Lord. Nineteen have been added to the church on profession of faith this year. Seventy-five souls have been purified. Cotton good. Corn short. Health good.

A. WALKLEY.

LOUISIANA.

LOGANSPORT, Mission, La., Nov. 29. The fourth quarterly Conference was held at Reynolds' Schoolhouse, November 29, 1879, the presiding elder being present. The pastor reported for the quarter twenty-seven sermons, sixty-eight visits; collections reported, $11; for Missions, $11. Also the preliminary steps were being taken to build several churches but one—the one of the Board of Stewards was present, and he a resident one. What can pastors do for when their officials refuse to co-operate with them? We pray for charity.

J. PIPES.

CLINTON, La., Dec. 2. Our region passed all more quietly than any I ever saw. No disturbance of any kind heard of. Our farmers have generally finished gathering their crops. Fields all open. Some cases of sickness. Weather fine. Busy getting up reports for Conference. Conference and missionary collections in full. Other dunnes behind, yet with promises of full amounts, if possible.

T. H. HOLLOMAN.

HOUSTON, La., Dec. 4. I send this from the Cotile circuit, Shreveport district, Louisiana Conference. This is a new circuit. This is the first year. This circuit is southwest, west and northwest of the Cotile Landing, on Red river, embracing a part of Rapides, Vernon and Natchitoches parishes; a pine woods region. Have had some interesting meetings; twenty-three accessions to the church; baptized three adults and four children; three of the old members died—one brother and two sisters. They died in peace. Spiritually, this circuit is improving. Financially, but little done. Crops are short. Health has not been very good. People are poor, but kind, upright and industrious.

J. A. MONROE, P. C.

False Estimates of Ministerial Efficiency.

BY REV. E. P. BIRCH (ALA. CONF.)

CONCLUDED.

2. Another false standard is ministerial *popularity*. It need scarcely be stated that this point is to be taken with some conservative limitations. The favor and appreciation which come to the way-worn and weary itinerant from the consciousness of duty done, and of a faithful and earnest ministry, can be but a grateful recompense to us all. Yea, more! it is but a just and proper tribute to ministerial usefulness and fidelity, and cannot fail to act as a stimulus and encouragement to the humble and true who minister in holy things. But is *mere popularity* a true test of ministerial usefulness and efficiency? If so, it is a sad case with the prophets and apostles of the olden times, who endured a "great fight of afflictions" and persecutions for "righteousness' sake," and for the "testimony of Jesus." St. Paul, the greatest of apostles, was sometimes "accounted as the filth and offscouring of the earth," and his "bodily presence with some was weak and contemptible," and he was often hated and persecuted for his testimony to the truth. Even the Divine Master Himself "came unto His own, and His own received Him not." "He was as a root out of dry ground." "He was despised and rejected of men," and "persecuted and forsaken" even unto death. Besides this, such a test is opposed to the whole spirit of the gospel. We are to "endure hardness as good soldiers of Jesus Christ," submitting to be "hated of all men" for His sake. We are to seek not for the honor that cometh from men, but for the honor that cometh from God," for "My glory will I not give to another, saith the Lord." Ever let this become the established test of ministerial efficiency, and our holy, self-sacrificing ministry would soon degenerate into a set of time-serving sycophants, "sensational humbugs," or ecclesiastical demagogues. The temptations to self-seeking and worldly concessions are already wide-reaching and abundant. Almost any preacher can be popular if he will, only let him pay the price, and the boon is his. But dare we do this? Dare we stoop to become pulpit-men-pleasers, and cringing eye-servants, to win popular favor, even at the expense of ministerial fidelity? Are we to howl and cringe and flatter, and to become obedient slaves to the whims and caprices of men, in order to hold our own in the contest for popularity and ecclesiastical preferment? No "the people, indeed, make the appointments," as has sometimes been claimed in official circles? Shades of the mighty dead! of the grand old fathers of Methodism! has it come to this? Are our venerated Bishops but phantom figure heads, and our worthy presiding elders but mocking puppets, moved by the gabbling hand of popular dictation? Is our boasted itinerancy but a gossiping delusion, a "misguided humbug," and its heroic preachers only the passive agents and hired flunkies of public sentiment? Heaven forbid! We have not come to this, yet popularity outright, as the reward of a noble life and a faithful ministry, is a gracious thing, but when made the arbitrary test of ministerial efficiency, it is a snare and a delusion. If ever it comes to this then farewell to the glories of Methodism! The voice of the true prophets of God shall sound no more through her solemn courts, the lights shall have gone out from her deserted sconces, and the ashes heaped and scattered upon her desolate altars!

3. Another unsound test is *long sermons*, or short sermons. This, with some people and communities, seems to have possessed into a sort of ecclesiastical monomania, insomuch that with them the one sole virtue in a sermon is brevity, and the one unpardonable sin that of "preaching over thirty minutes." We do not propose to enter into this discussion, at least it is not the purpose of this article to do so. Let the people

After the fashion of La Mancha's "Flower of Chivalry," to make a stand at this formidable windmill, it is going about with zeal enough "to break lances." It is simply our design to glance at the subject very briefly, in the light of common sense, and to dispose of the notion more false and foolish than the dreams of romance. What are the facts then? Simply these: the length of a sermon must depend, of course, upon the character of the subject, the amount of thought or doctrine it contains, and the capacity of the preacher to discuss it. Some sermons are *long* at twenty minutes, others are *short* at sixty. We even know preachers master of his subject, and presents it with clearness and force, with brilliancy and power, who thinks of time? When another bungles through a cyclopean mass of undigested words, who does not devoutly wish him done in ten minutes or less? Much depends upon the *man* and the *subject*. Some men can interest an audience for any reasonable length of time, others cannot do so at all. Some subjects require clear and positive, broad analysis, profound argument, while illustration and explanation discussion. Can all this be done in twenty or thirty minutes? Are we to measure out the burning thoughts and glowing utterances of a soul on fire with the mighty truths of God like the merchant, his calico and tape by the yard; or like the engineer the speed of his locomotive by the flick of a clock? As well measure old ocean's crested billows with a mason's plumb-line, or the rainbow's gorgeous sweep with a carpenter's compass. The truth is this whole idle and silly ado about short sermons is a piece of contemptible nonsense, and is as degrading to those who make it as it is insulting to the ministry. There must be a very limited modicum of intelligence on either side—preacher and hearer. This short sermon mania is throwing contempt upon the word of God, by holding it as a sort of necessary evil, and to be accepted only in infinitesimal doses, the less of it the better, and, sugar-coated, to suit the taste; like the medicated globules in homœopathic pharmacy. It is certainly degrading the ministry by creating a very low standard of preaching, and taking away every incentive to thought and study, and reducing all preaching to the same level, regardless of all merits or deficiencies. Just so as it is *short*. The question is sometimes asked: "Why have we so few *great preachers* in these days?" The answer is plain: Because the *people don't want them*. They are becoming an extinct race, and no longer only as transition fossils of a departed age. The very term itself is almost becoming an epithet of reproach, and *pathos* and *brevity* are the order of the day. And yet, how much does Methodism owe to such men, and to their preaching. Who does not remember *some sermons*, grand, mighty, overwhelming, whose echoes still linger as imperishable memories of the soul, how like a lava stream of inspired eloquence they cleft their way to the hearts of men, even to "the pulling down of the strongholds of satan," and "the building up of the kingdom of God." One such sermon has done more lasting good than a whole year of tame, and commonplace preaching. And are such gifts to be discouraged, neglected and underrated by the church, and are they to be supplanted by weak, shallow, powerless preaching just *because of its brevity*. The whole truth is that the *length of a sermon* has nothing to do with its *power and effectiveness*, and whether short or long, we must "preach the gospel in demonstration of the Spirit and of power." We must, "as in sincerity," "declare the whole counsel of God," "not handling the word of God deceitfully, but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God."

4. In conclusion we notice but one more false test, and that is the test of "financial ability." In the eyes of some, to be a good "financier," and to "bring up all the collections," is the sum total of all ministerial virtues. But is this true? Has the Heavenly Master ever made any such test? Of course it is a right thing to do, and would to God we could all bring up ten-fold more than we do to the treasury of the Lord! But when the preacher has done all he could, when he has begged and plead and importuned, even sometimes to the detriment of his own interests and popularity, "Is he to blame if the *people* will not pay the money?" If they are grasping, near, close, stingy, and won't pay, or poverty-stricken, unfortunate, and can't pay, it surely cannot be his fault. And yet he must bear the responsibility, and suffer reproach at the hands of the great apostles of a *financial* and *statistical* Christianity. Well, let us be patient, and God will show us some day that there are greater and nobler things to do, and things which *He* prizes more than collecting money, however important this may be. To each and all of us, in our several spheres, He has distributed our separate *gifts* and *talents* to improve, our life-work to do. Let us do it humbly and faithfully, not as "men-pleasers," but "in singleness of heart, fearing God;" and it may come out in the great day of God that many a neglected laborer, from obscure and humble places, and shunned even in Conference circles, will yet "shine forth as the stars, forever and ever," and thrill with rapture at the jubilant welcome that can never grow old: "Well done good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord."

Honor and Aid the Methodist Steward.

His work is delicate, often difficult and disagreeable, while, in ignorance, it is sometimes odious to the preacher, to each church of the first service succeeding the Annual Conference, the preacher, on closing his sermon, call the Steward or Stewards elect. Let these stand before the people in the presence of the congregation. Let the preacher read, from the Discipline and Manual, passages relating to the character and work of stewards, and, presenting a copy of the church roll, let him invest them with the prerogatives, and charge them with the duties of the office of steward.

A quiet, such instruction of stewards there is no law. It will put more honor where honor belongs, on the men who bear the burden, and do the hard work of the church. It will call those men to register once their work. It will afford the preacher at the first time an opportunity to instruct his congregation in his duty to do in the scriptural duty of supporting the ministry. It will quicken before it is too late, in stewards and congregations, the sense of duty on this subject. And, where there is not the deadness of utter indifference, it will induce hopeful methods and promotion in this department of church work. Immense advantage is gained by a good start. Begin with the year. Only this will deliver us from the demoralizing and discreditable agonies enginred in the closing of the year by sixty many preachers, stewards and congregations.

Will the Mississippi Conference approve the installation of stewards, and furnish on slips, printed during the ensuing session, the form of service, in whole or in part, for the guidance of preachers?

JOHN A. ELLIS.

North Mississippi Conference.

MR. EDITOR: I send herewith a summary of the minor business of the North Mississippi Conference just closed. Water Valley displayed a princely hospitality in entertaining the Conference. Bishop Kavanaugh's bow abides in his strength, and he is dearer than ever to the members of this body. Our statistics show a net increase of over 2,000 members within our bounds, with 5,000 conversions during the year. Finances have improved greatly. Our missionary anniversary was a glorious success. The collection on the occasion exceeding $500, notwithstanding the presence of a menagerie and circus, which were on exhibition at the same hour. The appointments gave almost universal satisfaction. Thus we enter upon the duties of the new year, encouraged by past success, and by the hope of our inheritance in the eternal heaven. Two members of our body died in the work during the year, both of yellow fever—Dr. Jesse W. Perry and David Plews. Fraternally,

JOHN LYNCH.

1. Admitted on trial: John W. Dorroh, John P. Young, C. C. Graham, Arthur M. Wyatt, George H. Day, Henry L. Valentine, James M. Massey, Edward L. Scruggs, James B. Johnson, James H. Hunter, Wm. W. Herron.

2. Recommended: Elijah T. Cayce, Thomas M. Huggins, Hezekiah R. Tucker, John J. Eastland, John M. Hunt, Henry B. Scruggs.

3. Discontinued: None.

4. Admitted in full connection: A. W. Gibson, Joshua H. Mitchell, Edward A. Tabor, James Porter, Rozzle F. Waters, Joseph B. Wade, Carl M. Von Buren, Wilbur F. Rozell, Elias H. Kilgore.

5. Re-admitted: Thomas G. Freeman.

6. Received by transfer: T. A. S. Adams, T. B. Mabry, from the Tennessee Conference; J. W. Price, from Louisville Conference; W. B. Armstrong, from the North Alabama Conference; H. L. Coggeshall, from the Los Angeles Conference.

7. Deacons in full connection: Jesse T. Moody, James A. Bowen, Colin E. Thames, Charles N. Terry, David M. Cogdell, Edward B. Romeo, W. M. Adams, Robert A. Burroughs, Wm. A. Dollar, Isaac N. Foose, Thomas J. Newell, Hiram P. Parsons.

8. Traveling preachers elected deacons: Edward A. Tabor, James Porter, Rozzle F. Waters, Carl M. Von Buren, Wilbur F. Rozzel, Elias H. Kilgore.

9. Traveling preachers ordained deacons: The classes named under Question 8.

10. Local preachers ordained deacons: Daniel S. Elmore, Robert F. L. Satterfield, James S. Moseley, Henry M. Courtney, Burrell E. Webster, Robert H. McKnight, James M. Massey, Henry E. Vandiver, James H. Speed, Wm. J. Vinson.

11. Local preachers ordained deacons: James S. Moseley, Henry M. Courtney, B. H. Webster, B. H. McKnight, J. M. Massey, H. L. Young, R. Wm. K. Hollingsworth, James H. Lenderman, Jo eph S. Nicholson.

12. Traveling preachers ordained elders: W. W. Wilkins, W. P. Leslie, T. J. Burns, T. Y. Ramsey, Jr., Daniel T. Frost, G. W. Gordon, D. C. Brown, S. A. Steele.

13. Traveling preachers ordained elders: The classes named under Question 12.

14. Local preachers elected elders: Edward McCurdy, Henry T. Hodnett, R. E. Gore, L. D. Hollingsworth.

15. Local preachers ordained elders: E. McCurdy, H. T. Hodnett, R. E. Gore.

16. Too aged: Peter Fleming, J. R. Rogerson.

17. Superannuated: P. J. Eckles, J. R. Morris, R. T. Moorehead, D. D. Moore, A. A. Houston, J. P. Pennington, Joseph Johnson, W. E. Ellis, W. R. Ramey, J. W. Hines, T. C. Paris, A. W. Price.

18. Superannuated: W. Maxwell, H. Watkinson, K. Adams, E. J. Williams, L. H. Davis, W. J. Reeves, George Schoppert, Jr., Wade J. E. Douglass, W. C. Green, J. G. Carlisle.

19. Died: T. W. Peavy, David Plews.

20. All passed the seventh ninth character, except J. T. Tipslow, whose case was left over for the next session.

21. Number of local preachers and members: 22. Deaths by fever: 2.

23. Adults baptized: 2,250.

24. Number of Sunday schools: 94.

25. Number of teachers: 1,177.

26. Number of Sunday school scholars: 11,900.

27. Assessed for Conference claims: $2,000.

28. Collected for Conference claims: $1,046 70.

29. Chargeable by missions: $1,000.

30. Next Conference at Starkville.

APPOINTMENTS.

HOLLY SPRINGS DISTRICT, *J. W. Hines, P. E.* Holly Springs, J. W. Hines; Holly Springs Circuit, W. D. Matthews; Pine Mountain, N. M. Cooper; Bethlehem, S. E. H. Monk; Mount Carmel, S. W. Myers; New Salem, M. M. Dunn; Pleasant Grove, H. Mize; Chesterville, A. J. Easterling; Bonita Corinth, Shaw Creek, E. G. Brooks, S. B. Carson; Iuka, to be supplied; Corinth and Glendale, J. M. Hughes; Burnsville and Rienzi, J. R. Atkinson; Burnsville and Rienzi, H. E. Phillips; Ramsey, E. M. Davis; Enon, J. T. Lee; one to be supplied; Dyersburg, W. B. Murrah; Dixfield, one to be supplied; Tabor, A. A. Henderson; Superannuated, Caswell, D. C. Gillon; Bayou, E. M. Hampton; Ridgeville, T. J. Lowry, Bemis, one to be supplied; J. M. Ingram, Tuscumbia, to be supplied; University of Mississippi, J. J. Wheat; Grenada Female College, T. C. Watts.

GRENADA DISTRICT, *S. G. Stone, P. E.* Greenville, J. L. Pickett; Estes, Leonard Leonard, to be supplied; Deer Creek, J. R. Wynn; Pace, superannuate; Coffeeville and Abbeville, to be supplied; Batesville, R. F. Waters; Bolivar, J. D. Newsom; Austin, H. L. Coggeshall; Johnstown, Carl M. von Buren; Perry Hill, W. M. Adams; Clarksdale, P. P. Young; Friar's Point, J. M. Wyatt; Indian Village Mission, to be supplied; Cat Fish Point Mission, to be supplied; Panola, to be supplied; Farmington, Indian Bayou, W. P. Rozell; Jones Circuit, W. A. Hollis.

WINONA DISTRICT, *R. J. Boyd, P. E.* Winona Circuit, A. W. Langley; Carrollton, Q. A. Gaines; Black Hawk, E. S. Gilbert; T. C. Patrick, superannuates; West, G. W. Brown; Lexington, H. H. Day; Richland, J. F. Evans; Kosciusko and Durant, R. P. Mitchell; Attala, H. C. Faust; Newport, J. A. Burroughs; J. P. Commander, supernumerary; French Camps, W. S. Lagron; Zilpha, H. W. Buchanan; Bethlehem, D. N. Foose; Greenwood, E. Johnson; Kosciusko Methodist High School, T. A. S. Adams, President.

COLUMBUS DISTRICT, *T. W. Dye, P. E.* Columbus, S. A. Steel; Columbus Circuit, H. F. Morris; Crawfordsville, S. M. Thames; Brooksville, H. D. Howell; Macon, T. J. Newell; Hebron, W. S. Harrison; Shuqualak, E. L. Scruggins; Louisville, J. T. Moody; Chester, W. W. Williams, J. J. Fontaine; W. Cunningham, J. H. Brooks; Mount Vernon, W. A. Bryant.

GREENVILLE DISTRICT, *T. F. Watkins, P. E.* Greenville, C. R. Reasor; D. H. Magee, supernumerary; Arcola Circuit, J. P. Duncan; Walnut Valley, W. A. Chapman; Sharkey, G. W. Bagley; Cypress Lake, J. T. Brinkley; Leland, R. F. Phillips; Batesville, E. M. Davis; Eureka, to be supplied; Belzoni, one to be supplied; Dyersburg, W. B. Murrah; Oxford Circuit, T. A. Tabor; A. A. Henderson, superannuate; Caswell, D. C. Gillon; Bayou, E. M. Hampton; Batesville, T. J. Lowry, Bemis, one to be supplied; J. M. Ingram, Tuscumbia, to be supplied; University of Mississippi, J. J. Wheat; Grenada Female College, T. C. Watts.

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[illegible] DISTRICT, *[illegible]* [illegible]; Hernando, [illegible]; Senatobia, [illegible]; Coldwater, [illegible]; Sardis, [illegible]; Oakland, [illegible]; Abbeville, [illegible]; Oxford, [illegible]; Water Valley, [illegible]; Pontotoc, [illegible]; Ellistown, [illegible]; Pontotoc Circuit, [illegible]; Ellistown, [illegible]; Pontotoc Circuit, [illegible]; Ellistown, [illegible]; Pontotoc Circuit

The Christian Advocate.

THURSDAY, DECEMBER 18, 1879.

A WINTER SABBATH WALK.

BY JAMES GRAHAME (1765 1811)

How dazzling white the snowy scene! deep, deep,
The stillness of the winter Sabbath day—
Not even a lost fall heard. Smooth are the fields,
Each hollow pathway level with the plain;
Hid are the bushes, save that here and there
Are seen the topmost shoots of brier or broom.
High ridged, the wilful drift has almost reached
The powdered keystone of the churchyard porch.
Mute hangs the hooded bell: the tombs lie buried;
No step approaches to the house of prayer.
The flickering fall is o'er; the clouds disperse
And show the sun, hung o'er the welkin's verge,
Shooting a bright but ineffectual beam
On all the sparkling waste. Now's the time
To visit nature in her grand attire.
Though perilous the mountainous ascent,
A noble recompense the danger brings.
How beautiful the plain stretched far below!
Unwarlike though it be, save by you stream
With azure winding, or the leafless wood.
But what the beauty of the plain, compared
To that sublimity which reigns enthroned,
Holding joint rule with solitude divine,
Among yon rocky fells, that lift defiance
To step the most adventurously bold!
There silence dwells profound; or if the cry
Of high-poised eagle break at times the calm,
The mantled echoes no response return.
But let me now explore the deep sunk dell,
No footprint, save the covey's or the flock's,
Is seen along the rill, where marshy springs
Still rear the grassy blade of vivid green.
Beware, ye shepherds, of these treacherous haunts,
Nor linger there too long. The wintry day
Soon closes; and full oft a heavier fall
Heaped by the blast, fills up the sheltered glen,
While gurgling deep below the buried rill
Makes for itself a snow roofed way. Oft then
Your helpless charge drive from the tempting spot,
And keep them on the bleak hill's stormy side,
Where night winds sweep the gathering drift away
So the great Shepherd leads the heavenly flock
From faithless pleasures, full into the storms
Of life, where long they bear the bitter blast,
Until at length the veriest laggards forth,
Redimmed with showers; then to the pastures green
He brings them, where the quiet waters glide,
The sheltered fold, the shade of the sequestered pine.

Our Two Pastors.

MR. EDITOR: The ADVOCATE of August 7 contains the obituaries of my first and last pastors—Rev John J. Clark and Rev. Henderson H. Montgomery.

How well I remember, though only "a wee small child," just learning to repeat, with dear brothers and sisters, while kneeling by a pious mother's side, "Our Father which art in heaven," the visits of "Uncle Clark," as he told us to call him; and I remember, too, the little prayer he taught us to repeat after the Lord's Prayer:

"Bless father and mother,
Bless sister and brother
And the little preacher. Amen."

He used to come and preach for us and the colored people on the plantation, but I can only remember the songs he used to sing, in which the eager throng of dusky listeners joined, making such melody that it echoes still in "Memory's halls." But the day came when he had to preach his farewell sermon, had to sing his farewell hymn; and when I saw the tearful crowd pressing around him I comprehended the meaning of the song, which he alone could sing, for sobs choked the utterance of those untutored but affectionate creatures; and when I saw my parents, and older brothers and sister in tears I too wept in childish but deep sympathy.

The refrain of that parting song lingers with us yet, and we feel so glad to know that it is still beautiful and true—

"When we get to heaven we will part no more."

The words of that song, and all the attendant circumstances, made a lasting impression on my heart, and left the image of "the little preacher" stamped indelibly on my memory. I have the little Testament he gave to my sister, who left us to live with God and the angels. How fondly and how sacredly she cherished the precious gift, reading it three times daily, until God took her from this world, where she had known only affliction, to "an inheritance incorruptible," and I think there is no happier angel, no brighter star in "the crown of Christ" rejoicing, than my gentle, sweet-spirited sister, who doubtless welcomed to the better land "the little preacher," our first pastor.

I knew my last pastor and kind friend, Rev. H. H. Montgomery, in my childhood days, and from our first acquaintance he manifested a deep interest in my spiritual welfare, and was my true friend and wise counselor "unto death." He prayed with and for me, when in agony of mind and deep contrition of spirit I earnestly inquired: "*What must I do to be saved?*" When I had found peace and pardon, and wished to cast my lot with the people of God, it was his hand that was extended to receive me into the church which he loved and served so faithfully. He watched over me, giving me counsel and encouragement, writing when he could not visit me; and when the hand of affliction was upon me the sympathy and words of cheer of this dear old friend came to soothe me. How has he made me to know that his fervent, effectual prayers were offered up to Heaven in my behalf, and never will I forget the prayer he offered during his last precious visit. It seemed to me that, like Moses, he was "the friend of God," speaking with Him "face to face." How earnestly he prayed for my restoration to health and usefulness, but in all meekly saying: "Thy will be done!"

How hard it is to realize that he will not come again, that the kind, cheery voice is hushed, that the dear old pastor, last and best beloved, has left us, for the Master called for him, and he has gone to enjoy the rest which he so much needed, and to hear the words of welcome: "Well done, good and faithful servant!" When I do realize that this dear friend is indeed "gone before" me, that it is only "in the Spirit" that he is with us, though I cannot repress the tears, which is the only tribute I can bring, I rejoice that it is well with him. Oh! how we miss him, how the brethren in the ministry will miss him when they meet in the Conference, and greet only a vacant chair! While "his works do follow him," he is sleeping so calmly, so peacefully in "God's acre," near my dear schoolmates—his happy children—dear Ella, and the lovely, gentle Anule, two of earth's purest, fairest flowers.

Oh! who will help the sad-stricken wife, to mark, with a memorial offering, the sacred resting-place, where only the grass and flowers grow, and the birds sing songs of love?

INVALID.

Dark Side of An Itinerant.

MR. EDITOR: As bright as the sun is, he has dark spots. The moon, the queen of night, has a bright side and dark at the same time. So the itinerant has dark spots in brightness, as well as a dark side, and bright at times. The bright is always the more beautiful and delightful side. Nevertheless, the dark side must be acknowledged and considered. It is folly to say there is not a dark side at times, and the darkness can be felt, at least, by himself, wife and children. This darkness is sometimes made darker, because of the absence of expressed sympathy upon the part of some who ought to be concerned.

When the itinerant is appointed by the Bishop, and presiding elders to a certain field of labor for the ensuing twelve months, then usually a dark spot in brightness may be seen, especially if he has a family. His wife is at home waiting, with sleepless anxiety, the news from Conference. At length it comes, in the person of her husband. He returns from Conference with a sad heart and bowed head, and, may be, suffused eyes. Now begins the tearing down and tearing up process. Bundling, packing, boxing, gathering, getting ready. The day arrives on which to start. It is a dark, cloudy, cold, threatening morning. But then he must go. With quivering lips and tearful eyes they bid good by to those whom they have learned to love and trust, and off they roll. Now the rain descends in torrents and floods. Streams are swimming, bridges are floating, the roads muddy, boggy, and almost impassable. But on they toil.

After long, weary toiling, wet, cold, shivering, hungry and tired, they reach their home for the year. About the house the fencing is down, the hogs under the house squealing, grunting, and snapping, the cows in the yard and garden, and not a stick of wood in the yard or about the place with which to make a fire to warm the crying, freezing children, and nobody cares to see, or even say a word of comfort, or bid the weary itinerant a cordial welcome. At last, however, they move into the house, which has been rented for the purpose, or the old parsonage, as the case may be. When the wind blows it whistles and roars through open panes and cracks, and when the rain falls it runs in streams through the rotten roof, and the old rickety stove smokes enough to fill the halls of pandemonium. But all must be endured with lamb-like silence, or he is not a faithful dispenser of the word, or he is actually preaching for money.

With all the faith and courage he can command, he enters upon the responsible duties of the year. He fills all his appointments faithfully and promptly. He visits his flock pastorally, and prays from house to house. The stewards labor diligently. God bless them! But when the end, financially, is looked at, it is a failure. In the mean time, however, the cracks have been stopped, the house recovered, and a good, new stove put into the kitchen, corn in [illegible] wood in the yard, and [illegible] relations formed in the [illegible] kind humility.

[illegible] friend, [illegible] shall be done? The charge [illegible] by it [illegible] only $587 50, and $200 of [illegible] rent, [illegible] has that must go for house-rent, leaving the preacher in charge $387 50. The pen of the Bishop lifts him into another field of labor and toil, where he is better cared for. By the diligence of the faithful he and his are comfortably housed, and fed, and clothed. But he must go again and again, until his courage is gone, and confidence in humanity greatly shattered. Worn out, broken, and shattered, having buried his children, and may be his wife, in separate and distinct grave-yards, in different counties, perhaps, and different States, he is put in charge of a very poor work, without missionary aid, to toil and die! Or, may be, he is so hard run and pressed that he seeks a location, in order to provide for and educate his sons and daughters. And in the evening shades of life, surrounded by noble and virtuous children and grandchildren, and in the brightness of joy eternal, he

"Wings his flight from earth-born woe and care,
And soars above these clouds of night his Savior's bliss to share."

This is the bright spot on the dark side.

JANGUS DOWLING.

VILLULA, ALA., Nov. 28, 1879.

"He Leadeth Me."

Not when our way lies through "green pastures," and "beside still waters," does the thought, "He leadeth me," come with its sweetest influence. It is when the way is roughest, when thorns pierce our poor tired feet, and in our weak moments we shrink from our allotted walk, or fain would "cross over the river and rest under the shade of the trees," that we realize the fullness, the depth, the soothing power of the knowledge that we are led by One who knows just what is best for us. And we are encouraged to battle on, even though stormy clouds lower, and turbid waters dash hard against our frail barks, threatening often to overwhelm, or wreck against the jutting rocks which ever and anon cast their bold outline along Life's shore. True, to our limited vision the paths through which we oft times are led seem strange; in vain we try to solve the enigma of the present by striving to look into the future. But do we find an answer there? Even the torch of Time may-haps will not be sufficient to reveal to our anxious gaze why *we* are led in such strange lands, why *our pathway* is not "beside the still waters." But we turn from our wanderings dissatisfied, holding our tired, empty hands, toward Him, and cry: "Father, lead me whithersoever it pleaseth Thee, only let all be for Thy glory. Make light to shine out of this darkness, and peace and gladness out of this weary, broken way." There is something in our natures which must depend upon a stronger than ourselves, or be forever dissatisfied. Take the thought, "He leadeth me," from the Christian's heart, and life has lost its dearest pleasure. Surely He who notes the "sparrow's fall" guides those who are trusting Him. If "the hairs of our heads are numbered," are not the miles of Life's journey measured? It would be an unjust God to allow us, His creatures, to wander in ways unknown to Him, but as He is Justice, Love and Mercy, we do know, can realize, that He leads us. And if we are not allowed to know why we are led where the cold winds chill our brightest hopes, we can, at least, trust *our* Father and *our* God to lead us all the journey through, patiently awaiting the end of Time, when Eternity shall spread before our clearer view all the way over which we have trod, and the Hand which guided here will there point out the sunshine which seemed but shadow, the light which now is darkness. The golden links broken here will there be united. The tearful clouds that we so vainly have tried to mend together will be tied by stronger, better hands—hands that have led and will still lead us ever upward and onward,

"Sometimes mid scenes of deepest gloom,"

but always under God and to the glory land.

"Lord, I would clasp Thy hand in mine,
Nor ever murmur nor repine,
Content whatever lot I see
Since 'tis my God that leadeth me."

SNOWFLAKE.

MAGNOLIA GROVE, LA., Dec 2, '79.

The Ruin of Our Young Men.

MR. EDITOR: I have traveled over the State from near the coast to its northern boundary. In every locality I have inquired into the habits and morals of the people and especially that of the young men, on whom aged parents and the hope of the country depend, many of whom have the mind and the ability to make glad the heart of a fond father and a living mother, and stand as a guide on the Ship of State. But, alas! how often do we see those young men, with every hope blighted, parents bowed down with grief, feeling that their sons are more than ruined, and, in place of our State being benefitted by her young men, how often is it that she is taxed to pay the fees of officers, and the time of our courts consumed, all for what reason? Why all this sorrow and ruin to so many of Louisiana's noble young men! There must be a reason. Can it be given? Yes, we think so. *It is our failure, as a State, to observe God's law as regards His Sabbaths.*

As we travel over our beautiful State, and behold the beautiful orange groves, waving sugar-cane and cotton-fields, the best of any State in the Union, what a sad picture do we see mixed with all those rich blessings of Heaven! Almost in every neighborhood there is the dram shop, and on so many of the large plantations there is also the whisky-shop, kept often by a son or some relative, with a back room furnished sometimes with a table, or an old goods box, large enough to hold a deck of cards, and to tell of whisky, and the keepers of such places know no Sabbaths. They are the open doors of ruin to so many of our young men, that I can but feel that it is the duty of every lover of our noble young men to raise their voice to have these highways to ruin closed on our holy Sabbaths. Almost one half of the crimes committed in the State are done on the Sabbath, or through causes that grew out of the violation of the Sabbath.

Young men will be young men, and the young man who has life, and the energy to make a man of usefulness, will do something, and if the doors of vice stand open all around him on the Sabbath he may go there first to hear the news, and pass off the time in a merry laugh, not intending to drink or gamble, but the constant scene before him causes him to forget the holy Sabbath, and the good boy is led, step by step, until he forms the habit of dram-drinking, and then business is neglected, self-respect is lost, and then he is a fit subject for still worse crime. Fathers and mothers of Louisiana, have we not the moral courage to say that we will, for the good of our sons, even for this life, not to say anything of a higher life, say, in our selection of men to fill the offices of the State, that we will not cast our votes for the man that seeks and obtains his nomination by buying up all the dram-shops of his parish? I appeal first to all who love our Lord Jesus Christ, and then to every lover of young men, to think on these things, and govern themselves accordingly, and the hearts of many parents will rejoice over good and industrious sons.

OBSERVER.

A Pleasant Memory.

MR. EDITOR: In the ADVOCATE of October 16 is an obituary of Mrs. E. E. Minter, who died at Oyka Mess., aged seventy-eight years.

As I read it it brought to mind an incident connected with the life of this "elect lady" worthy of note.

When she resided at Covington, many years ago, I had the pleasure of a short acquaintance with her. I was then a young lady, and our family sojourned at that place for a short time. One Sunday I and a sister-in-law attended the Methodist Church, which was served that year by Rev. J. Lusk. After the sermon a very pleasant elderly lady approached us, and introduced herself as Mrs Minter, and said: "You are strangers, and it is a long walk to your home, will you not accompany me home to dinner, and stay to the evening service?" We readily accepted the kind invitation, and found her home to be a pretty white cottage, nestled among the trees and flowers, befitting such a pleasant occupant. We were charmed with our hostess, for her conversation was, in heaven. When invited to dinner she said: "You are truly welcome to all my table affords, but you will have to accept a cold dinner to-day. I never have any cooking done on Sunday. When I had several servants I had all my cooking for Sunday done on Saturday, and now I have only one. I have it done on Saturday, and if I had none I would do it myself. We should keep the day holy in word and in deed." Her household consisted of herself, a young niece, and one servant-woman. All the dinner was cold except the coffee and that had been made on Saturday, and warmed over for dinner. I and my sister-in-law having been brought up in the same churches and faith, enjoyed the occasion very much. It was a cold day and a cold dinner, but there were warm hearts and a sweet "communing of saints" around that hospitable board. It made a never-forgotten impression upon me; and the other day one of my grown daughters, after reading her obituary, said: "Mother, is that the Mrs. Minter I have heard you speak of so often?" It was. We went to the evening service, then parted, and never met again. But she and my sweet sister-in-law, Louisa Hawkins Crary, have now met "over there on the other shore," and I, a pilgrim still, pen these thoughts to-day as a slight tribute of love to one of God's saints who was "not forgetful to entertain strangers."

MRS. L. PEARY SADLER.

WEST PEARL RIVER, LA., Nov. 11, 1879.

From the Work.

COLUMBIA, MISSISSIPPI.

MR. EDITOR: Wisely the citizens of this place are building up a good school, under the conduct of Prof. Watson, a capable and Christian man. A new and commodious house will be completed in January. The Sunday-school and congregations speak well for the town. The people appreciate the preacher in charge (Bro G. W. Brown,) and have paid him in full, adding something as a compliment.

In this Pearl river country cane, corn and cotton are good, peas, potatoes and rice plentiful, and pork, pumpkins and turnips sufficient. Logs, wool and cattle bring money into circulation the year round.

JOHN A. ELLIS.

NOVEMBER 26, 1879.

Tribute to Mrs. Lydia A. Shores.

BY JOSEPH B. COTTRELL, D. D.

"Friend after friend departs!" For the sake of the measure and the rhyme, the poet goes on to say that "there is no union here of hearts that hath not here an end!" We protest: *Hearts united never sever.* Our friends are ours, and we are theirs, forever. Blessed be the name of the Father of all the children of earth—the Father who knoweth no caprice; who bestows, and again, to bereave—to deprive!

She is not dead—the wife of your affection—
But gone unto that home
Where she no longer needs your fond protection.

The wife of the Rev. James W. Shores, of the Alabama Conference, was, by the angels of God, taken away out of the shadows and mists, and from under the infirmities and limitations of the flesh, and her dying eyes set on Sunday morning, the second day of November, 1879 at Orrville, Ala. Were this way of saying it a mere voluntary fetch of the mind, for sake of variety—of novelty—it would shock, it would offend. But the heart-pulsations, under assurance that "God is not the God of the dead, but of the living"—Words are such poor things when transcendent with the glorious portrayal. We may only sit and weep, and think and weep—impotent as we are to phrase in any satisfactory way the admiration and affection—the esteem in which we hold (we say not less!) our sister. For genuine dignity, grace, and readiness in all the offices of hospitality at home and for a specially appreciative expression of countenance under the infirmity of the word, as well as for engaging in favor and manner in social converse, we have never known her surpassed. And she was so manifestly the subject of her own charm of modesty, grace, dignity and benevolence, that a friend might associate with her for years and feel that it were a violence, by any word of personal commendation, to throw her thought back upon herself, inducing self-consciousness. Her soul came out, to have its healthful commerce with her sons, *in the objective* truth—that undivided requisite to the full realization and expression of life as we may have it in ever-increasing satisfaction and delight, reciprocally. Since 1868 we have not met her. For several years previous to that her husband had charge of a work in a district whereof we were presiding elder. He had been in charge of the district, and our appointment displaced him and his from the district parsonage, and in the same little village—Orion, Ala. our families were thrown into intimate association. The friends that go deepest, and become most intelligently incorporate with the live experience of an itinerant preacher and his other self, are those incident to his receiving appointments. At that point the intimates of their true manhood and womanhood are reached. Our intimate acquaintance and association were included in an incident experience that furnished occasion for disclosures of character; and the queenly bearing—the wise and prudent, and helpful criticisms and constructions that came out in the counsel and conversation of precious Sister Shores—they were illustrative of that "wisdom which is from above—pure and peaceable, easily entreated and full!"—full of everything that is worthy, effective, persuasive, inspiring and assuring. She was the mother of twelve children, four of whom preceded her through the "valley and shadow" out of which the evils have all been driven; and when disease had made conquest of all the physical forces which had served her in the offices of maternity and untiringly solicitous obligation, she said to those who nursed her: "Straighten me out and let me die!" Her oldest daughter, Mary, had, at her bidding, arranged the clothing for her burial, which she inspected and approved; and then, without a fear or a doubt, she looked *and passed homeward!*

She was born within four miles of Montgomery, Ala.; was raised at Indian Hill, Autauga county; was educated in the academy there and at Summerfield; was married, on the sixteenth of March 1852, to Rev. J. W. Shores, of the Alabama Conference of the Methodist Episcopal Church, South. Her maiden name was Lydia Ann Edwards. In the language of Bro. Shores, in his letter telling us of her departure: "As a wife and mother, she was unexcelled; and as the wife of a traveling preacher, up to all the demands of that hard and responsible position."

At her funeral it was most fitting that the pastors of the Presbyterian and Cumberland Presbyterian Churches should join in the services, for she belonged to the catholic brotherhood and sisterhood—as does her husband, who, through weary itinerant years, has ever been considerate and respectful toward the ministers of other churches.

Of beyond that bourne,
In the vast cycle of being which begins
At that broad threshold, with what fairer forms
Shall the great law of change and progress clothe
Its workings? Gently—as we have good men taught—
Gently, and without grief, the old shall glide
Into the new, the eternal flow of things,
Like a bright river of the fields of heaven.
Shall journey onward in perpetual peace.

BOWLING GREEN, KY., Nov 11, 1879

Nashville Christian Advocate.

Obituaries.

RESOLUTIONS passed by the Quarterly Conference of Summerfield station, Methodist Episcopal Church, South, on the death of the pastor, REV. P. H. LIGHTFOOT.

Whereas, An All-wise Providence has removed from our midst our beloved pastor, Rev. P. H. Lightfoot, who died November 26, 1879; therefore,

Resolved, By the members of this fourth Quarterly Conference, that in the death of Brother Lightfoot God's church has lost an able and faithful minister, an earnest and strong preacher of the Gospel, a true and consistent follower of the Master whose unerring walk, life and character clearly illustrated the blessed gospel he loved to preach, and whose life-work so nobly and gloriously ended, among us has resulted in lasting good to the membership of this church and to those who attended his ministry.

Resolved, That we deeply sympathize with the bereaved pastor, and we sincerely hope that in the deepest sorrows he has left us one, he does not feel forsaken by God in causing all to follow his worthy example in the service of the Master.

Resolved, That the church at large, and especially the Alabama Conference, in the death of this useful and valuable minister, have sustained a great loss, which only the One who knows the end from the beginning knows how to repair.

Resolved, That we, who loved him and appreciated him, do most heartily sympathize with his aged father in his great affliction, and we pray God to comfort him in prayer to God; because we have fully confided and blessed him in his death, as God alone gives his death-bed scene a remarkable one of the most remembered among us.

Resolved, That we [illegible] sympathize with the [illegible] in the [illegible] and that we [illegible] request the NEW ORLEANS CHRISTIAN ADVOCATE, the Selma and Texas papers to publish them.

A. D. MCVOY, Pastor.

REV. R. P. BRITTON was born in Montgomery county, N. C., A.D. 1808. He was converted to God and united with the Methodist Episcopal Church when quite young. He removed to Georgia, and was licensed to preach while living in Putnam county. He was a local preacher of the Methodist Episcopal Church, South, and a member of the Georgia Conference the greater part of his life.

Resolved, That the members of the Church, especially the Methodist Episcopal Church, South, in this vicinity, have lost a pleasant and valuable friend.

Resolved, That the Quarterly Conference has been [illegible] of much worth as a member, and [illegible] by all as a [illegible] and father, and the community as a [illegible] and worthy member.

Resolved, That we tender our sincere sympathies to the [illegible] in this bereavement.

Resolved, That this obituary and resolutions be spread on the [illegible] Quarterly Conference book, and that a copy of the same be sent to the NEW ORLEANS CHRISTIAN ADVOCATE, with a request that it be published.

A. D. MCVOY, Pastor.

In behalf of the Quarterly Conference.

MRS. S. A. HIMES was born in [illegible] William Himes, was in [illegible] Louisiana in her girlhood she [illegible] the Methodist Church. In [illegible] she was united in marriage to Mr. John Harrison, of this city. [illegible] November 1856. She was married to Mr. W. [illegible] in [illegible] January, 1875. Sister Himes lived [illegible] with the Methodist Episcopal Church South at the Carondelet Street Church, pastorate of Dr. Tudor. January 1, 1879, Mrs. Himes was stricken with the malady which [illegible] and [illegible] that [illegible] her life. [illegible] and while many can not depict her [illegible] she is among the glorified. She fell asleep in Jesus at her home in New Orleans, October 27, 1879.

J. F. WARREN, Pastor.

WE have recently conveyed to their last resting places four precious little ones. First among these was little Louis Kerr, who, while engaged in play in a lumber yard, was instantly killed by falling lumber. He was a precious little boy. Next little Annie Latimer passed away to the land of blessed rest. She was a darling pet at home. And again little Fanny Bird left her devoted parents and brothers and sister, to join the angel bands beyond the skies. And on Wednesday morning, November 26, little J. R. Mayson heard and answered the summons to go to the bosom of God. The three last named died of diphtheria. May our good Father console the afflicted ones with the thought that the little ones are at home, safe in the arms of Jesus.

R. H. STRAWBRIDGE, Pastor.

WILLIE AMEAT, son of William P. and M. S. Cuxe, was born in Livingston parish, La., May 14, 1878, and died November 21, 1879. He was dedicated by his parents, but Jesus, who said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of God," had a use for little Willie.

J. C. WILLIAMS.

The Christian Advocate.

THURSDAY, DECEMBER 18, 1879.

FEAR NOT.

BY MARIANNE FARNINGHAM.

Though the dull days come again,
Though the clouds are dropping rain,
Though the winds in sighs complain,
Fear not;
For the summer shall be cheery,
And the days no longer dreary,
And thy heart less often weary,
And the sorrow all forgot.

Though the June of life be shaded,
And the first sweet flowers have faded,
And thy heart is tired and jaded,
Trust and sing;
Hawthorn hedges shall be white,
And the roses sweet and bright,
God shall make thy summer light,
He lives and sings.

Though some pleasant things have fled,
Though some friends beloved are dead,
Though life's golden days have sped,
Be not sad
Thy best pleasures yet remain,
And the dead shall rise again,
Heaven's day dawns when earth hours wane,
Oh, be glad!

Though the difficulties throng,
And the struggle may be long,
And the powers of evil strong,
Hope on.
For to patient, brave endeavor,
Cometh never failure ever,
And the crown at last forever,
Shall be won.

Emigration to the Holy Land.

BY PROF. WILLIAM WILLS.

WHY OR CAST?

Now the ordinary mind can easily comprehend why the spirit of unrest can impel many to seek their fortunes in the lands already enumerated, but who can imagine that any can be induced to wander to the Holy Land as a place of temporal rest or prosperity? And still the spirit is, and has been abroad for years that there is great work to be done there for the spiritual and material good of the people; and thus, for a generation, small bodies of emigrants have turned their steps Jerusalemward, in spite of the miserable rule of Islam and the Turks, and the deplorable religious and political condition of the land. In the course of the last ten years at least a thousand Germans have gone to Palestine, mostly as representative men and forerunners of a stream of which they are endeavoring to form a course; and during the same period some three thousand Jews have returned to the home of their fathers, and still the stream flows on. The why and wherefore of this remarkable phenomenon we shall now make it our business to explain.

The captious reader will naturally retort that these numbers are quite insignificant; but not so, when we consider the small number of the population and the principal object of many of the emigrants, whether Jewish or Christian, which is to prepare the land for the future reign of the Messiah, still expected by the Jews, and looked for in second advent by those followers of Christ who look for His early appearance to establish the reign of the millennium on earth.

That Canaan which was once a land of milk and honey, and how to it many a weary wanderer with longing eyes, has now a poverty-stricken soil that gives but scanty nourishment to about one-tenth of its former population. The plains of Lebanon and Anti Lebanon once so beautiful with cedars, are now nearly stripped of their forests, while the blazing sun scorches what little vegetation is left, and dries up the springs. The fertile soil, once upheld by terraces, is now washed down into the valleys, so that the passing traveler sees little but bald and sterile rocks. The olive, fig and grape still grow, but they are inferior in quality to those of ancient time, and are surpassed by the same products in other regions.

Of the three or four hundred Jews, which annually now go to Palestine nearly all are from Russia. And they come not to avoid the military duty now resting on all persons, without exception, by virtue of a recent enactment. Doctrinal conflicts between the orthodox and the reformed Jews, between the adherents of the Talmud and those of the Cabala, are now disintegrating and destroying the old Jewish congregations and communities there more than anything else, and leading to such bitterness of feeling as to make many families consider emigration a desirable relief from a life of strife with brethren. But a still stronger motive is the hope among the Jews of Russia, in its lowliest form, that the Messiah will soon appear and found His Kingdom in Palestine, and there fulfill His prophetic word. The redeemed of the Lord will then return and come to Zion with shouting. Eternal joy will then rest on their heads, peace and bliss will take possession of them, and pains and sighs will be forced to flee away.

This hope has a magic power over them, and, though many will not see its fulfillment during life, their bodies at least will repose with their fathers in the Promised Land, at rest in the sacred Valley of Jehoshaphat, there to open their eyes on that day when the Lord will sit in the valley to judge all the heathen and oppressors of His people, of whatever name. Therefore are found among the Jews of Palestine so many old people who have no other wish than to spend the evening of life on the sacred mount, there to pray and finally to be buried in face of the site of the ancient temple.

Thus these thrifty and industrious Germans have laid the foundation for several colonies in Jaffa, Haifa and Jerusalem, all of which are growing and promising. Their settlement in Jaffa peeps out from orange gardens, and that at Haifa, at the base of Mount Carmel, is a neat and thriving village; and that near Jerusalem is surrounded by fertile fields. Everywhere there is order, cleanliness, industry and thrift. The comparison with the native population is so marked that the latter must soon be affected by it, and the Germans are lighting their way to acceptability on the part of the inhabitants; and for strangers, whose fate or inclination leads them thither, the German settlements are like refuges from the surrounding barrenness.

They commenced with heavy sacrifices, but are becoming acquainted with the ways and requirements of the land, and acclimated as well; so that their sanitary condition is not now unsatisfactory. And still the struggle is to be a long and hard one. The principal occupation for colonists for a long while must be agriculture, and the prosecution of this is attended with very discouraging circumstances. The Turkish government, as well as the native Arabs, seems inclined to lay every obstacle in the way of the settlers, and they are thus annoyed by the interference and importunity, to say nothing of the chicanery, of officials and tax-gatherers.

The roads and the ports are in a terrible condition, so that it is almost impossible to transport and export the wine, the olive or the grain. The native Arabs can live on so little, and raise that at so trifling an expense, that, in one sense, they are dangerous commercial rivals, if indeed they conclude to be so, which they are not likely to be, because of their code in cultivating their land, which is mainly to till only enough for their scantiest use, and the ground that any surplus would be seized by the rapacious tax gatherer. From his aggressions nothing but the extremest poverty is a protection. The poorest peasants are the best off; for, having nothing to be anxious about, and enough to keep soul and body together, they can make out to get and to bide.

Now all this would seem the acme of discouragement, and would be so to most men; and consequently there is much distrust as to the result of this effort at colonization of Palestine without large and frequent assistance from home, which of course could not last long. But if the Holy Land is to be redeemed from the sacrilegious hands of the indolent Moslem, these enthusiastic Germans are the men to do it. Their religious enthusiasm, concentred in the idea of an early advent of the Messiah, is a supplement to their wonderful capacity patiently to work and wait for slow coming; and by these two qualities they must conquer, if at all.—Frank Leslie's Sunday Magazine.

TIMBUCTOO.—The Oran (Algeria) Geographical Society has been fortunate enough to catch an Israelite Rabbi of Morocco on his way to Paris from Timbuctoo, who has already twice traversed Central Africa. By means of questioning, a commission of the society were able to extract some interesting information from the Rabbi as to the present condition of Timbuctoo, about which existing information is vague. Timbuctoo, the Rabbi told them, is an Arab town in every sense of the term, built absolutely like all those of the interior. The inhabitants are Foulah negroes, and there are no whites. There are, however, sometimes Jews from North Africa, who come to trade, but never settle there. The town is about six hours' distance to the north of the Niger. Its population is about 50,000; it is larger than Oran (about six miles round), but not so large as Marseilles. The town is, in fact, a mass of villages, extending over a very considerable area. The Niger, which passes to the south of the town, flows from the west to the southeast, and is very broad; there is abundance of fish. Navigation is carried on by means of flat-bottomed barges and rafts, constructed of pieces of wood bound together by cords. The blacks call the Niger the Nile, or "El Bar" (Arab, "the sea"). The river is subject to regular freshings, which fertilize the lands on its banks, the only ones which are cultivable; the inundation reaches the walls of the town. The country is very fertile; the crops are sorgho, millet, rice, tomatoes, onions, turnips; indigo grows wild. There are also many cocoanut trees, gum trees, and a tree which produces oil which the natives use for lighting. There are also forests of valuable timber trees. The country is governed by a Mardbout, who takes the title of Sultan; the present ruler is named Mollah el el Bekai. He does not reside at Timbuctoo; his capital is Akabet-Ellah, a town of more than 100,000 souls, situated about twelve leagues from Timbuctoo. The road connecting the two towns is covered with villas and gardens. The town of Timbuctoo is under the command of a Caid, who has very great authority, and who has under his orders a tax-collector, also very powerful. The Sultan has no army, but when fighting is necessary everybody is a soldier. They are armed with bows and arrows; only the chiefs have guns, pistols and sabres. Trade is carried on principally by barter or by means of cowries. Caravans bring cotton or their goods, glass trinkets, mirrors, arms, swords, guns, pistols (generally of English manufacture), knives, needles, etc. Salt is a valuable import, a slave often being given for a kilogramme or two. The caravans take back loads of the grain of the country—rice, sorgho, millet, ostrich feathers, gum, ivory, goldust, lead, copper, etc. Trade in slaves is carried on on a very large scale. To the north of Timbuctoo many camels are reared; to the south the people wander about with herds of sheep and cattle. The Rabbi also gave some interesting information on the Sahara.—Times, London.

Mr. Edmund Lyon celebrated his eighty seventh birthday by giving $25,000 to the Board of Home Missions of the Presbyterian Church. He is a member, we believe, of the Brick Church of Rochester, N. Y. The money is to be invested in United States four per cent. bonds, and the interest is to be appropriated to the support of five missionaries laboring west of the Mississippi, who are to report once a quarter to the Brick Church. In 1907, when the bonds become due, the Board can do as it pleases with them.—Christian Intelligencer.

Religious Intelligence.

—French Protestants are rejoicing over the fact that a Protestant assembly has been permitted in the halls of the palace at Versailles. Through the request of M. Favre, whose wife is a Protestant, the minister of worship granted to Pastor Bassa, of Versailles, the privilege of holding religious services in a part of the palace while a new church is being erected. The first service was on Sunday, November 2. A large audience assembled, and M. Vernes, president of the Paris Consistory, passed through, carrying the pulpit Bible, followed by M. Bassa. At the end of the Court of Honor, in the great hall, the pulpit was erected. In this room Luther's *chorale* was chanted and the gospel was preached. Near by was the room in which Louis XIV. breathed his last, and above was the room in which he signed the Revocation of the Edict of Nantes. M. Jules Favre, in a note to Pastor Bassa expressing his pleasure at the public thanks given him, says:

"I love your church because it defends and represents true liberty of thought on matters of religion. I love it in itself. Permit me to add that I love it also in you, its worthy pastor, and the eloquent defender of those high truths of which it is the palladium. I love it lastly because it is the church of my dear wife, and I should be a monster of ingratitude if I was not grateful to it for having guarded for me such a treasure."

—In reply to a letter of inquiry from Bishop Schreuder, of the Norwegian Lutheran Mission in South Africa, Sir Garnet Wolseley writes that "erroneous impressions which have gone abroad in Natal as to the position of missionaries in Zululand under the recent settlement of that country." He says:

"This position is the same as it was formerly, with this exception, that, whereas formerly the missionary had to deal with an arbitrary and despotic monarch, possessing a large and powerful army, the missionary wishing to settle in any particular district has now to deal with the chief of that district, who has no longer an army at his back, who has solemnly promised to rule justly, not to take human life without trial, etc., and whose actions will always be under the surveillance of the British residents among the thirteen chiefs. It is possible there may at first be some in whom the native dislike to missionaries may be so strong that they will object to having missionaries in their districts; but it is almost certain that many of them will raise no objection. Indeed, as almost all the missionaries who have hitherto worked in Zululand have been traders, it may be felt by the chiefs to be very convenient to have such a respectable class of traders to deal with. Although they may dislike their teachings, they may appreciate the convenience which the mission stations will afford them."

The letter does not at all reassure the missionaries, and it is severely criticised for its slurs.

A PROTESTANT CEMETERY AT ST. SEBASTIAN.—The Protestant Cemetery at St. Sebastian, granted long since by the Spanish government for Protestants, was used for the first time on the thirteenth instant by the burial of a young Scotchman named James Watson, who died immediately after his arrival with Gen. Sir Hedworth Hodgson, his master. In the absence of any Protestant minister the funeral service was read by Gen. Hodgson in the presence of a large number of Spaniards, who exhibited the greatest sympathy and decorum, all uncovered. This event is interesting as shown that the Spaniards are emerging from bigotry, as a few years ago, if a Protestant corpse had been carried through a Spanish town, in all probability a disturbance would have ensued.—Post.

—M. Jules Ferry delivered a speech at the opening of the Protestant Faculty of Theology of Paris, which is under State domination, in which he paid a compliment to Protestantism. He said:

"Protestantism has been in modern history the first form of liberty. Our political gospel is also yours. The revolution of 1789, of which our Republic is the logical development and necessary conclusion, was partly effected for you. It is the date of your definitive emancipation. We greet you, therefore, as a friendly power, as a necessary ally, who will not be wanting either to the Republic or to liberty. You may count upon us, as we count upon you, sure of meeting from us at all times not merely justice, but profound sympathy."

—Methodists will always feel an interest in the Moravian Church. Recent reports show that it now has 221 preachers engaged in missionary work, with 1,011 native assistants, and has made 71,000 conversions to heathen converts. At the recent meeting of the General Synod, several days of fasting and prayer were appointed, and it was decided to send a suitable minister for the archives of the church, and to appoint a person properly qualified to collect and arrange materials for a history of it.

—Though the proceedings which were instituted against Bishop Colenso, of Natal, in the ecclesiastical courts of the Anglican Church, failed, the South African Synod, as will be remembered, deposed him. He was invited to neither of the Lambeth Conferences; but it appears that his legal status as a bishop is now recognized. Some time ago the Bishop invited Mr. Colley, of the Diocese of Worcester, to become archdeacon in his see. Mr. Colley consulted his bishop and the Archbishop of Canterbury, and both advised him to accept the appointment. Said the Bishop of Worcester: "Though I am far from agreeing with the Bishop of Natal in all the opinions he has published, I can heartily wish God speed to him and to all who labor with him in his diocese."

—The Episcopal prayer-book has a rubric directing that no one be admitted to the communion who has not been confirmed or is ready and desirous to be confirmed. But many Episcopal ministers restrict that rule to Episcopalians, and admit Christians of other denominations without scruple. The Churchman thinks it a question for each minister's discretion. But Bishop Whitehouse, of Illinois, the Standard says, decides that there is no rightful discretion, and that the practice is wrong.

THE EXCLUSION OF MISSIONARIES.—At a largely-attended meeting of the clergy of the district, held at Plymouth, it was unanimously decided to request the bishop of the diocese to write to the colonial secretary, representing the extreme inadvisability of permission being given by her majesty's government to John Dunn and other chiefs selected to rule provinces in Zululand to have the power of excluding missionaries from any part of the country over which her majesty's government have control.

—Another African bishop, Bishop Moore, of the Zion Church, is in England, soliciting help for the educational establishments of his denomination. He is described as appearing "to be a truly devout and earnest man, and an acceptable preacher."

—At the Baptist State Convention of New York the following statement was made:

"In 1807 this Convention was organized in the town of Pompey, Onondaga county. There were then 144 churches, with a membership of less than 10,000. At present there were 881 churches, with 115,000 membership. The missionary churches alone numbered 508, with a membership of 58,000. These latter were the fruit of the State Convention, directly or indirectly." The net gain of members the past year was 7,131.

—The Church Union (Ritualist) has invited the Church Association to join with it in protesting against the horrible theft of a consecrated wafer from the Bardesley Church, in order to produce it in the ecclesiastical court in the Bardesley ritual case. In this way, says the Union, the oft-repeated declaration that the Association promotes strife and division can be disproved. The Association declines, on the ground that no practical advantage would follow.

—A committee appointed by the Victoria Wesleyan Conference to prepare a report on the subject, has recommended to the district meetings to be voted upon a provision that the maximum term of service of a minister in a circuit be lengthened from three years to six years, the appointments still to be annual, but that no appointment beyond the present term of three years be made except by a two-thirds majority of a quarterly meeting.

—Very suggestive was the question which formed the title of a paper read at the recent English Social Science Congress: "Is it a legal or moral duty for a civilized nation to observe, toward an uncivilized race, lands or principles which that race either ignores or persistently neglects?" The immediate bearing of the question was upon the British proceedings in Afghanistan and Zululand.

—The first of a series of monthly united meetings of the English-speaking congregations in Paris to promote evangelization was held on the third instant. The Rev. R. McCall gave an account of the operations begun by him eight years ago, and spoke warmly of the aid rendered him by the English and American ministers. Almost all the English and American clergymen in Paris were present at the meeting.

—The United Brethren Almanac for 1880 is out early this year. It reports 1,356 churches, showing an increase of 169 during the year; 151,797 members, increase 2,565; and 2,217 ministers, a gain of 65. The salaries of ministers amount to $313,065, against $316,415 the previous year. The contributions for missions reached $35,514, an increase of $1,657. The grand total of contributions was $661,662, an increase of $13,016.

—Dr. V. M. White, of London, publishes statistics to show that Catholicism is declining, relatively, in the United Kingdom. In 1811 the Catholics formed twenty-seven per centum of the population; now their proportion is eighteen per centum. He thinks, however, that the political influence of the Church of Rome has increased.

—The Abbe Meigne, of France, believes that he can go to the exact spot where the Egyptians were swallowed up in the Red Sea, and is seeking a subscription of 300,000 francs to dig in the place and find the remains, to be a visible evidence of one of the very few Scriptural events of which some kind of a profane record has not yet been found.

—Mr. Spurgeon, after announcing his text on a recent Sabbath morning, said that the discourse he was about to deliver would be the 1,500th sermon which had been preached from his pulpit and often printed week by week.

—Mr. Burnaby Thiebe, of Bulbridge Mearstone, in Newport and Cowes circuit, Isle of Wight, died October 5. For thirty years he was connected with the Methodist cause in the village of Mearstone, where the "Dairyman's Daughter" was a member.

—King Mondgk, of Kon, South Abyssinia, has abolished slave-trading in his realm and on his frontier, because, as he tells the London Missionary Society, "I am and wish to remain a Christian."

—Mrs. Elizabeth Lansborough Gill, deceased, has left legacies from $500 to $5,000 each, to twenty different British religious and benevolent societies.

—The members of the Metropolitan Tabernacle (Mr. Spurgeon's) Evangelists' Association have during the past year conducted 1,707 services, an average of 33 a week.

—The Wesleyan Thanksgiving collections in the Islands of Guernsey and Jersey amounted to more than $4,165.

—There is a rumor in the air that the Papacy is looking toward Jerusalem as the place to which to transfer the throne of the Pope.

—The Catholic Congress of Germany will be held this year at Aix-la-Chapelle.

Our Young People.

A BIT OF LOGIC.

BY ROSA GRAHAM.

Baby Berry sat at table,
On the great Thanksgiving-day,
Gazing down upon the platter,
Where the well-browned turkey lay.
Berry's first Thanksgiving dinner—
What did all this woe beginner?
"Don't you like it, dear?" I said;
Baby Berry raised her head,
Opened her blue eyes big and solemn
"Does 'oo fink," the answer sped,
"It were wight to kill the birdie?"
Don't seem wight at all to me,
Pause—but four merry peals of laughter
Drowned her words—and promptly,
This rare-hearted young logician
Picked at her belated dinner.
Sudden looked, in spelling mood,
Espying her diminished food,
And said: "I does 'oo wight to kill him
Or he wouldn't taste so good?"

White Aprons.

Death of Our Pastor.

SUMMERFIELD, ALA., Dec. 1, '79.

MR. EDITOR: Last Wednesday evening, as the winter sun was setting, our dear pastor, Mr. Lightfoot, closed his labors and his life and was received into the house which has many mansions. Our eyes will never again look with joy and pride upon his noble face. But time cannot efface from our young hearts the impression made by his kind and gentle manner.

Many able notices of his life and death will be written, but, Dr. Parker, he loved children and we loved him, and feel that we have a right to declare our love for him. Almost every child in Summerfield claimed to be his favorite, and to love him more than any of the others did. I know that he was my friend. I am poorer by his death. He received me into the church. As long as my life lasts I will cherish his kind, loving words. His sermons, always good, were becoming more impressively spiritual, but how simple when compared with his glorious Christian death. Oh! it is hard to give our pastor up, but we will try to follow him. Yesterday our church was draped in black. Dr. Loveless preached a solemn, touching sermon. Mr. Rush closed the memorial services with beautiful and appropriate remarks. It was a day to be marked by gloom we can never forget it. Your young friend,

GEORGIA DAVIS.

A Tale of a Tub.

We believe it was Sydney Smith who said that in time of danger, absence of body was better than presence of mind, and most people will be inclined to agree with the genial divine. The following anecdote of his boyhood will show however, that the future wit evinced the possession of the latter quality at an early age.

At the time of which we write, his father occupied, with his family, the habitable part of an old ruined castle near Woodford, in Essex. At a short distance from the castle was a sheet of water, large enough, in English eyes, to be dignified with the title of lake. Young Sydney, although unable to swim, was passionately fond of boating, but his aquatic aspirations were sadly restricted by the fact that he had no boat, and his father being decidedly opposed to his venturing upon the water at all, was not likely to provide one for him.

In this dilemma Sydney's inventive genius soon found a way of overcoming the difficulty. Taking his little sister into his confidence, he surreptitiously possessed himself of a large tub from the castle laundry, and persuading her to accompany him, launched it upon the lake. Provided with a small piece of board as a paddle, the adventurous young navigator managed to paddle his unwieldy craft to the very middle of the lake.

He was greatly elated by his success, and waved his paddle triumphantly aloft with the air of a conqueror. Alas! it slipped from his hand, fell into the water, and floated off beyond his reach, leaving him without any means of propulsion, at the mercy of the winds and the waves. There was nothing left but to cultivate patience, and wait for succor; so, like a new Diogenes, he remained seated in his tub, trying to calm the fears of his sister, who was now badly frightened and crying bitterly.

It was not long before the perilous position of the two children was detected from the house, and soon the father and mother, with all the household at their heels, ran down to the bank in great alarm. Indeed, the situation was one of real peril. The crank, top-heavy craft in which they were embarked seemed ready to capsize every instant, and the agonized father could think of no means of rescuing his darlings that did not involve so much loss of time as to invite a catastrophe.

A favorite dog had followed the others to the shore, and as if understanding that something was amiss, several times plunged into the water, and after swimming a little way returned, apparently conscious of his inability to help.

Young Sydney, however, who had remained cool and collected, despite the lamentations of his mother and brothers, suddenly exclaimed: "Get a rope, father, get a rope and tie it to Jack's collar; perhaps I can pull him to me!"

His father, filled with admiration for the courage and self-possession of the boy, quickly procured a rope, and tying one end to Jack's collar, pointed to the tub, while Sydney at the same time called and whistled to the dog. The intelligent animal at once sprang into the water and swam out toward the tub, while Mr. Smith paid out the rope from the shore, and Sydney encouraged the dog with shouts of "Here, Jack! Here, Jack! Good dog! good fellow!" and the like. It was a long swim, and the anxious watchers hardly hoped that the dog could accomplish it; but he stuck to his task bravely, and at length reached the tub, and was seized by the collar by his delighted young master. Emptying the rope from the dog's neck, Sydney fastened it to the tub, and was speedily drawn to the shore, where the children were instantly clasped in the arms of their over-joyed parents.—Freeman's Journal.

WHAT BOYS SHOULD BE.—1. Be true—be genuine. No education is worth anything that does not include this. A man had better not know how to read the bad letter never learn a letter of the alphabet, and be true and genuine in intention and in action, rather than being learned in all sciences and in all languages, to be at the same time false in heart and counterfeit in life.

2. Be pure in thought, language—pure in mind and body. An impure man, young or old, poisoning the society where he moves with smutty stories and impure examples, is a moral ulcer, a plague spot, a leper who ought to be treated as were the lepers of old.

3. Be unselfish. Care for the feelings and comforts of others. Be polite. Be just in all dealings with others. Be generous, noble and manly.

4. Be self reliant and self-helpful even from early childhood. Be industrious always, and self supporting at the earliest proper age. All honest work is honorable, and all idle, useless life of dependence on others is disgraceful.

When a boy has learned these four things, which he has made these ideas a part of his being—however young he may be, however poor, or however rich—he has learned some of the most important things he ought to know when he becomes a man.—Home Arts.

"JEST COMFERABLE."—"Where is mamma?" cried the eyed Bessie, coming breathlessly into the room the other morning. "Never mind, you'll do, supey; I only want to know something. Is my parish?"

"No, very. Why?"

"'Cause Bennie Bond and May Monk and Kate Kinsley are out there, telling about their pas, and I didn't know about mine."

"Well, Bessie, I'll tell you. Your papa is not a too rich and not too poor; he is just comfortable."

The child stood for a moment, looking thoughtfully then repeated over and over to herself, "Not weddy rich, not weddy poor, 'jest comferable,'" and went out.

Presently her mother came in. Bessie following her. "Well, Bessie and the, have you been a good girl to-day?"

"No, mamma."

"Why, Bessie, I hope you have not been a bad girl?"

"No, mamma," said the little thing. "Not weddy bad, not weddy good; just comferable."

GOD'S FLOWERS.—Some one has called children by the sweet name "God's flowers." I have been wondering lately how many children have a right to the name, for you know there are many things besides flowers in a garden. There are weeds rank and useless, and some kinds of weed look so very like flowers that only the gardener's eye can tell the difference. I want you, dear children, to ask yourselves to-day whether you are weeds or flowers.

In order to be one of God's flowers you must be planted by Him. The gardener does not plant weeds. There is a short passage in the Bible which says, "Every plant that my Heavenly Father hath not planted shall be rooted up." You must be "rooted" in Christ and grow upon Him, drinking in your life from Him as the little weeds drink in the rain and sunshine of the sky. What use will you be if you become God's flowers? Have you ever wondered of what use the real flowers are? How dark the earth would be without them! They do not do much, but their soft beauty brings pleasure to both their Maker, and their sweet fragrance carries comfort to many a weary heart.

This is what you can do, little ones, if you are God's flowers. Your very sweetness and beauty, caused by drinking in the sunshine of God's smile, and the dew of His word, will be a witness to Him and men seeing it will glorify your Father which is in heaven.

What are you, children—weeds or flowers? Won't you come to Jesus and ask Him to make you His very own children, now and forever?—Eva Travers, in the Christian.

A GOOD ONE.—A gentleman on the streets of Albany, N. Y., prayed on a Sabbath evening in a Methodist church, and was politely let to a front seat. After Rev. David Ostrander ended his sermon, a Brother McKendree arose and gave his experience of how he was converted from Roman Catholicism, and made a new creature. This was a new way to gain a new place for a Roman Catholic. This experience awakened our young friend, and led to his conversion. He subsequently came to New York, and in 1819, when Mark Moore was spoken of as likely to be sent to New Orleans as a pioneer, it was objected that he would not get his support. Our young friend drew up a subscription paper for those who would give six per year, showed it to G. P. Disosway, John Harper, and others; also to Rev. Joshua Soule, the book agent, who upon looking at it said, "This thought is capable of expansion." He did expand it by bringing it before the next Quarterly Conference of New York City, which at that time included all the preachers and the officers of all the churches in the city. It found favor with the leading members present—Nathan Bangs, Frederick Farrington, Laban Clark, and others; Daniel Ayres, and other laymen. Before the year closed the Missionary Society of the Methodist Episcopal Church was organized. The young man of 1819 was the present octogenarian, beloved of all who know him as Rev. Daniel De Vinne.—New York Mission Rooms, Methodist Episcopal Church.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, DECEMBER 18, 1879.

REV. LINUS PARKER, D. D., Editor.

OFFICE—112 CAMP ST., NEW ORLEANS.

Divine Guidance.

Will God guide? This question comes up in almost every phase of life. Reason has been given us, and the presumption is that we are to use it. We have physical senses, muscle, hands, feet, and they, too, are to be employed. The material world is about us, and the channels of business and of industry are open in many directions. Having done all, as reason and strength permit, have we the right to fall back upon the divine arm, and to rest in the assurance that we shall be directed and sustained?

It is written that "the steps of the good man are ordered of the Lord." Let us also mark another important declaration: "In all thy ways acknowledge Him, and He shall direct thy paths." So abundant are the testimonies of Scripture on this point, we cannot doubt their meaning. A man may be in great straits, at his wit's end, and with no clear vision of the way he should take, and yet it is written: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." The vital condition would seem to be that, after having used our powers of understanding and our strength to their utmost, under a sense of reliance upon God, we are then to trust implicitly. There must be on our part the spirit of docility and submission, and the disposition to yield our own wishes and plans to the will of God. Balaam sought the divine guidance, and yet he was perversely bent upon having his own way. Covetousness possessed him, and at the same time there was a sense of dependence and need of God's approval. Sordidness overcame him, and he was ruined.

In thought and purpose we may cling to our own schemes, and strive in our prayers to bring God over to our way of thinking. We wish for His help and blessing, but hold tenaciously to our own way. We would be rich, prosperous, exempt from sickness and affliction. We have chosen our pursuit and determined our course in life. The turn which our piety takes is not to submit all these to God, but rather it is an effort to get Him to bless the way of our own choosing and to give us the things that we have set our hearts on. Then, again, there may be a difficulty in the matter of our own faithfulness. Will God guide the unfaithful servant? If we do not acknowledge Him in *all* our ways, there is a flaw in the application of the promise. The steps of the *good man* are ordered of the Lord, but am I good? Perhaps we do not seek first the kingdom of God. At heart we are seeking first the things of the world, and then we wonder that we do not prosper.

God has promised to guide us, but how can He, if we are unwilling to be guided? We wish for God to give success to our own plans, and to bring about the consummation of our desires. It is more a purpose to guide God than to be guided by Him. In this matter of guidance we must make sure of our willingness to be guided before we doubtingly inquire: Will God guide us? A good man may be weak-minded, the elements of what is called worldly success may not be in him, and he may make mistakes of judgment, but, if faithful and true to God, his steps will be divinely ordered. All things will work together for good to him. His very blunders in worldly wisdom will somehow be sanctified and overruled, and the hand of the Lord will be with him.

This complete submission, and disposition to be taught of God, and unreserved purpose to be in all things conformed to the divine will, is comparatively a rare character. Our doubts and perplexities grow out of a misconception of what divine guidance is, and of the conditions which make it possible. The conflict is between self and God. We may ask how does God guide, but more frequently the ground of skepticism is in our own experience. Have we not prayed, have we not asked? But in what spirit have we prayed, and for what have we asked? Perhaps, after all, we have only prayed that God would come to us, and ally himself with us in our enterprises, while we have not come to God, and asked him to choose our lot for us, and to bless only that which ought to be blessed.

God will guide us with His counsels if we are willing to take His counsels. He will add all the needful things when we reach the point of supreme devotion to Him, and when His kingdom and righteousness are with us absolutely first. He knows how to adjust the mistakes and infirmities of good men, and send a blessing upon the weak and ignorant. The seeming damages that arise from the errors of holy men can be repaired by the infinite wisdom, and the heart that is sound in the statutes will never be left alone in its perplexities. God can and does guide the consecrated, trusting soul.

The Decreasing Spirit.

This is a grace as valuable as rare. To exercise it cheerfully commands the sublimest faith and most intelligent perception of Christian obligation and reward. It was voiced by John the Baptist, in these words: "He must increase, but I must decrease." John's disciples brought him intelligence of Jesus' baptizing, and the multitudes flocking to him. His reply revealing the depth of his inner life, and the clear comprehension of his true relation to God, ought to be written in gold upon the door posts of every heart. He said: "Ye yourselves bear me witness that I said I am not the Christ, but that I am sent before Him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: This, my joy, therefore is fulfilled. He must increase, but I must decrease." This was not the reluctant acknowledgment of the inevitable. He did not say: "I yield, because I cannot resist." But with joyful faith bore testimony to the greater glory of his Lord, whose coming he had foretold.

John recognized and rejoiced in his true rank. He enthroned the master above his servant, the king above his subject, the bridegroom above his waiting friend. "I am not the Christ," but only His witness and forerunner. Let the multitudes gather about Him and be saved. In His successes I rejoice, and am a partaker." Such a spirit challenges emulation. We are servants, Christ the Master. To bear witness of Him is our divine employ. Wherever successes attend our labors, and victories crown our banners, He claims and deserves the glory. We serve by His command, and are sustained by His strength. Without Him we can do nothing. But here is our temptation. We are too prone to exalt the servant above his Lord. Spiritual and pastoral successes we attribute to our own wisdom and skillful administration. For these years of abundant harvests we want credit. Alas! how many have grown dissatisfied and censorious because, as they think, the true need of praise has not been accorded. In this they arrogate to themselves the honor which only belongs to the Master. A pastor goes to a new circuit. It is mid-winter. The weather is inclement, roads are well-nigh impassable, church buildings are uncomfortable, and congregations small. By and by, with opening of spring, congregations increase, hybernating Sunday-schools draw out, prayer-meetings are reorganized, some good revivals are held, and he writes: "When I came to this charge there were neither prayer meetings nor Sunday-schools, and congregations were very small. Now we have Sunday-schools, good congregations at every appointment, and —— accessions. *To God be all the glory!*" Surely the glory belongs to the Lord, but the impression will not down that the brother felt he also deserved high honor. John the Baptist was willing for Christ to be exalted and himself forgotten. He must increase, His kingdom will be enthroned above all principalities and powers. So may it be, though I fade from the eyes and am forgotten by the lips of men. To render zealous, divine service purely for the work's sake, without having due acknowledgment, is a test of faith. Those who can so live and labor illustrate a sublime character of rare type.

John also rejoiced in the increasing labors and honors of another. His own ministry was exceptional in grand success. No man since the heroic days of Elijah the Tishbite—his prophetic prototype—had so startled the slumbering conscience of the world, and attracted such eager multitudes. So inspiring was his zeal, and so marvelous the power of his rustic eloquence, that many would hail him as the Christ himself. Now, after all this unusual popular favor, he saw Jesus come forth and attract even wider attention. His disciples forsook him for the true Messiah. The common people heard him gladly, and crowded along his pathway. John saw his own star fade before the supernal brightness of the rising Sun of Righteousness. This, to his heart of faith, was cause for rejoicing. To see another supplant him awakened neither envy nor opposition. In this he is eminently worthy of emulation. To decrease gracefully before the increasing usefulness and popularity of another demands grace in no ordinary measure. An old veteran of the field—the successful commander of many brilliant campaigns—is reluctant to yield his high place to a younger and stronger chieftain. To see his star decreasing, and another ascending, with possibly a brighter ray, is hard for the old hero to endure. And so with the veterans of the Lord's hosts. To yield the field they have so long commanded, to retire from active service, and rejoice in the gifts and conquests of younger men called of God to posts of command, taxes faith to its utmost tension. A lack of this grace—a failure to extend the congratulatory hand, and bid them a hearty God speed—has stayed the march and chilled the faith, and wounded the spirit of many a brave young soul designed of Heaven for a hero. To leave a pastorate, and have a successor achieve greater success, and enjoy wider popularity, ought to fill us with joy. This may also apply to the laity. There is oftimes reluctance to surrender place to the younger and more enterprising. A brother may have ranked in the ordinary of the church for years, and now to return to the line, and follow the leadership of a younger, is beyond the measure of his grace. The spirit of John the Baptist ought to be revived. We should bless the Lord that others are coming to the front to occupy our places—that when the flag-staff falls from our palsied hand another is ready to grasp it, and bear it aloft to greater victory. Thus God carries on His work. For every faithful Moses He raises up a courageous Joshua. For every ascended Elijah there is a devoted Elisha. Should a Saul prove faithless, a David will arise to grace his throne and adorn his crown. Should an Iscariot betray his Lord, a noble Matthias will succeed to his ministry and apostleship. However valiantly we have fought and zealously labored, and heroically endured, we must decrease. The ranks will close up so soon as we have fallen. Let us thank God that it is so; work for our very work's sake, and welcome into the field every one who can wield a sword or wave a flag, or bear a shield. We have a common cause, and will share a common triumph.

C. H. G.

Notes from Nashville.

The Vanderbilt clock has just struck five. Chanticleer has just sounded his matin horn. I have just been out "surveying the heavens." How could I help it when Lucifer was chasing Pleione in the southeastern sky, where last night, when I retired, Sirius was chasing Orion; watched on the one side by Mars and Saturn, and on the other by Jupiter, while lesser orbs peered out in wonder at the grand display. Oh, yes, the great poet was right:

> Look how the floor of heaven
> Is thick inlaid with patines of bright gold:
> There's not the smallest orb which thou behold'st,
> But in his motion like an angel sings,
> Still quiring to the young-eyed cherubins.

But there is one thing lacking in that exquisite passage. Addison supplies it:

> For ever singing as they shine,
> "The Hand that made us is divine."

Verily, Dr. Young is right: "An undevout astronomer is mad."

It is Monday morning. I preached yesterday morning for our Presbyterian brethren of Morse Memorial Church, as I did the Sunday before; their pastor, Mr. McNeilly, having made his farewell visit to Houston, but has been detained in Kentucky by personal affliction. It is hoped he will be in his pulpit next Sunday. In the afternoon I preached in Vanderbilt Chapel. A month ago I suffered from a catarrh, which left some bronchial disturbance, which I apprehended would interfere with my preaching; but I am happy to say that a couple of sermons each Sunday, and a few other vocal efforts, seem to have had a curative effect, proving a more efficacious remedy than "the doctors' stuff," on which so many rely. But I must speak respectfully of doctors—they are my good friends—they help me often, and generally *gratis*. They do more work for nothing than any other men I know, except preachers. A young physician told me that in about a twelve-month his bill at the druggist's for medicines which he prescribed to poor patients, who could neither pay him for his practice, nor for the medicines which he prescribed, was between two and three hundred dollars, which he paid.

We have but a corporal's guard just now at the Publishing House. Drs. McFerrin, Wilson, Young and Fitzgerald are attending Conferences. The business manager has just returned from a visit to the North Georgia Conference, where Bishop Keener presided with great satisfaction, in place of Bishop Doggett, who has been sick, but, we trust, has recovered his health so as to be able to attend the South Georgia and Florida Conferences, which are imminent. Bishop McTyeire is attending Conferences in Texas. Dr. Kelley, associate treasurer of the Board of Missions, has removed to his country home, between Nashville and Lebanon. He is rendering valuable assistance to the Board, which, by the way, holds its monthly meeting next Wednesday—that is, if we can get a quorum; but with our forces so scattered that is very doubtful. I am not afraid to say the General Conference ought to put more residents in or about Nashville in the Board of Missions. The paucity greatly annoys us. "This would be considered."

A distinguished minister, who visited us not long since, said he had heard a good deal about *a Nashville ring*; he had looked for it, but could not find it. I fear that he went away with the impression that there is here too much *individuality* (or whatever else you may call it,) but I hope he will not think that we are lacking in harmony. Our General Conference officers are members of various Annual Conferences, as are the clerical professors at Vanderbilt, and every man, as far as I know, is true as steel to his Conference relations, and compromises not one jot or tittle of his independence by his official position. As for myself—and I am not disposed to say much about so poor a creature as I feel myself to be—I am devoted to my own noble Conference, but my devotion to that makes me none the less a connectional man. I have labored all my official life to promote all our connectional interests—indeed, the interests of Ecumenical Methodism—and, leaping all boundaries, I say, from my heart: "Grace be with all them that love our Lord Jesus Christ in sincerity."

We are bringing out the Southern Methodist Almanac for 1880. It is an interesting annual. Besides the usual calendar pages, it has a good deal of information concerning our own connection—full statistics—also a general view of all the Methodist bodies the world over, and other matters of interest. I think it will be considered very useful.

We have just printed for the author—I saw it through the press for her—a beautiful and interesting book on Florida and Cuba, bearing a somewhat *flowery* title: "Petals Plucked from Sunny Climes. By Silvia Sunshine." It is a handsome duodecimo of 495 pages—the best book on Florida I have seen.

We have in press the Southern Methodist Quarterly Review for January, 1880. It will contain a good *mélange* of able papers—Methodist Episcopacy, Rise of Monotheism in Greece, Bible Revision, Studies in Shakspeare (being a most exquisite analysis of "The Merchant of Venice," by one who has studied that marvelous work of dramatic art, as no one before seems to have done,) The Problem of Life (being a philosophical analysis of Ecclesiastes, by a master hand,) Spencer's "First Principles" (handled without gloves,) The Providential Uses of Pain (a powerful reply to an objectionable article, by an eminent scientist in the Cotemporary Review.) There will be a rich department of Literary Notices from able pens, and notes and queries of general interest, affording that *variety* which is *the spice* of a Quarterly Review. Dr. Young, as publisher, spares us reasonable expense in regard to mechanical execution, and the editor does "the best his circumstance allows"—wishing all the time he could help on the work without bearing the burden of responsibility. He will drop it if the work shall not meet the reasonable demands of those concerned.

Vanderbilt is moving on in the even tenor of the way. The gymnasium is a unique and beautiful edifice, in the northwest corner of the campus. The boys are getting their athletic suits, and the exercises will soon begin. The edifice for the Civil Engineering Department is approaching completion, and the deep and broad excavations for new Wesley Hall are made for the foundations, which are being laid. All the professors are in their place, except Dr. Lipscomb, who is convalescent, and expects to be in his chair after Christmas, though he is deeply affected, and, I fear, thrown back in his convalescence, by the news of the illness of his venerable father, who has had a paralytic stroke. His great age warrants serious forebodings. But why speak so? He shall come to his grave, or rather go to his heaven, in a full age, like as a shock of corn cometh in in his season.

God bless you, Mr. Editor. I hope to meet you next week in Tuskegee, at the Alabama Conference.

THOS. O. SUMMERS.

NASHVILLE, Dec. 8, 1879.

P. S.—Since writing the foregoing, I learn that Dr. Young has returned, to be present at the marriage to-morrow of his nephew, David Moore Smith, to Miss Virginia J. Cunnyngham, a lovely and accomplished young lady, daughter of our beloved *confrere*, Dr. Cunnyngham. Everybody commends the union, and blesses the bridal pair.

T. O. S.

Us and Our Appointments.

MR. EDITOR: We will soon go up to Conference to report our works, and receive other appointments. Where will I be sent? is the question. It is difficult to keep from wishing to be sent to this or that good place. To prevent disappointment, I always try to keep myself free from a desire to be sent to any particular place. But this time I go up half desiring a certain work. I assure you I would not mention this if I thought it would have the least bearing on the mind of the Bishop, for I might get the work, and be subjected to the accusation of influencing my own appointment, "which thing I hate."

Earnestly hoping the "cabinet" will not pay the least attention to what I say here, I express some desire to be sent *where I don't want to go*. Not that I am seeking martyrdom, but that I desire success. I knew of some half dozen preachers that were literally sacrificed at our last session, so they thought. One has done one of the very best years' work of his life. One poor fellow wrung his hands in anguish—didn't see how a set of men could be so regardless of a brother's interest—but he went like a man to his work. Your "field notes" give strong testimony of his success—many converts, many Advocates taken, collections coming up finely.

Another brother was greatly desired by a charge, *he supposed*, but was sent whirling in another direction, greatly to his sorrow and chagrin. Being nimble, he caught on his feet like a cat, went to work, success crowned his efforts. His presiding elder thinks it one of the best appointments the Bishop made. Two others had selfish officials to "wash their hands of them," hurling them off at random, without a care for their interests. As to them it appeared they talked about transfers, going to where they would be appreciated, but they went to their works, and, instead of finding heathen, found cultured people, many of them more so than themselves. They are greatly beloved, and are doing fine works. Finances all right. Is not the finger of God in this matter? Do not the presiding elder know more about us than we know about ourselves? They certainly do, as far as our availableness in the work is concerned. Who is a dispassionate, unbiased judge of his own merits? We are as apt to go above as fall below the truth in this matter, especially if we make our estimate from what we hear said of us. Compliments reach our ears more easily than criticisms. Some kindly-hearted sister, or good-natured brother, lavishes upon our attentive ears the good things said about us, but are too polite and tender hearted to wound us with criticisms.

Some of us have many fine points, and yet are tided back by some weakness, some slight defect or eccentricity clear to others, but that we are not ourselves very conscious of. This one is scholarly but unsocial, and dry as a preacher. This one has a fine fund of information, but lacks common sense. Here is a good, sensible man and a very fair preacher, but he lacks somewhat in that grace in manner that suits a station. Here is a good, easy, social, clever, fizzy sort of fellow, that everybody likes, but nobody wants for their pastor. If he should judge by the way people treat him, he would think he was wanted everywhere. I once thought I was the man for a certain work; they told me so. It seemed to me that everybody desired it, and I was perfectly willing to go, but was sent elsewhere. I learned about a year afterward they told my presiding elder a different tale. I have been very careful since then in supposing that any place wanted me.

The case is rare that we may not rest ourselves in the hands of the presiding elders and Bishops. These ought to be God-loving and God-fearing men. To them two sides of the question are presented, and they are possibly in as much danger of afflicting a work with us as afflicting us in a work.

T.

THE EXODUS.—Bishop Miles, of the colored M. E. Church, of America, who is well and favorably known in this section of the country, and who has traveled very extensively through the South, made special inquiry among the leading colored people as to the cause of the exodus. He reports that he learned from the most reliable sources that the movement is entirely political, and organized at Washington, there being no local cause for it whatever.—Lebanon Times.

The Northern press is very much exercised in reference to the exodus of the colored people from the South during the past season. With but few exceptions they attribute the disposition of the negro to leave the home of his childhood to their unjust treatment by the white population.

That this may be the impression of some of them we do not question, but there are journals, and some of them religious journals, in which these statements are made, whose editors have every facility for learning the truth, and whose duty it is to examine into this question before making any further statement on this subject.

Bishop Miles, whose report we copy from the Lebanon Times, is well known as a man of strict integrity and of sound judgment, and whose statements will be taken as true wherever he is known. We think it a pity that the poor negro should allow himself to be the dupe of bad, designing men.—Southern Methodist.

Popery, says the Northwestern Christian Advocate, is the old wolf still. Our mission authorities in New York have advices from Rev. W. Butler, City of Mexico, September 22, respecting another missionary massacre in Mexico, September 16, in Toluca, the capital of the State of Mexico, and sixty miles from the City of Mexico. Mr. Butler says:

The massacre took place in the Presbyterian mission of which Sr. Procopio Diaz is pastor. He is the same man who was in charge at Acapulco some four years ago, when several were murdered. I have not yet learned how many were killed in Tolnca; but one poor fellow was terribly cut and then dragged through the streets, after which he was hung up to a tree, where his body remained all night. All this took place in the capital of the State of the Republic. I have proposed to Mr. Hutchinson, superintendent of Presbyterian missions, that a delegation wait upon President Diaz about the matter. His native preacher is to arrive to-day, and I think the president will be waited upon. Let all Christian people at home remember their missionaries in Mexico in constant prayer. It is certainly a cause of gratitude to Almighty God, that while both the Presbyterian and Episcopal missions have each received two different baptisms of blood, not a man, native or foreigner, of our own has fallen by violence.

CONFERENCES.—The Louisiana Conference met at Baton Rouge on Wednesday, December 10, Bishop Keener presiding, and will probably close Monday night. From that Conference we expect to go to the Mississippi and Alabama Conferences. The former convening at Meridian, Miss., December 17, and the latter at the same date, in Tuskegee, Ala.

We must attend the Louisiana Conference, of course, and after its adjournment spend as much time as possible at the others. We trust the sessions will be harmonious, and occasions of spiritual refreshment and profit. We refrain from any extended homily on the nature of a Conference, and the behavior proper on the part of its members. Bishop Paine presides over the Alabama Conference, and Bishop Kavanaugh over the Mississippi.

The L. P. Preachers', Exhorters' and Sunday School Superintendents' Association, meets first Thursday night every month at the Carondelet Street Methodist Episcopal Church, South, at seven P. M.

At their last meeting the secretary was authorized to call upon the Christian households of this city to donate all the religious papers, Sunday-school periodicals, and other reading matter, lying unused about their houses, to be distributed in the Sunday-schools, missions, Charity Hospital, Boys' House of Refuge and the Parish Prison.

Those who feel disposed to answer to this call can leave or send such papers to Luthrop & Wilkins, 112 Camp street, of the sexton at the Carondelet Street Methodist Church.

SORROW UPON SORROW.—Week before last we published a letter from Rev. T. B. White, of Albany Oregon, bringing the sad tidings of the death of his son, Ernest. Bro. White writes us again saying: "Eleven days after Ernest's death, our dear little Mary Louise Fuller is gone—the angels came and kissed her pure spirit away November 22, aged three years and eight months. Died of scarlet fever." Truly our brother and sister are passing through deep waters. The prayers of their Louisiana friends will go up for them in this hour of deepest sorrow.

MEETING OF MISSIONARIES IN MEXICO.—A social entertainment was recently given at the American Legation, in the City of Mexico, by Mrs. Col. Foster, wife of the United States Minister, at which were present sixteen foreign missionaries of the Presbyterian Church. There are also about this number of Northern Methodists in the same field, and two Southern Methodists.

Mr. Mark Firth, a benevolent gentleman of Sheffield, Eng., has erected at a cost of $100,000, to which he has added $25,000 as the nucleus of an endowment fund, a college, where sons and daughters of poor men, able and industrious, may obtain the benefits of university training.

Louisiana Conference.

This Conference met at Baton Rouge, La., December 10, and adjourned Monday night, December 15 Bishop Keener presided. Other particulars will be given next week. We have only time at present to insert the

APPOINTMENTS.

NEW ORLEANS DIST.—*L. Parker, P. E.* Carondelet Street, J. B. Walker; Felicity Street, John Hamton; St. Charles Avenue, John Mathews; Moreau Street, J. M. Beard; Louisiana Avenue, C. Keener; Algiers, Lewis A. Reed; Lafourche mission, to be supplied; Baton Rouge, John T. Sawyer, A. G. Miller, supt.; Plaquemine and Grosse Tete, T. K. Fauntleroy; Editor NEW ORLEANS CHRISTIAN ADVOCATE, L. Parker; Southwestern Bible Society, Jas. A. Ivy.

DELHI DISTRICT.—*B. F. Alexander, P. E.* Monroe, Trenton and Delhi, C. W. Carter; Colony and Faulk's Chapel, C. W. Hodge; Bastrop, J. M. McKee; Lind Grove, A. A. Cornett; Oak Ridge, R. S. Trippett; Rayville, N. S. Cornell; Winnsboro, Philip Allen; Water proof, Vidalia and St. Joseph, J. L. Wright; Tensas circuit, J. Lendrum; Tensas Chapel, A. M. Wailes; Lake Providence and Pecan Grove, H. O White; Floyd, T. H. McClendon.

HOMER DISTRICT.—*J. H. Stone, P. E.* Homer, Jas. A. Parker; Tulip, T. J. Upton; Haynesville, J. A. Miller; Minden, J. E. Bradley; Sparta, R. M. Crowson; Arcadia, J. J. Billingsly; Vernon, J. M. Brown; Indian Village, R. T. Parish; Rochester, to be supplied; Downsville, R. Parvin; Farmersville, J. F. Patterson; Webster, to be supplied.

SHREVEPORT DISTRICT.—*R. Randle, P. E.* Shreveport, J. T. Davis; Mooringsport, F. S. Ramle; Caddo, G. M. Liverman; Logansport mission, John Pipes; Mansfield, J. Lane Borden; Pleasant Hill, W. D. Saynton; Natchitoches, Thos. J. Hough; Natchitoches circuit, R. M. Bloeser; Anacoco, to be supplied; Springville, A. T. Galloway; Coushatta, J. B. Cassity; South Bossier, J. W. Medlock; North Bossier, R. A. Davis; Many circuit, to be supplied by J. A. Monroe; Cotile, to be supplied; Lone Oak, to be supplied.

ALEXANDRIA DISTRICT.—*F. G. Hocutt, P. E.* Alexandria and Pineville, J. D. Harper; Rapides circuit, G. N. Whately, supply; Montgomery circuit, William Hart; Hartsonburg and Trinity, C. R. Godfrey; Sicily Island and Buhlt Prairie, W. R. Whately; Jena circuit, C. R. Benson; Columbia, R. S. Isbell; Castor, C. T. Minshollard; Bayou Bœuff and Evergreen, J. L. P. Sheppard, Chas. T. Sivers, Jr., Fred. White, sup.; Spring Creek, S. H. Cooper; Simsport, Patrick Galvin.

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SUPERANNUATES.—H. C. Thweatt, John T. Davis, W. E. Doty, E. W. Yancy, Philo M. Goodwyn, Joel Saunders, W. H. Dillenweirth, J. C. Reid, Jesse Fulton, George Jackson.

TRANSFER.—S. Halsey Wurleln, to Texas Conference; John T. Graham and John W. Chambers, to Mississippi Conference.

WITHDRAWN.—Patrick Lane.

LOCATED.—J. M. Franklin, at his own request.

MARRIED.

ALLEN—STEWART.—In Gainesville, Ala., October 23, 1879, by Rev. J. A. Peterson, Mr. Charles H. Allen to Miss Belle A. Stewart.

HIDDLEY—ORMOND.—Near Shuptersville, Ala., November 13, 1879, by the Rev. J. A. Peterson, Mr. William E. Godfrey to Miss Cornelia Ormond.

WILLIAMS—GIDDS.—Near Gadsdenville, Ala., November 18, 1879, by the Rev. J. A. Peterson, Mr. Charles S. Williams to Miss Eliza T. Gibbs.

WEBSTER—WARNER.—November 26, 1879, at eleven o'clock A. M., at the residence of the bride's father, Mr. Pleasant Warner, by the Rev. J. L. Skipper, Mr. Theo. H. Webster to Miss Sallie W. Warner, all of Crenshaw county, Ala.

PARK—JORDAN.—In Biloxi, Miss., on Saturday, November 29, 1879, by the Rev. W. M. Jordan, Mr. George E. Park to Miss Mary E. Jordan.

HEWSON—CHAPMAN.—In Baton Rouge, La., November 27, 1879, by Rev. John T. Sawyer, at the residence of the bride's father, Benjamin F. Hewson, Esq., of Orange, Texas, and Miss Georgia F. Chapman, of Baton Rouge, La.

HATTIMER—LECROTH.—November 11, 1879, at Mrs. M. E. Lee's, Mount Willing, Lowndes county, Ala., by Rev. T. Y. Abernethy, Mr. J. R. Hattimer to Miss Irene Lecroth, of both county.

REYNOLDS—DUDLEY.—November 13, 1879 at Mr. W. H. Shanks', Forest Home, Butler county, Ala., by Rev. T. Y. Abernethy, Mr. J. W. Reynolds to Miss Katie R. Dudley, both of Butler county, Ala.

WEEMS—STOVALL.—At the residence of the bride's father, Judge C. A. Stovall, December 3, 1879, by Rev. J. M. Weems, Mr. William L. Weems to Miss Sallie F. Stovall, all of Shelmia, Miss.

BYLES—BEURDEAUX.—December 1, 1879, at the residence of Miss Rebecca Rosemo, by Rev. J. L. Skipper, Mr. Littleton Byles to Miss E. W. Beurdeaux, all of Crenshaw county, Ala.

RICHARDSON—HOLLINGSWORTH.—At the residence of the bride's father, Mr. J. H. Hollingsworth, in Yazoo City, Miss., December 9, 1879, by Rev. W. E. Ballard, Mr. J. W. Richardson and Miss Mary Hollingsworth, all of Yazoo county, Miss.

BESLATTER—DAY.—In Baton Rouge, La., December 3, 1879 at the residence of the bride's parents, by Rev. John T. Sawyer, Jean Louis Deslattes, M. D., and Miss Lavinia F. Day.

LEDRETTER—DUNN.—December 9, 1879, at the residence of the bride's father, in Hackneyville, Ala., by the Rev. C. L. Dobbs, Rev. R. N. Ledretter, of the North Alabama Conference, to Miss Luella Dunn.

Publisher's Department.

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TO OUR SUBSCRIBERS.—January next the ADVOCATE office will adopt the cash system, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration, by months, will appear opposite the name of each subscriber, indicating the subscription expires with the close of that month, at which time the paper will be discontinued, unless renewed. This will materially simplify the office work, as the printer will drop the names according to monthly expiration, and no individual partiality be shown, as every subscriber will have a stopping notice of expiration. It will also facilitate agents in giving receipts in accordance with office accounts, corresponding with printed date. Where advance payment exceeding one year are made the year to which paid will also be inserted. Errors in names and dates will be promptly corrected when advised, and we *urge* you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore, to whom payments may be made, or sent direct to this office, if preferred.

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Also Opening Carmen Kid Button BOOTS.
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INFANTS' SHOES
Of all descriptions, qualities and sizes.
WHITE KID BUTTON BOOTS.
WHITE KID TIES.
WHITE KID SLIPPERS.
Before purchasing elsewhere, Ladies would do well to call and learn our popular prices. We guarantee Shoes from the following factories:
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SOL LION & CO.,
110 & 112 Baronne St.
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119 ..... CANAL STREET. 119
Kid Gloves! Kid Gloves!
The Greatest Bargain of the Season.
For the next 10 days we offer to retail only and more than SIX pairs to any one purchaser 4 buttons of SIMPLE GLASS Kid Gloves (worth $1 per pair), equal to three button Kid Gloves sold elsewhere for $1 per pair. The lot of two buttons embraces all the new and most fashionable colors, and every pair will be warranted.
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119 ..... Canal Street. 119

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We append a few prices:
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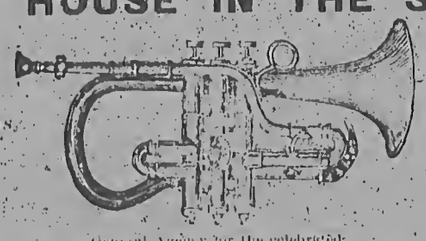
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For Sale by all Druggists.

Farm, Garden and Household.

THE CAULIFLOWER.—The earliest culture of the cauliflower in this part of the country, to any extent, of which we have any knowledge, is credited to Capt. George Pierce, of Charleston, Mass., who, thirty-five years ago, raised good quality flowers and founded a ready market for them. He soon after removed to West Cambridge (now Arlington), where he began to cultivate them in much larger quantities, until it became a famous product of the vegetable. Not only furnished the Boston market with the vegetable, but exported it. The Arlington, next succeeded Capt. Pierce, and cultivated the cauliflower on a larger scale. Twenty years ago Boston shipped to New York city as much as 1,000 bbls. But as it now does with early peas, and now bears up commands a higher price than it does here, for the reason that it is used more generally.

Early in the season the cauliflower sold as high as $2.50 and $3 per dozen. Of late the price has ranged from 50 cents to $1 per dozen. The plant is ordered for Thanksgiving use and sells at the rate of 75 cents and $1 per head.

Cauliflower, like most other vegetables, is used as a condiment in connection with other articles of consumption. The demand for cauliflower among those who make pickles, catsup, pickled cauliflower is constantly increasing. A local firm in Boston packed 3,000 heads of cauliflower recently for pickling purposes.

DEPTH OF SEEDING WHEAT.—Farmers who are wide awake enough to keep a little ahead of the times, and who are not afraid to try experiments, will find that they can very materially improve the yield of their crops by a little extra care in the preparation of the seed-bed. The great cause of failure in crops in dry years is the shallow depth to which the seed is covered. Wheat, which is now commonly sown broadcast, should be covered to the depth of several inches. Till on the surface a day or two before sowing, to a depth of three or four inches, deepening to six or seven inches in a day or two, and so on, getting as near as the depth you desire. The aim is to come up was planted three and one-half inches deep, and was four or five days in reaching the surface. None planted deeper ever reached the surface. At the end of six weeks that planted one-fourth to one-half inch deeper was ahead of the rest.—Rural and Farmer.

SAVING MANURE.—A correspondent of the "Farm & Home," who says that he has been cultivating a farm for twenty years, and that it is richer and more productive than when he first cleared it, gives it as the result of his experience, that, twenty dollars worth of labor expended in saving some made manures will be productive of better and more lasting results than two hundred dollars spent for fertilizers. He manages it chiefly, says he, by putting two hundred loads of muck, or fine soil, and when the pile is ready, or time has it so, goes all over his pasture, that is to put on heavy loads and coarse clothes, and shovel in hard, go to the barn yard, cow stable, or hog pen and collect manure; but after all, this just as one's fancy runs. In doing this you see how the Chester boys, gentle jersey cows, Southdown or Cotswold sheep, fancy horses, etc., and also see how your pet fowls and make the waste help and there find what is saving manure is saving and more profitable mode of feeding is discovered, for a great saving as well as profitable feed to a ten thousand.—Alabama Farmer.

PLANTING TREES.—In those parts of the country where the Autumns are long, fall planting is coming into favor. The ground can be more thoroughly prepared and planting can go on more carefully and with greater comfort. At this season raise a mound of earth about the newly set tree from ten to fifteen inches high; this will serve to keep the water from settling about the roots, keep away mice, and serve as a stay to prevent the tree. Trees may be set out before the leaves fall, provided the woods is fully ripe, and the leaves are brought with the wood; and are only waiting for a hard wind to take them off. In this condition the leaves are readily stripped off by hand. If trees are to be set in the Spring, it is best to prepare the ground now, and to secure the proposed trees in, in a safe place, where water will not settle about and do no injury.

LIME FOR BORERS.—Regarding borers in peach-trees, says the Country Gentleman, it is safe to say that a peck of dry slaked lime will kill the peach-trees after the grubs have been picked out and before the earth is drawn back to the trees. The lime kills any grubs that may be left. If slaked lime is thrown into the dry limit it will soon fall to pieces. This may be tried to satisfy any inquiring mind. We recommend lime in this way in 1877, the writer found no borers in his trees in 1878, and therefore has no confidence in this means of repressing the depredations of this pest.

A HABIT OF CATTLE.—A correspondent of Nature writes: "In the colony of Natal the cattle have an extraordinary liking for bones. They will stand for hours with a bone in the mouth gently munching, sucking, or perhaps more correctly speaking, extracting the bone with the tongue. I have not heard that cattle here [the same in the Australian colonies of South Africa, but I have been told that ox [illegible] the same taste in some parts of South Australia. In Natal there is, I believe, a scarcity of chalk and limestone in the geological formation. Will this fact account for the bone? Do the cattle lick bones in search of lime? Can any of your readers account for this strange taste in cattle? I may mention that horses and other herbivorous animals in Natal do not exhibit the same taste."

A three-legged dairy stool.—Farmers will feed a bushel of corn to produce six pounds of pork, while the same amount of corn will keep a cow all day in the year and she will produce at least twelve dozen eggs, averaging eighteen cents per dozen, [illegible] and equal to [illegible] cents in addition, she will [illegible] worth as much [illegible] of [illegible] pounds of pork, and [illegible] worth [illegible] and [illegible] seven times as much [illegible]

CARAMEL CAKE.—Put a tin dish of coffee sugar in a saucepan with a little water, and set it on the stove until it begins to boil; brown [illegible] boiling) to [illegible] cupfuls of coffee, [illegible] yolks of six eggs well beaten, [illegible] flour, and one pint of milk; flavor to taste with lemon. Bake in jelly cake tins, and when cold ice with the whites of the eggs beaten to a stiff froth with powdered sugar, to which add the juice of a lemon and a little grated rind. Put the icing on a tin sheet and brown in the oven. Put between the cakes when cold.

CUSTARD PIE.—One pint of milk, three eggs, one cup of sugar, one tablespoonful of flour, one teaspoonful of vanilla; bake with one crust; when done, beat the whites of the eggs to a stiff froth, add a little sugar, spread on the pie, return to the oven and brown slightly.

JAPANESE WAX.—Heat your boiling water, wet a tray, pass a cake of wax over it, it will flake off with a quick and neat pull. Wet a sponge in warm water and rub over, then wipe off with a soft cloth. A tray becomes spoiled, taken off of wood cloth and oil, put a little sweet oil on, and rub as hard as possible, and the lines will disappear.

Chemical analysis and common experience has proved that grass cut when the flower is better for cow than when cut later. For horses and working cattle it is better when more heavy fibre but not woody. As a rule nutrients dry hay to nutrients

PUFF PUDDING.—Three eggs, nine tablespoonfuls of flour, one pint of milk, salt; pour the milk on the flour scalding hot, then add the eggs. Bake from twenty minutes to half an hour.

MISCELLANEOUS.

To Printers and Publishers.

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Hepatitis, or Liver Complaint,
AND ALL DISEASES ARISING FROM A DISORDERED LIVER, SUCH AS
Symptoms of a Diseased Liver.
PAIN in the right side, under the edge of the ribs, sometimes extending across the abdomen; the pain is in the left side, and is often mistaken for pleurisy; the patient is rarely able to lie on the left side; there is a dull pain in the back part of the head, and the top of the shoulder blade, and a dull heavy pain over the eye; there is usually a considerable loss of appetite, sometimes nausea, the bowels are generally costive, sometimes alternating with diarrhœa; the head is troubled with pain, dizziness, and a dull, heavy, drowsy feeling, accompanied sometimes with slight chills, alternating with flushes of heat; a sensation of weariness, with a disposition to perspire on slight exertion; the feet and hands are sometimes burning, and sometimes cold and clammy; the appetite is usually poor, sometimes voracious; the stomach is often affected with sour eructations, and sometimes with a dry, teasing cough; the tongue is coated with a white or yellow fur; the urine is scanty and high colored, and upon standing deposits a sediment; the bowels are usually costive, the stools sometimes dry and hard, and sometimes light colored, and at others resembling clay; sometimes the whole system is affected with a yellowish appearance of the skin and eyes, and sometimes the whole body is affected with a dull, yellowish hue; the blood is impoverished, and the whole system debilitated; the nervous system is easily deranged, and the patient is frequently subject to a dull, heavy headache, which is sometimes mistaken for apoplexy; the memory is impaired, and the patient is subject to fits of despondency, and sometimes to partial derangement; the pulse is sometimes accelerated, sometimes depressed, and sometimes intermittent; the patient is frequently troubled with a dry, hacking cough, and sometimes with a loose cough, with copious expectoration; the patient is frequently troubled with a sensation of coldness creeping over the body, and sometimes with a chilly sensation running up and down the back; the patient is frequently troubled with a sensation of numbness in the limbs, and sometimes with a sensation of pricking in the flesh, as if pricked with pins; the patient is frequently troubled with a sensation of fullness in the head, and sometimes with a sensation of emptiness in the head; the patient is frequently troubled with a sensation of fullness in the stomach, and sometimes with a sensation of emptiness in the stomach; the patient is frequently troubled with a sensation of fullness in the bowels, and sometimes with a sensation of emptiness in the bowels; the patient is frequently troubled with a sensation of fullness in the kidneys, and sometimes with a sensation of emptiness in the kidneys; the patient is frequently troubled with a sensation of fullness in the bladder, and sometimes with a sensation of emptiness in the bladder; the patient is frequently troubled with a sensation of fullness in the genital organs, and sometimes with a sensation of emptiness in the genital organs; the patient is frequently troubled with a sensation of fullness in the limbs, and sometimes with a sensation of emptiness in the limbs; the patient is frequently troubled with a sensation of fullness in the joints, and sometimes with a sensation of emptiness in the joints; 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the patient is frequently troubled with a sensation of fullness in the temples, and sometimes with a sensation of emptiness in the temples; the patient is frequently troubled with a sensation of fullness in the crown of the head, and sometimes with a sensation of emptiness in the crown of the head; the patient is frequently troubled with a sensation of fullness in the back of the head, and sometimes with a sensation of emptiness in the back of the head; the patient is frequently troubled with a sensation of fullness in the neck, and sometimes with a sensation of emptiness in the neck; the patient is frequently troubled with a sensation of fullness in the shoulders, and sometimes with a sensation of emptiness in the shoulders; the patient is frequently troubled with a sensation of fullness in the arms, and sometimes with a sensation of emptiness in the arms; the patient is frequently troubled with a sensation of fullness in the hands, and sometimes with a sensation of emptiness in the hands; the patient is frequently troubled with a sensation of fullness in the fingers, and sometimes with a sensation of emptiness in the fingers; the patient is frequently troubled with a sensation of fullness in the thighs, and sometimes with a sensation of emptiness in the thighs; the patient is frequently troubled with a sensation of fullness in the knees, and sometimes with a sensation of emptiness in the knees; the patient is frequently troubled with a sensation of fullness in the legs, and sometimes with a sensation of emptiness in the legs; the patient is frequently troubled with a sensation of fullness in the feet, and sometimes with a sensation of emptiness in the feet; the patient is frequently troubled with a sensation of fullness in the toes, and sometimes with a sensation of emptiness in the toes; the patient is frequently troubled with a sensation of fullness in the nails, and sometimes with a sensation of emptiness in the nails; the patient is frequently troubled with a sensation of fullness in the skin, and sometimes with a sensation of emptiness in the skin; the patient is frequently troubled with a sensation of fullness in the hair, and sometimes with a sensation of emptiness in the hair

Scientific.

THE DEAD POINT IN MIND TENSION.—It is a prevalent but groundless error to suppose that the state of mind in which most capital offenders meet their doom is one of scare or paralyzing amazement. They retain every faculty, taste, consideration and even fancy. They frequently give tokens of especial thoughtfulness, and are punctilious in the observance of rules and the adoption of measures to minimize their own pain, and the trouble and sympathetic suffering of those by whom they are surrounded or who will be left burdened with their memories. Mentally and physically the criminal, during the last few hours of his life, in the unmistakable presence of a cruel death is self-possessed and tranquil. His pulse is even less disturbed than those of the officials who are compelled to take part in his execution. Why is this? The answer will be obvious on reflection. The mind has reached what may be designated a "dead-point" in its tension. The excitement is over, the agony of anticipation, the trembling doubt between hope and fear of escape, has extinguished the irritability of the mind, and there is, as it were, a pause, an interval of passive endurance between the end of the struggle for life, and the bitterness of remorse and agony of disappointment which may begin at death. In this interval the mind is released from the tension of its effort for self-preservation, and almost rebounds with the sense of relief that comes with certainty, even though the assurance be that of impending death. In the pause there are time and opportunity for the recognition of surrounding circumstances which have been, as it were, overlooked in the yearning for life. The clearness of mental vision, the cognizance of details displayed at such a moment, are remarkable, not only on account of the strange circumstances under which they occur, but in degree. Men and women who have for some time previously exhibited no trace of delicacy or refinement exhibit characteristic traits of thoughtfulness. They are, so to say, lifted out of themselves and placed in new conditions calculated to awaken feelings of courtesy, which, long failed to respond. The mental state of a criminal during the hours preceding execution presents features of intense interest to the psychologist, and highly comprehensive. It is to be feared they would throw new light on the supposed preparation of these unfortunate persons twice for a fate which, being inevitable, they at the final moment are able to meet with a composure in which hypocrisy or self deception find the amplest scope.—*The Lancet.*

—In a lecture delivered before one of the English mining societies lately, a model illustration was given of electrically performing mechanical work. A saw bench was placed on a platform connected with a dynamo-electric machine, which, in turn, was connected by wires with the machine inside the hall used for producing the electricity during the lecture. On the electricity being communicated, the saw was set in motion, and timber in the form of planks was cut across with ease, and, also, with speed. This result has induced some of the leading colliery owners to test the practicability of working coal cutting machines and other underground machinery by electricity, compressed air being at present the only power employed for driving these machines, as from interfering with the ventilation of the workings. Electricity is said to possess the advantage of doing the work at less cost.

—When we look from a distance flames of ordinary gas lamps twinkle like the stars, and this is regarded Mr. E. A. Fote as a sign that the air is not at rest when they have the corresponding steady look. Theory of such optical lights. All the conditions of the atmosphere should be taken into account by the observer, such as the pressure, moisture, temperature, etc., may be much more readily ascertained than the studying conditions of the upper regions of the air.

—The King of Greece has expressed a wish that a national museum should be erected at Athens for the reception of the recently discovered treasures. M. Singros has placed his own private residence at the King's disposal for this purpose, and the scheme is warmly seconded by M. Angelakis, the Minister for Instruction. Another party, however, contend that the museum should be located at Argos. The obstacles in the way of the latter are the great cost of transporting the enormous mass of stone and marble.

—Dr. Berg, of San Diego, Cal., describes the singular mode of formations covering the dry soil of that region to the depth of many feet: chalcedony, broad-branched plants with a large system of roots, chief among which is *Rhus trilobata*. These detain moisture and collect dust, and the result is the lucky appearance of thickets, which has puzzled many travellers.

—A writer in Les Mondes proposes this treatment of rabies: "The tongue and inside of the animal's mouth is first well cleansed with a wet brush. The same parts are then treated with softened Paraguayo rosin and alcohol of eighty-six per cent strength. Lastly, the meat is washed thoroughly with a liter of water containing ten grammes of ammonia."

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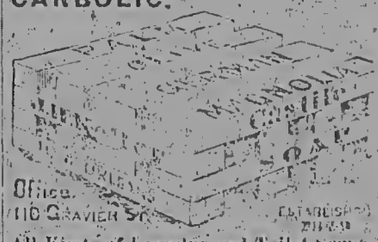

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Has constantly on hand Sugar Hogsheads Molasses Barrels, Half Barrels, Kegs, Flour, Sugar and Rice Barrels. Order for Hoop Poles filled at the lowest market rates. Particular attention paid to Trimming.

E. HEATH,
SUCCESSOR TO
HEATH, PIPPEY & LAHA,
IMPORTERS AND DEALERS IN
CARPETS, FLOOR OIL CLOTHS,
UPHOLSTERY GOODS, Wall Paper, Window Shades, Cornices, Lace and Nottingham Curtains, Mirrors, Mouldings, Cheniles, Engravings, etc.
Frames made to order—a specialty.
No. 99 Camp Street, New Orleans.

BUCK'S IMPROVED

BRILLIANT STOVE.
Is acknowledged to be the
BEST COOK-STOVE MADE
SOLD BY
H. HALLER,
NEW ORLEANS,
DEALER IN ALL KINDS OF
Cooking and Heating Stoves of the most Improved makes, Stamped, Plain and Japanned Tin-ware, Tinned and Enameled Hollow-ware, Iron and Clay Furnaces, Hunter's Slate, Granite Iron-ware, Lamp-burner and Wick-Tassels, Tinned Iron Spoons and Forks, Coffee Mills of all Kinds, Polished ware, Sad Irons, Fire-Grates, Plating machines, etc.
H. HALLER,
No. 55 Camp St., New Orleans.
Price-list mailed on application.

The Stewart Stove
WITH LATEST IMPROVEMENT,
Is now the
LEADING STOVE OF THE AGE
There can be no failure in its perfect operation. Will outlast and consume less fuel than any other Stove made.
Can be had for coke, coal or wood.
Hot water attachments for bathing, etc., can be attached with but little extra cost.
Pieces to repair old Stewart Stoves constantly on hand.
J. H. CAMPMAN,
133 Poydras Street.

FRITZ JAHNCKE,
(P. T. FOR LA.)
Schillinger Artificial Stone Pavement,
Artificial Stone Tiles in various colors,
DEALER IN
North River and German Flags, Curb Stone and Portland Cement.
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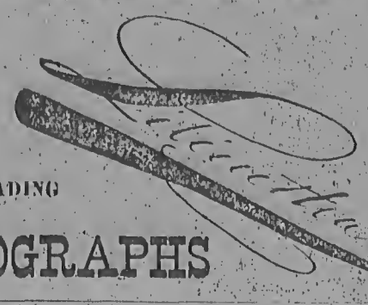
Box 144 Mechanics' and Dealers' Exchange.
NEW ORLEANS.

MISCELLANEOUS.

C. W. DUNBAR'S SONS,
3 Tchoupitoulas St., New Orleans,
PREMRVERS AND PCK ERS OF
SHRIMP, OKRA AND PRESERVED FIGS,
IN TINS.
New Packing Ready for Delivery,
FOR SALE BY WHOLESALE AND RETAIL GROCERS.

FOR THE VERY BEST AND NEVER FADING



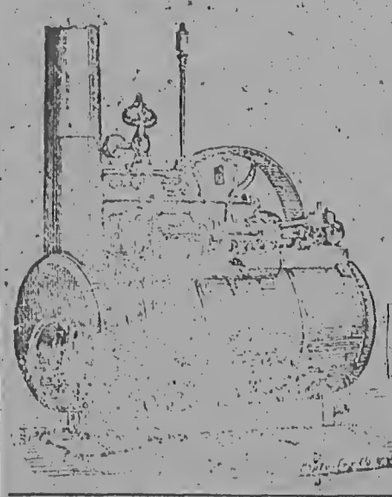
GO TO
121 CANAL ST.
Tenro Building.

PHOTOGRAPHS

D. H. HOLMES,
155 Canal Street, - - - 15 Bourbon Street.
Our Stock of Spring Goods is now complete, consisting of the latest novelties in
SILKS, LACES, DRESS GOODS IN WORSTED FABRICS
BLACK GRENADINES IN SILK AND WOOL
LINEN LAWNS, ORGANDIES, AND PERCALES
HOSIERY in all Styles and Colors;
A Complete Assortment of MATTINGS
SAMPLES sent free of charge.
D. H. HOLMES
155 CANAL STREET.

THE GOLD MEDAL
PARIS EXPOSITION 1878
WAS AWARDED TO
JOSEPH GILLOTT & SONS
FOR EXCELLENCE IN
STEEL PENS
THE FAVORITE NUMBERS 303, 404, 170
AND HIS OTHER STYLES SOLD BY ALL DEALERS
THROUGHOUT THE WORLD

R. M. & B. J. MONTGOMERY,
FURNITURE EMPORIUM,
MORESQUE BUILDING,
Corner Camp and Poydras Streets,
We have received, and are receiving for the Fall and Winter trade, the largest and best selected Stock of Furniture and Mirrors ever offered in the New Orleans market, all of the latest styles and designs, comprising
BEDROOM AND PARLOR SUITS,
FRENCH PLATE MIRRORS,
FANCY AND ORNAMENTAL FURNITURE.
We also have a complete stock of Medium and Common Furniture, Office, Hall and Library Furniture; Best Wool Lawn Chairs, Rockers and Benches, Lawn Benches, with various Attachments; Invalid Rocking and Wheel Chairs; Spring Beds, Spiral, Woven Wire, Spring, Hair and Moss Mattresses; Feather Pillows and Bolsters; the Patent Elastic Spring Pillow, the best ever invented for a Carriage; Rattan and Perforated Seat Chairs, Rockers and Settees; the Victor Folding and Lock Desk, the best school desk extant.
Our stock of FURNITURE and MIRRORS is one of the largest in the country, and we can sell as cheaply and quote as low as any house North or South. Commission merchants and country orders solicited. All goods delivered free of charge. Give us a call before purchasing.
N. B.—We are prepared to reupholster Parlor Suits and Chairs, heavy goods, in a workmanlike manner.



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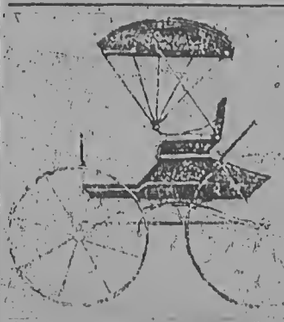
PORTABLE
STEAM ENGINES,
4 TO 25 HORSE POWER.
Strong, Simple and Durable,
BEST PLANTATION ENGINE MADE.
Send for Special Price List of this and other Sizes Engines, Boilers, &c.
B. J. WEST,
SOLE AGENT,
115 and 117 Magazine Street,
NEW ORLEANS.



W. H. SHEADER, Pres't and Treas. J. H. ENGER, Secretary
ENTERPRISE CARRIAGE CO.,
MANUFACTURERS OF
Carriages for the Trade,
FACTORY
23, 25, 27 & 29 E. Canal and 24, 26, 28 & 30 E. Court Sts.
WAREROOMS 31 and 33 W. Pearl Street,
CINCINNATI.
Best Work for less money than ever before placed in the market.

ESTABLISHED 1838.
NONOTUCK SILK CO.,
MANUFACTURERS OF
CORTICELLI SPOOL SILK,
THE OLDEST BRAND IN AMERICA.
Sewing Silk, Machine Twist, Button Hole Twist, Embroidery and Soldiers' Silks, Purse Twist, Knitting Silks, Etc., for
H. M. B. BOWEN, Agent,
88 West Third Street, Cincinnati, O.

CATARRH

Is a Terrible Disease. Its loathsome effects—corruption running down the throat, weak eyes, deafness, loss of voice, loss of smell, disagreeable breath, deformities, and finally consumption. Do not let it run on until it is even aggressive. Ordinary treatments are worse than useless. If you would have a cure, and that speedily, positively, and without a chance of failure, and as rapidly as possible, at once begin to use Dr. M. W. Case's Carbolate of Tar Inhalant. It is the most thorough, successful, and pleasant treatment in existence.

Dr. M. W. CASE'S CARBOLATE of TAR INHALANT.

It does not require months of treatment, but a few minutes to demonstrate the value of Carbolate of Tar, *the most valuable medical discovery known to science.* Balsams and Cubebs and the usual remedies are worthless. Carbolate of Tar, combined with Pine Tree Tar, that the more breathing converts them into a dense smoke or vapor. This is inhaled, taken right to the diseased parts. No Drugging, no bad taste, simply inhaling or breathing it, and you feel its healing power at once. The treatment is endorsed by physicians everywhere, and highly recommended by Druggists, Preachers, etc. Send for Circulars, etc. Sent to thousands, who have used it with perfect satisfaction. FREE TREATMENT. Sent. Satisfaction Always Guaranteed. Address, DR. M. W. CASE, 933 Arch St., Philadelphia, Pa.

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AGENTS WANTED For the Pictorial Bible Commentator. 1,018 Pages, 475 Illustrations and Maps. The most complete and cheapest reference Bible published. Commands large prices. Sells at sight. Extra terms. $3.75. Send for circulars. Address J. C. McCURDY & CO., Phila., Pa.

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MISCELLANEOUS.

ST. JAMES HOTEL,
EUROPEAN PLAN,
Fifth Street, opp. the Old Southern,
ST. LOUIS, MO.
THE ST. JAMES IS CENTRALLY LOCATED, and contains all the modern improvements and conveniences for the comfort and pleasure of guests. Has all the modern conveniences and comforts. Prices very moderate.
The Cuisine and Restaurant attached. Dinner thirty-five cents.
L. D. WATSON, Manager. THOS. P. MILLER, Proprietor.

PRESENT ... V. $100
... free.
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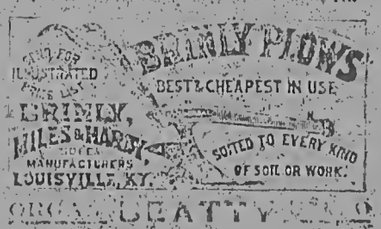

ORGANS BEATTY

REDUCTION.
NOVELTY
B. O. WOODS & CO.

RICE, BORN & CO.,
DEALERS IN
HEAVY AND SHELF
HARDWARE!
CUTLERY, AGRICULTURAL IMPLEMENTS AND PLANTATION SUPPLIES.
TINNERS' STOCK AND TOOLS.
HEATING AND COOKING STOVES,
MANUFACTURERS OF TIN AND JAPANNED WARE.
59 & 61 CAMP STREET,
307 MAGAZINE STREET,
WAREHOUSE 104, 106 & 107 MAGAZINE ST.,
NEW ORLEANS.
New York Office, 76 Chambers St.
SOLE AGENTS FOR
Star Rubber Belting, Rogers' Co. Washington & Mason Bard's Screw Wire Hooks, Jones' Screws, Leonard's Lever Mowers, Wrought Brass and Copper Cut Nails, Diamond Saws, Bowen's Patent Clevis for Plow Beams, Cross Shifters, Kistler's Mowing Scythe, Wood Pumps.
CELEBRATED
CHARTER OAK STOVES.

DR. HOFFMAN'S
BLOOD AND LIVER PILLS,
A positive and effectual remedy for the cure of Sick Headache, Dyspepsia, Biliousness, Jaundice, Loss of Appetite, Disorders of the Stomach, Colds, Fevers, Rheumatism, Costiveness, Piles, and all diseases arising from a disordered state of the Stomach or Liver. Prepared only by
DR. HOFFMAN,
No. 9 Carondelet Street, New Orleans.
For sale by all druggists.

ELLIS'S SPAVIN CURE.

SPAVIN, SPLINT,
CURB, RINGBONE,
ENLARGEMENTS, ETC.,
PROMPTLY CURED.
DOES NOT BLISTER OR BLEMISH.
Price, Two Dollars per Bottle.
Send for testimonials of cures on record.
SPAVIN CURE OFFICE,
No. 58 Southern Street,
BOSTON, MASS.
For Sale by all Druggists.

DRY IN ROGERS' POWDER
CITRATE OF MAGNESIA
It is presented to the Medical Profession for all cases requiring a Saline Aperient. Sick Headache, Dyspepsia, Biliousness, Jaundice, Loss of Appetite, Disorders of the Stomach, Colds, Fevers, Rheumatism, Costiveness, Piles, and all diseases arising from a disordered state of the Stomach or Liver. Prepared only by
DR. ROGERS,
No. 9 Carondelet Street, New Orleans.
For sale by all Druggists.

NEW RICH BLOOD!

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	37	38
New York, choice	27	28
Coffee, ₩ lb.:		
Rio, fair	16	— —
Rio, good	16¾	— —
Rio, prime	17	— —
Candles, ₩ lb.:		
Star, best brands	11	— —
Corn Meal, ₩ bbl.:		
Choice	2 50	2 60
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15	15¾
Fish:		
Mackerel, extra No. 1, lo bbls	— —	9 75
Mackerel, extra No. 1, lo kits	— —	1 25
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	— —	— —
XX	6 00	6 12½
XXX	6 37½	6 62½
Choice XXX	6 87½	7 12½
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	5	7
Dried peaches, ₩ lb	6	7
Raisins, ₩ quarter box	70	— —
Raisins, ₩ half box	1 40	1 70
Raisins, ₩ whole box	2 75	3 00
Bananas, ₩ bunch	75	1 25
Crackers, ₩ lb.:		
Soda	5	6
Butter	6	7
Sugar	6	9
Gingernuts	9	12½
Oil:		
Coal, in cases, best	21	22
Coal, in barrels, best	19	20
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	75	— —
Molasses, in barrels.		
Common	25	27
Fair	30	32
Prime to choice	33	40
Golden and Roquet sirups	— —	— —
Half bbls, 4c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4¼	4¾
Ordinary	6¼	6¾
Fair	6¾	6¾
Prime to choice	7¼	— —
Soap, ₩ box:		
XXX Palm	3 80	— —
Keller's magnolia	2 90	— —
Keller's olive	2 85	— —
Starch, ₩ lb	3¼	3¾
Salt, in sacks:		
Fine	1 35	1 40
Coarse	15	97½
Sugar.		
Good fair	6¼	6½
Prime	7¼	— —
Choice	— —	— —
Yellow clarified	7¾	8¼
Off whites	8	8¼
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	13¾	14
Cloves	45	— —
Cinnamon	— —	— —
Tea, ₩ lb.:		
Black Oolong	27½	1 10
Green Imperial	80	90
Tobacco:		
Low lugs	3¾@	4¾
Medium	4 @	4½
Good to fine	4½@	4¾
Low leaf	5 @	5¾
Medium	6¼@	7¼
Good	7¾@	8¾
Fine	9¼@	8¼
Selections	9 @	10

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	55	— —
White	57	— —
Mixed	57	— —
Oats, ₩ bushel:		
St. Louis	— —	— —
Texas	— —	— —
Galena	50	51
Bran, choice, ₩ 100 lbs	77½	— —
Hay, ₩ ton:		
Prime	26 00	— —
Ordinary	— —	— —
Cow Peas:		
Whippoorwill	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	8	8¼
Shoulders	5¾	— —
Sides, clear rib	8¾	— —
Sides, clear	8¾	— —
Hams, sugar-cured	10	11
Mess Pork, ₩ bbl	13 50	— —
Dry Salted Meats:		
Shoulders	4¾	5
Lard, ₩ lb.:		
Choice, in kegs and pails	9	— —
Choice, in tierces and barrels	8¾	8¾

ESCULENTS.

Potatoes, ₩ bbl	1 50	2 00
Onions, ₩ bbl	3 75	— —
Apples, ₩ bbl	3 75	4 50
Cabbages, ₩ box	1 00	2 00

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	3 00	— —
Young	2 50	— —
Ducks	2 50	— —
Geese	5 00	6 00
Turkeys	9 00	11 00
Eggs, ₩ dozen:		
Western	16	22
Louisiana	20	22

WOOL.

Burry	5	18
Louisiana, clear	28	31
Lake, clear	38	— —

BALING STUFFS.

Bagging:		
India	— —	— —
Jute	10¾	11
Twine, hemp	12	— —

BENEFACTORS.

When a board of eminent physicians and chemists announced the discovery that by combining some well-known valuable remedies, the most wonderful medicine was produced, which would cure such a wide range of diseases that most all other remedies could be dispensed with, many were skeptical; but proof of its merits by actual trial has dispelled all doubt, and to day the discoverers of that great medicine, Hop Bitters, are honored and blessed by all as benefactors.—Adv.

SEA FOAM CAKE—One cup sugar; half cup butter; one cup milk; three eggs; two cups flour, sifted with two teaspoonfuls Kellogg's Baking Powder.

VASELINE.

You may hunt the world over and still will not find
A need of the household, which brings to the mind
The idea of value; more plain to be seen
Than petroleum jelly, the famed Vaseline.

If a cut or a pain, or a wound or a burn
From pesky to'mentum, the Lone Child shall turn,
On the shelf should be found the foe of all pain,
And quiet shall reign in the household again.

If our dearest and fairest are kissed by the sun,
And the touch of the Fays is too rough to the bone,
Kind Vaseline comes as an ally be ween,
And the cheek takes on velvet it had not else seen.

If the voice it is husky, the throat it is sore,
Take the jelly at once and the trouble is over.
In fact read the circular, and from it gleam
All the virtue and claims of the famed Vaseline.

T. W. BOTHICK,
UNDERTAKER,
OFFICE, 271 CAMP STREET,
STABLES, 273 MAGAZINE STREET
Embalming and disinterring Bodies carefully shipped. Carriages for hire.
FUNERALS STRICT ATTENTION. 6p

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, MONDAY, Dec. 15, 1879.

COTTON.

The market opened with some appearance of increased steadiness, but has since been manifestly easier, and factors have accepted ⅛c. under Saturday's quotations. Sales thus far, 1,200 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	.....	.....
Ordinary	11	11⅛
Good ordinary	11⅛	11⅛
Low middling	11⅜	11⅜
Middling	11⅝	11⅝
Good middling	12	12⅛
Middling fair	12⅛	12⅜

Sales to-day, 4,500 bales, including 250 yesterday. Market irregular.

Receipts at United States ports, week ending Monday, December 15, 1879.

	Saturday.	Sunday and Monday.	This week	Last year.
Galveston	3,767	4,338	20,510	
New Orleans	14,218	13,710	71,727	
Mobile	3,282	4,087	24,264	
Savannah	4,592	6,546	25,781	
Charleston	2,205	6,693	20,484	
Wilmington	1,151	215	2,480	
Norfolk	3,971	5,712	19,089	
Baltimore	.....	450	1,356	
New York	1,907	.....	5,134	
Boston	2,351	2,468	10,181	
Philadelphia	120	124	2,483	
Various	.....	.....	8,839	
Total	37,733	.....	212,599	

FUTURES.

The position of the market at New York may be seen by the following:

Middling.	To-day.	Saturday.
January	12.53@12.53	12.60@12.61
February	12.76@12.76	12.85@12.90
March	13.03@13.04	13.10@13.15
April	13.30@13.31	13.30@13.33
May	13.48@13.49	13.56@13.62
June	13.62@13.63	13.64@13.66
July	13.66@13.67	13.74@13.75
August	13.7 @13.74	13.78@13.82
September	13.67@13.74	.....
October	12.27@12.35	.....
November	.....	.....
December	12.36@12.37	12.45@12.47

Sales, 120 000 bales. Market easy.

MISCELLANEOUS.

THE DIEBOLD
SAFES.

A large and complete assortment of these Celebrated SAFES on hand and for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for estimates, etc., as he feels confident of being able to give them satisfaction, both as regards price and quality of work.

A. ROY, Agent,
DIEBOLD SAFE & LOCK CO.,
27 Canal St., New Orleans, La.

D. P. ALFORD, W. C. BETTIS,
M. F. THOMSON, M. C. ALFORD.

ROBT. E. LEE
Sale and Feed Stables,
129 to 135 Baronne St.,
NEW ORLEANS.
ALFORD, BETTIS & CO., Proprietors
DEALERS IN
Kentucky Mules and Horses.
Respectfully solicit a call from Buyers.

SOLUTION OF
TRIBASIC PHOSPHATE OF LIME
IN
COD LIVER OIL.

The only medicine warranted by Letters Patent in the U. S., No. 152,736, obtained by Dr. Hava, in July, 1874.

DR. HAVA,
99 & 101 St. Charles street,
New Orleans.

FANCY GOODS! FANCY GOODS!
SCHILLING'S
Millinery Emporium, Hair Work
AND
FANCY GOODS BAZAR,
159.....CANAL STREET.....159

The assortment comprises the very latest styles in Millinery Materials, Hats and Bonnets.

HAIR GOODS of every description, and the most recherche selections in Jewelry, Fans, Combs Brushes, Dressing Cases, Sponge Purses, Card Cases, Vienna Gilt Ornaments, Perle Mannikins and Fertinery.

Your attention is particularly directed to my SPECIALTIES in fine Shell, Ivory and Pearl JET GOODS, MILLINERY ARTICLES AND HAIR WORK.

G. T. SCHILLING,
159 CANAL STREET.

HOLIDAY MUSIC.

SIX CHRISTMAS CAROLS, (twenty-five cents) New. By H. N. BARTLETT. A so many other Fine Carols. Send for list.

CHRISTMAS GIFTS. Nothing is better than an elegant volume of Round Sheet Music, such as GEMS of ENGLISH SONG, CLUSTER of GEMS, SUNSHINE of SONG or one of the thirty others of similar style, costing from $3 to $4 each, and containing each from one to two hundred popular Songs or Pieces.

CHRISTMAS GIFT. Nothing is better than a Violin Guitar Cornet, or any Band or Orchestral Instrument a Music Box (large or small), a Organ, or any Toy Instrument. Full stock. Send for lists.

ORGANISTS will do well to present themselves with DITSON & CO'S ORGAN SELECTIONS, ($1 50) containing fifty two pieces by the best composers. May be used as Voluntaries.

The sweet Sunday School Song Book, WHITE ROBES (thirty cents) will be a most acceptable present for Sunday schools.

The bright Temperance Song Book, TEMPERANCE JEWELS, (thirty cents) just out, will give new impetus to Lodge and Reform meetings.

Any book mailed for retail price.

OLIVER DITSON & CO., Boston,
C. H. DITSON & CO.,
843 BROADWAY, NEW YORK.

Joseph Mitchell Boiler Yard,
C. J. WALTON, Proprietor.
Manufacturer of all kinds of
STEAM BOILERS,
Lard, Coal Oil, Water and Locomotive Tanks, Sugar and Plantation Boilers a Specialty.
No. 407 N. W. MAIN STREET,
Bet. Twelfth and Thirteenth.
LOUISVILLE, KY.

Quarterly Appointments.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Kosciusko and Durant, at Durant	Dec. 27, 28
Winona and Valley, at Winona	Jan. 3, 4
West Station, at Spring Hill	10, 11
French Camp, at Shady Grove	16
Zion, at Wesley Chapel	17, 18
Carrollton, at Enon	24, 25
Black Hawk, at Black Hawk	31, Feb. 1
Winona circuit, at Bethlehem	Feb. 8, 9
Lexington, at Lexington	14, 15
Newport, at Salem	20
Attala, at Spring Ridge	21, 22
Richland, at Goodman	28, 29
Greenwood, at Greenwood	Mar. 6, 7
Bellefontaine, at Spring Hill	13, 14

The district stewards' meeting will be held at Durant on Monday, January 12, at ten o'clock. A full attendance is desired.

51. R. A. JONES.

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—FIRST ROUND

Chickasaw circuit, at Mt. Zion	Dec. 27, 28
Valley station, at Pine Grove	29
Frankfort circuit, at Farad	Jan. 3, 4
Hurricane miss., at N. Reid's schoolhouse	8
Colbert mission, at New Hope	10, 11
Tuscumbia station	12
Florence station	15
Oakland circuit, at Reserve	17, 18
Waterloo circuit, at Waterloo	19, 20
Cypress circuit, at Pisgah	24, 25
Shoal circuit, at Harrison Chapel	Jan. 31, Feb. 1
Lauderdale circuit, at Moss Chapel	Feb. 7, 8
Rogersville mission, at Rogersville	9

The District Stewards will please meet me at Tuscumbia at the Methodist church, at 10 o'clock A. M., December 25. The prompt attendance of every member of the board is all important.

50 R. A. TIMMONS, P. E.

BEWARE OF
Imitation Machines
Offered by second-hand dealers as
IMPROVED SINGER.

THE GENUINE
SINGER MACHINE,
—MADE BY THE—
Singer Manufacturing Co
HAS NO EQUAL.

2,500,000 Singers in Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,
Send for Circular and Price List. Address
The Singer Manufacturing Co.,
85 CANAL STREET,
Agent's for Butterick's Patterns.

DANZIGER'S,
No. 131 Canal Street,
GRAND OPENING
OF
Fall and Winter Dry Goods

Comprising an excellent line of FINE GOODS; also, med um low priced and

PLANTATION GOODS

Of all descriptions at prices that will surprise you.

We respectfully invite our friends and customers and the public to an inspection of this, the most beautiful and complete stock we have ever brought to this market, and promise one and all courteous and prompt attention.

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Samples sent on application to all parts of the country free of charge

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THE GREATEST REMEDY KNOWN FOR
CONSUMPTION, COUGHS AND COLDS,
BRONCHITIS, ASTHMA, WHOOPING COUGH
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All Diseases of the Throat and Lungs.

No family should be without a supply of this standard Medicine, the merits of which in the treatment of Pulmonary Affections have been lauded by thousands who have been rescued by its timely use from the clutches of disease.

PRICE:

Large bottles	$1 00
Small bottles	50

For sale by all Druggists and dealers in Patent Medicines

C. R. FINLAY & CO.,
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JENKINS'
ANNIHILATOR,
A SURE CURE FOR
RHEUMATISM, GOUT AND NEURALGIA.

It will not fail to effect a permanent cure in any ordinary case of either of these diseases, if used according to directions.

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PIANO
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135. CANAL STREET. 135

Can be found

THE LARGEST STOCK OF INSTRUMENTS to select from in New Orleans. The attention of parties wanting to purchase strictly first-class Pianos is called to the following:

The Thickering & Sons' Upright and Square Grand Pianos.

They are not only receiving the admiration of artists of our own country, but command a sale in Europe, where they have been exported in large numbers. They have received universal, unanimous and voluntary concessions of superiority from the leading critics and musicians of the old country over all other makes. They are absolutely perfect in ACTION and TONE, with cases of plain and richest styles of rosewood. They are the soul of music.

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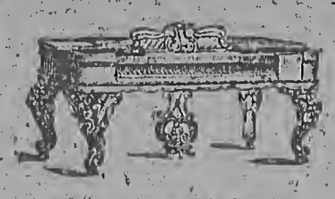
MATHUSHEK PIANO

It is gratifying to record the unprecedented success achieved by these Pianos. Relying solely on their intrinsic merits, they have acquired an enviable reputation and wherever introduced their superiority of tone, durability of construction, extreme delicacy of touch and magnificent, yet distinct, singing quality of the entire scale of the instrument, have been seen and heard to gain. Unsolicited testimonials are constantly received, expressing unqualified satisfaction.



A full assortment of the Popular
HALE UPRIGHT PIANOS.
HALE UPRIGHT PIANOS.
BEAUTIFUL IN TONE,
RICH IN DESIGN OF CASE,

have just been received, and I am now fully all orders, guarantee satisfaction. Over fifteen hundred of these Pianos have been sold, not one case of dissatisfaction has arisen, and every one of them is now giving perfect satisfaction. They embrace all the improvements known in the art of pianoforte making. The material is the best that can be procured.

The much admired
Estey & Co., Mason & Hamlin
ORGANS.

are growing in demand. These, with many other first-class Organs, I offer to purchasers at the lowest figures. The best evidence of appreciation is the growing demand for them.

In view of the great demand for Pianos, I have added the following first class Pianos to my stock:

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and Hardman.

They are Pianos of highest standard, finely finished and are fully warranted as being just what they represent.

Second-Hand Pianos Taken in Exchange.
Instruments Sold on Installments.

Every Instrument Warranted.

The best Wood and Iron STOOL in the market.
PIANO COVERS of every description.
Descriptive catalogues sent free to any address.

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PHILIP WERLEIN,
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Dealer in Sheet Music, Instruction Books, Importer of Musical Instruments of every description and Music.

Invoices just received per steamer Nurnberg and Teutonia.

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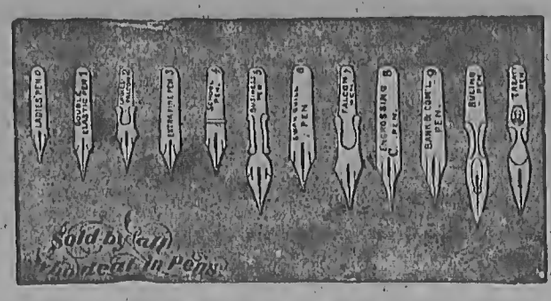

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E. OFFNER,
No 174 Canal Street, Between Baronne and Dryades.
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GLASSWARE, CUTLERY, WOODENWARE, TINWARE.
THE FINEST QUALITY OF
SILVER PLATEDWARE A SPECIALITY
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Dinner Breakfast and Tea Sets, comprising in all 160 pieces, for	$15 00
Real French China Dinner Sets, 115 pieces	20 00
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Decorated Chamber Sets, 10 pieces	4 50
Good Glass Goblets per dozen	60

All other goods in proportion.

All orders and enquiries for prices, etc., will receive prompt and careful attention. Make no mistake in the name and place. Look for the sign

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D. MERCIER & SONS,
Better Known as Cheap John's.
NO BRANCH STORE IN TOWN.
MEN'S, BOYS' AND YOUTH'S
CLOTHING,
HATS, BOOTS, SHOES, FURNISHING GOODS ETC., ETC.,
Cor. Dauphine and Bienville Sts.,
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Orders for Country Merchants promptly executed on most reasonable terms. 8p

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MORESQUE BUILDING,
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Wholesale and Retail Dealer in
Plain White,
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CHINA,
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A Full Line of Bohemian & Bohemian
GLASSWARE.
A FULL ASSORTMENT OF
MAJOLICA, CLOCKS, LOOKING GLASSES AND HOUSEFURNISHING GOODS.
GLASS SHADES IN GREAT VARIETY,
AT VERY LOW PRICES.
Call and See.

COLUMBIA BICYCLE.

A practical machine for all except the old and infirm. Better than a horse as it eats no oats, because on it you can ride unbreakables in a day over common roads than a horse can go. Send 3c. stamp for price list and twenty four page catalogue, with testimonials and full information.

THE POPE MANUF'G CO.,
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COAL. COAL.
WHOLESALE & RETAIL.
PLANTERS IN NEED OF
GOOD PITTSBURG COAL
By boat load or less quantity, will be supplied at LOWEST MARKET RATES the seam the upper coast from Baton Rouge, and those on the lower coast from New Orleans—by
W. G. COYLE & CO.,
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STAINED GLASS
FOR CHURCHES.
Manufactured by
GEO. A. MISCH,
217 East Washington st.
Chicago, Ills.

LYNCH & GOMIEN,
Manufacturers of Pianos,
1321 BROADWAY cor. 35th Street.
NEW YORK.

TESTIMONIALS FROM WELL-KNOWN PERSONS.

From Mrs. General Sherman.

WASHINGTON, D. C., Nov. 24, 1876.

Messrs LYNCH & GOMIEN:

Gentlemen—I am very much pleased with the Piano you made for me. It is really a fine instrument in every respect, and is admired by all who have seen and heard it, for its fine tone, delicacy of touch, and beauty of finish. Many gentlemen and distinguished persons have called since it has been in my parlor, and all pronounce it a fine instrument. We ourselves are charmed with it. I shall in all certainty recommend it to my friends who may wish to purchase.

I am, very truly and respectfully yours,
ELLEN H. E. SHERMAN,
205 I Street.

St James December 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—I am very happy to be able to rank your Pianos as one of the very best I ever had and saw. I think the tones and brilliancy of tone required to perform the great pieces of modern and classical masters are equal to any Piano made in this country. Hoping that your Pianos will also stand our climates as well as any other manufactured in the North I shall with much pleasure recommend them wherever I have an opportunity. Very respectfully yours,

ANTHONY WIMMER
Professor of Music, St. Mary Jefferson College, St. James, La., (Convent, P. O.).

From the World-Renowned Artist Camilla Urso.

NEW YORK, May 27, 1873.

Messrs. LYNCH & GOMIEN:

Gentlemen—After giving your Piano a fair trial I am happy to bear witness upon the world-renowned Actions and Tone. Your instruments possess rare merits and it gives me much pleasure to recommend them to the public.

Yours truly, CAMILA URSO.

District of Letter from W. H. Abbington, Tenth Tex.

We are delighted with the Piano. The tone is loud, strong and full, yet soft and mellow.

FRANTZ & OFITZ,
Diamond Setters
AND
Jewelers,
61 ROYAL ST.,
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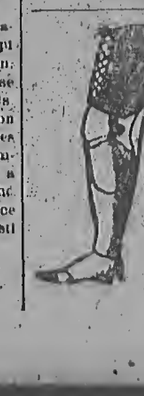
NEW ORLEANS.

WILLIAM BURNS.
Old Virginia Kitchen,
No. 75 CAMP STREET.
Meals and Rooms by the Day or Week, on the European Plan.
Meals at all Hours of the Day.

COMMON SENSE
Will tell you to get your
TRUSSES
AND
BRACES
Where they are made and fitted.
The best Trusses in this or any other country, from One Dollar up. Call at
H. SPILLMANN'S,
93 Baronne Street, New Orleans.



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Superintendent of Dr. BLY and LEWIS LOCKWOOD of New Orleans.
A. McDERMOTT,
has returned and established the business of manufacturing Dr Bly's patent
ARTIFICIAL
Arms and Legs,
and has purchased the sole right for the Southern States. Perfect satisfaction guaranteed in all cases or no pay. Prices greatly reduced.
A. McDERMOTT,
303 Camp Street, N. O.

The Christian Advocate.

PUBLISHED FOR THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES, METHODIST EPISCOPAL CHURCH SOUTH.

VOL. 25. NEW ORLEANS, THURSDAY, DECEMBER 25, 1879. NO. 52.

The Christian Advocate.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

REV. LINUS PARKER, D. D., Editor.
G. T. LATHROP, Publisher.

OFFICE—112 CAMP ST., NEW ORLEANS.

Address all matters of business, G. T. LATHROP 112 Camp street, New Orleans.

Address all communications designed for publication, REV. LINUS PARKER, 112 Camp street, New Orleans.

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Six Months	1 00
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One Year	$1 00
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For the New Orleans Christian Advocate.

THE CHRISTMAS TIDE.

BY DEVALD.

The blessed Christmas tide is near and many a heart is beating
To welcome the gladsome light of Love's dear earth-creating
But there are those whose sad hearts will ache
When the year God their prayers will hear, or pitch their tent with Him.

To such a second joy will come each peal of
Like rock pealed of lost hopes, or saddest memories
For them now will by no song of joy, save these the
While they sit lightly on the poor as they flit now
Some cases I ask the angels weep when look on them on high
To see Love and wretchedness, to hear the orphan's cry
Pale cast will be here he want, that through the chinks of snow
The wind come on the Christmas morn, back with the angels go.

Will they have sung, "their song of love," and have glad story told,
That could enter, are they shut, the shining gates of gold
For here we stay in sorrow here, upon this cold, dark earth,
Nothing but what will become for, no feast, no song of mirth.

Sad tears will fall like winter rain, and sorrow be wreath bound
Our only prayer that day will be, "Give us our daily bread!"
And oh, our hearts, so like to break will yearn, for Jesus smiled.
And broken, of the happy dead, will wish we, too, had died.

We wish and wish we could sweetly sleep beneath the wreath of snow,
Where by would come times come and sing and blow as they grow
We'd be one heart out with our woes, now then no want could,
And we'd be one heart out with our woes, now then no want could.
And we'd be one heart out with our woes, now then no want could.

For on the Lamb's throne above our burdens all
We would be responsive echos of what each other
Nor could we wish other ever was there, no sorrow
No cruel tyrant for will slay the Prince of
And to us He gives "Thy will be done," in earth
Into the Christ, trust and wait, rest on Him
And age and charity cheer on the on this sad
I pray to God we will be my guest, will live with
That He will give and bless the bread and unto
Will turn our mourning into joy, and make each
We like to use a faithful friend, when other friends
And give to all that blessed peace none else
Oh! haste the day, O Saviour King! when we
Prepare for us to inhabit us fair, a place to dwell
When we may walk with Thee in white," and
All Thy years be clad.
And let that great eternal day be one glad Christ

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Dec. 18.—A Cincinnati bi-centennial of the Supreme Judge Peter Parker, who was elected on 1st Monday in December, 1779, the like was not known in America.

WASHINGTON, D. C., Dec. 18.—Representative Cook's bill abolishing the office of local inspectors of steamboats, the chief engineers and clerks of the Treasury, and consolidating the duties of the offices, was favored by a majority of the committee on commerce.

MADISON, Dec. 19.—In the senate to-day Senator Fairchild, chairman of foreign affairs, said he would shortly introduce the project of a treaty to be entered with the United States, and would ask for a modification of the regulations governing the sale of alcoholic liquors in respect of customs duties levied in the United States upon Spanish wines.

BERLIN, Dec. 19.—The local authorities of the town of Elbing, eastern Prussia, petitioned the Landtag against the election, by Herr Von Carkammer, minister of education, of the new school act, bringing it purely secular education.

The committee of the Landtag, to which the petition was referred, advised the chamber to pass to the order of the day, in other words to reject the petition. This proposition was carried yesterday by a vote of 212 to 147, the majority consisting of Conservatives, Centrists and Poles, the minority of Liberals, Progressists and Free Conservatives.

Ex-Minister Forckenbeck voted with the majority. The rejection of the petitions is considered as evidence of the inclination on the part of the government to mitigate the severity of the May laws, in view of bringing the bishops eventually into the various

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LONDON, Dec. 22.—A dispatch from Candahar says: The Ameer Yakoob Khan exercises neither surprise nor apprehension over the Cabul disasters. He is now engaged in preparing for the spring campaign. He has ordered all the troops to concentrate at Candahar, and has begun to collect provisions and supplies. He is confident that he will be able to march to Cabul in the spring with sufficient force to overcome all opposition.

MEMPHIS, Dec. 19.—The steamer Plow Boy, on down from Fort Smith to Little Rock, struck a snag, Wednesday morning, near Dardanelle, and sank in three feet of water. She had three hundred bales of cotton aboard. The Manmelle left Little Rock yesterday morning to go to her assistance. It is thought she can be raised.

WASHINGTON, Dec. 19.—The decision of the president that the appointments as census takers must be equally divided between the political parties, in all the States, has created intense disgust in his party.

It gives the Democrats, in States like Iowa, Kansas and Nebraska, a lot of patronage, and disarrange the calculations of the Republicans in the Southern States.

There will be vigorous protests from the stalwart wing, but the president said this morning that he thought it was right, and proposed to stick to it.

MOBILE, Dec. 20.—Last evening, at about 8 p. m., the steamship Mobile arrived at the wharves of this city amid the booming of cannon and blowing of whistles, and cheering of the multitude which had assembled to welcome her here. This is the pioneer steamship of a direct line between Mobile and Liverpool. Captain Harriman speaks in the highest terms of her sailing qualities. She made the trip from Queenstown to Mobile in twenty days and eight hours; having lost sixteen hours in a severe gale. Mobile can furnish profitable employment for sixteen more ships of the same kind.

DENVER Col., Dec. 20.—A Los Pinos dispatch says: Nothing has been heard of Ouray since his departure for the camp of the White River Utes. The reds are staying war feelings among both the Uncompahgre and White River Utes, which may yet prevent the surrender of the parties demanded.

MOBILE, Dec. 20.—The steamer Maggie Bixbe, of the Montgomery and Mobile line, with 1100 bales of cotton, was burned, at 10 a. m., today, at her wharf, but an hour after her arrival. The fire broke out so suddenly that in a few minutes the steamer was a mass of flames, and burned to the water's edge. About 200 bales have already been stolen. The remainder was destroyed by fire or damaged by water. The steamers Tacle and Alabaster, moored on each side of the burning steamer, escaped with slight damage.

LOSSES.—Los Pinos, Dec. 22.—Dispatches from the Ute agency to-day say: The Indians are in a defiant mood. They refuse to give up Meeker's murderers. Their demands are that the troops be withdrawn from the reservation, and that the agency be removed. Their threats are that if the troops do not leave they will kill all the employes and settlers. The Indians are said to be well armed and provisioned for the winter. Their number is estimated at 1,000. Governor Pitkin has ordered the Colorado militia to be in readiness to march to the scene of trouble at a moment's notice.

FOREIGN.

PARAGUAY, Dec. 6.—Advices from Lima to November 22 state that Garcia Rosada, late minister of finance, and Prefect Piérola, have been arrested by the railway police at Chorrillos, on the railway between Lima and Callao, and after the allies were forced to retire demoralized, causing very heavy loss. The Chilians were chagrined.

MADRID, Dec. 19.—In the senate to-day the minister of foreign affairs said that all of the ministers were in favor of the gradual abolition of slavery, and particularly in Cuba, which he immediately proposed.

In the chamber of deputies to-day Senor Fabie, minister of foreign affairs, said he would shortly submit the project of a treaty of commerce with the United States, and would ask for a modification of the regulations governing the sale of alcoholic liquors in respect of customs duties levied in the United States upon Spanish wines.

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FIELD NOTES.

ALABAMA.

HOLMES VALLEY, FLA., Dec. 3.—Holmes Valley circuit, Alabama Conference, has thirteen appointments. Three added this year. The net membership is 287. Added to the church this year, 92; 70 on profession and 22 by letter; 27 infants and 21 adults baptized. Have had a gracious revival at Salem church; many conversions. Also at Pleasant Grove. Four Sabbath-schools; only one prospers. Money scarce; people poor, and preacher too.

JOHN WESLEY, P. C.

TUSCUMBIA, ALA., Dec. 10.—On my return to Tuscumbia I received a cordial welcome. I pray the blessings of God on my work this year. Your presence greatly cheered us at Conference. You made many personal friends. Come every session. We like you. The Conference resolved to put a missionary in the Forks field at its own expense. Not $500 was needed for a short time. I hope next Conference will find us able to send it an additional helper to some of our long missions. Why not every conference do so? We can do it, and be many dollars out by it. We have quite a touch of business here of late now. Business of every line is more prosperous than since the war. Success to the ADVOCATE.

Z. A. PARKER.

MISSISSIPPI.

SARDIS, MISS., Dec. 9.—We have raised about $1 600 on this work this year, for building a church and parsonage, and of this amount two Wesleyan Societies, organized by my wife, raised about $500. All the collections ordered by the Conference, and one by the district stewards to furnish a house for the presiding elder, are up in full. Preachers' salaries not yet paid. A brother, whose crop has failed on account of wet weather for several years, promised the Lord a tenth of all he made above his quarterage. The yield was good, and the vow paid. Our health is improved; ready for another year's work.

J. M. WEEMS.

CANTON, MISS., Dec. 13.—I am at the close of my second year in this charge, and leave for Conference in about forty-eight hours. We have had a pleasant and prosperous year in the main. My people have been kind to and thoughtful of their pastor. They have truly sympathized with us in our sorrows, and rejoiced with us in our joys. The crops are good, price of cotton good, and there is hence a good degree of prosperity. May God bless the people. Charles nearly all met.

R. N. ENNISWORTHY.

MISCELLANEOUS

DELAWARE COLLEGE, TENN., Nov. 29.—Fine weather continues to-date. Arrival at Madisonville of great power in this community. Thanksgiving observed with sermon by our new pastor. Public exercises at college at close of term, December 25. Protracted meeting to follow Christmas week. Many new students have come in last month. A large number expected after holidays.

F. M. GRACE.

How Mr. Wesley Came to Give Up Reading Sermons.

BY H. M. S.

Imagine, as to the exterior, such a church edifice as the St. Paul's, at the corner of Fulton street and Broadway! Imagine such a building, without its tower and clock, transferred to the quality of Wall street and occupying an obscure position behind the bankers' and brokers' offices, and approached only through a narrow gateway and beneath a low arch, the passage to a sort of court, in which you might expect to find a wine-cellar or the washerwoman's! This is not the peculiar locality of "All Hallows," Lombard street, alone; but of St. Helen's, Bishopsgate, St. Botolph's, Middle Temple, Christ church, Newgate street, are each equally obscure and difficult to find.

In the Journal of Mr. Wesley he has left up active passages by which "All Hallows, Lombard street, alone," but now a large number of people, and very much to his own dismay from "The moment one of these services was of some importance to himself?

This was brought to a close one day, about a year ago, upon an impressive occasion, a beautiful interior of the church of Ireland, under the guidance of a gentleman who is a member of Convocation, a grandchild-nephew of Mr. Wesley, and a warden of All Hallows.

Some very fine old windows; a lofty ceiling, in the decoration of which much money has been lavished, resulting in a series of sculptured subjects strikingly painted in each panel overhead; a pulpit of oak, richly carved, and of such a color as indicates antiquity, no doubt the pride of the worshipers in the pews, and these were among the impressive features of the church.

And then there was a curious open fireplace in the nave, and left the broad marble-paved aisle, having on a pedestal of two funeral pitchers placed back to back, the smoke from which was conveyed away in the flues beneath the floor. And then there was the lustre, with candles which seemed as if they were to be lighted by pigeons, also apparently, as I was informed, never lighted upon such Sunday morning when I was present, to give way to the decision of the rector to the people only from candles and lamps in the pulpit.

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"ALL HALLOWS CHURCH, LOMBARD STREET, LONDON.

"On Sunday, December 28, 1788, two sermons were preached in this parish church for the benefit of forty-eight poor children belonging to the Sunday-school Society, first in the morning by Rev. George Peacock, D. D., and that in the afternoon by Rev. John Wesley, M. A., from the words in the service, 'His commandments are not grievous.' The congregation was very large.

"When Mr. Wesley, then in his eighty-sixth year, was putting on his gown in the vestry, he said to Mr. Thomas Betts, rector of the church, 'It is above forty years, sir, since I first preached in this church. I remember I took a particular circumstance. I came without a sermon, and going up into the pulpit, began. I hesitated, and recollected, and the vestry under which mental confusion and agitation. A woman who stood in the aisle, and my concern and said, 'Poor man, what is the matter?' I recollected myself, and began again a sermon, which was the best I ever preached.' Putting his hand on my shoulder, she said, 'Is that all? Cannot you trust God for a sermon?' The question has since that time upon me that I ascended the pulpit, preached extempore with great freedom to myself and acceptance to the people, and have never since taken a written sermon into the pulpit."

In the Journal Mr. Wesley wrote with regard to this occasion: "I preached in this church at the earnest request of the committee who are to a number of poor children, and came, like me, with the intention to hear Dr. Heylyn. This was the first time that, having no notes about me, I preached extempore."

This must have been in the early part of his ministry. More than forty years afterward he visited the same church, and then he wrote in the Journal: "I preached again at All Hallows Church morning and afternoon. I found great liberty of spirit, and the congregation seemed to be much affected. How is this? Do I yet please men? Is the offense of the cross ceased? It seems, after being scandalous near fifty years, I am at length growing into an honorable man."

My friend afterward acknowledged that he had caused the version of Mr. Wesley's dilemma to be hung conspicuously in the vestry of All Hallows, perhaps with the hope that the phase of his character might become helpful to any clergyman about to pass from the vestry-room to the pulpit.—N. Y. Christian Advocate.

A Priest and Boys.

The New England Journal of Education recites the following facts, which prove that the enmity of the Romish priests in this country against our public schools is quite as bitter as it is in Belgium, France or Germany.

Two boys in Putnam, one nine and the other eleven years of age, were severely punished by the Romish priest for attending one of the public schools of that town. The reverend gentleman had called his parishioners to take their children from the public schools and send them to his own sectarian institution; but the father of these boys, although a devout Roman Catholic, believed that in matters purely educational he had a right to act according to his own judgment, and decided to send them where he thought they would make the greatest progress. The priest's displeasure was not slow in manifesting itself. On the following Sunday morning, after the children had taken their places as usual before the whole congregation, and had begun the recitation of the Lord's Prayer with the rest of the school, the priest stopped them, and addressing himself to the father of the boys, said in the most emphatic manner: "Those boys are excommunicated. Let them be sent away from the church." Then, turning to the children, he said: "Children, I forbid you to go to the public schools. You are ordered to the Catholic school. Now, go!" Which they did.

Louisiana Conference.

We gave the regular minute business and proceedings as follows:

Question 1. Who are admitted on trial? Alcott Taylor Galloway, Charles Freeman Stevens, John W. Chitwood, Jephta Landrum, Charles T. Monholland.

2. Who are re-admitted? James M. Beard, Samuel Keener, Robert M. Blocker, John L. P. Sheppard.

3. Who are discontinued? James A. Boggs.

4. Who are admitted into full connection? Patrick Garvin, John H. Cassity, John T. Graham.

5. Who are the deacons of one year? S. Henry Werlein, T. K. Fenn, LeRoy, Charles R. Benson, Charles J. Hough, A. McWilliams.

6. What traveling preachers are ordained elders? Patrick Garvin, Joseph H. Cassity, John T. Graham.

7. Who are the deacons of one year? S. Henry Werlein, T. K. Fenn, LeRoy, Charles R. Benson, Charles J. Hough, A. McWilliams.

8. What traveling preachers are ordained deacons? Patrick Garvin, John H. Cassity, John T. Graham.

9. What traveling preachers are ordained deacons? Patrick Garvin, John T. Graham.

10. What local preachers are ordained deacons? Charles T. Monholland, W. T. St. John, H. B. Cargill, John H. McFarland.

11. What local preachers are ordained deacons?—Charles T. Monholland, W. T. St. John.

12. What traveling preachers are elected elders? W. R. Whitely.

13. What traveling preachers are ordained elders? W. R. Whitely.

14. Who are located this year? J. M. Pinkham, at his own request.

15. Who are superannuated? A. G. Miller, Fred. White.

16. Who are superannuated? H. C. Thrall, John S. Davis, W. E. Doty, E. W. Yerger, Phil. M. Goodwin, Joel Sanders, Pratt Butterworth, J. G. Reid, Jesse Fuller, George Jackson.

17. What preachers have died during the past year? James E. Cobb.

Membership local preachers, 78; members, 11,291; colored, 51; total, 14,500.

Baptisms—Infants, 829; adults, 773.

Sunday-schools. Number of schools, 130; Sunday-school teachers, 831; Sunday-school scholars, 5,362.

Conference claimants.—Amount raised, $2,353 45.

Missions. For foreign missions, $2 216 27 home missions, $1,193 67; total, $3 439 94.

Conference is to be held at Shreveport next year.

Mississippi Conference.

APPOINTMENTS.

VICKSBURG DISTRICT.—*Francis M. Williams, P. E.* Vicksburg station, C. B. Galloway; Warren, T. B. Holloman; Clover Hill, J. H. Shelton; Goulard, ——; Rolling Fork, T. C. Bradford; Mound Olivet, W. W. Hurst; Sunflower mission, to be supplied by R. S. Gale; Rocky Springs, C. W. Campbell; Cayuga, C. A. Powell; Port Gibson, B. R. Shegleton; Fayette and Martin, D. P. Bradford and H. M. Dulfese; Kingston, T. D. Watt; Natchez, R. S. Woodward; Port Gibson Collegiate Academy, J. A. H. Jones, president.

WOODVILLE DISTRICT.—*J. A. Godfrey, P. E.* Woodville station, J. P. Drake; Wilkinson, T. W. Brown; Jackson and Pickens Chapel, D. M. Rush; Williams circuit, B. F. Jones; Clinton station, C. D. Andrews; East Feliciana, L. B. Robertson; Bayou Sara, R. F. Flowers; East Baton Rouge, Rufus T. Davis; Livingston mission, G. E. Eggar; St. Helena, J. S. Parker; Covington, L. L. Peebles; G. T. Vickers, sup.; Amite, H. P. Lewis; North Wilkinson, W. W. Simmons; Amite City and Pontchartrain mission, B. S. Raymond and M. C. Conway; Centenary College, C. D. Andrews, president.

BROOKHAVEN DISTRICT.—*H. F. M. Lee, P. E.* Brookhaven and Wesson, W. H. Lewis; Bogalusa, P. Howard; Hazlehurst, W. H. Leith; Georgetown, B. T. Pearson; Lyle's Springs, J. L. Forsythe; Spring Ridge, Locke; Bethel, Pierce, N. B. Young; Magnolia, A. M. Barrington; Sandhill, H. R. Caldwell; Magnolia, E. F. Nailles; E. A. Powers, sup.; Monticello and Silver Creek, W. W. Hodges; Magnolia, J. W. Campbell; Walthall Female College, H. F. Johnson, president.

BRANDON DISTRICT.—*J. M. Saunders, P. E.* Brandon station, B. Craighead; Pearson, J. D. Hays; Forest, George T. Thomas; Newton, George Rutledge; Cohon, J. J. Gee; Morton, William Goode, J. W. Ellison; Carthage, T. W. Ayres; Lena, R. A. Spivey; Preston, C. Mayfield; Pelahatchie, T. Y. Chapman; Mt. Salem, J. A. Mills; Jackson, J. B. Cain; Mississippi Conference Female College, W. H. Watkins, president; Millsaps College, J. R. Hyde, president.

MERIDIAN DISTRICT.—*R. J. Boyd, P. E.* Meridian station, E. H. Mudgett; Marion, H. Crawford; Chunky, Thomas Hamilton; Enterprise, J. W. Hamilton; Quitman, J. M. Bowman; Stonewall, J. T. Bedell; Forkville, J. W. Cochran; Lauderdale, J. T. Lovell; Shady Grove, J. H. Hollingsworth; Okatibbee, W. W. Cathcart; East Mississippi Female College, J. W. Jackson, president.

SHARKEY DISTRICT.—*T. S. Hines, P. E.* Moss Point, J. M. Weems; Pearlington, C. W. Carlton; Sandhill circuit, to be supplied; Gulfport, J. S. Calhoun; Pearl River, D. Morgan; Clinton Grove, R. H. Downer; Whitington, J. Nicholson; Mt. Carmel, G. W. Brown; Westville, J. C. Nicholson; Enon, L. Parker, and one supply; Ellisville mission, to be supplied by T. J. Miller.

JACKSON DISTRICT.—*H. L. C. Bramblett, P. E.* Jackson station, W. H. Watkins; Morrison, H. C. Langford; Sharon and Thomastown mission, P. D. Odell and M. Bell; Canton and Sonnie, W. D. Hemmick; Yazoo City, W. E. Bedford; Benton and Midway, R. Bradley; Dover, A. E. Nichols; Silver Creek, D. A. Givens; Tranquil, L. P. Manor; Brownsville, W. C. Black; Commissioned, R. H. Norsworthy; Raymond, B. Jones; missionary to China, J. W. Lambuth.

The presiding elders, L. R. Featherston, to Vicksburg District; F. M. Williams, to Brookhaven District; J. M. Saunders, to Jackson District; J. M. Weems, to Sardis; J. H. Shelton, to Yazoo City; J. W. Lambuth, to China.

The next session of the Conference to be held at Yorkville.

Appointments of the Texas Conference.

BISHOP MCTYEIRE, D. D., PRESIDING.

GALVESTON DISTRICT.—*H. W. Pilgrim, P. E.* Galveston, G. W. Briggs; St. James, G. Watson, W. J. Hill; Central, S. H. Brown; Cedar Creek, to be supplied, D. E. Sullivan; Sharp Chapel, Joseph B. Isley; Wesley, Washington street, B. Jones, Fred. T. Watson; Eagle Lake circuit, H. B. Cockrell; San Felipe, B. F. Hall; Prairie Point, A. Hall; Columbia, G. W. Rogers; Velasco circuit, Solomon H. Wilkes; Marguerite circuit, to be supplied; Brazoria, Peter Bell; Columbia circuit, John H. Denson; Columbia Texas Christian Advocate, I. G. Johns.

AUSTIN DISTRICT.—*E. S. Smith, P. E.* Austin station, W. Shapard; Sweet Home, Carl Christoph; Webberville circuit, W. G. Nems; Austin circuit, J. W. Wilpol; Live Oak mission, J. L. Murray; Bastrop circuit, R. Gellerson; Bastrop station, Weems Wootton; Winchester circuit, M. S. Hutchins; West Point circuit, Dock Morgan; Elm Creek circuit, Dan. S. Young; J. M. Whipple, sup.; Lagrange station, F. L. Allen; Fayetteville circuit, Thos. F. Connolly, C. J. Longino; Weimar circuit, C. C. Spencer; Columbus station, F. A. Owsley; Columbus mission, to be supplied; Regent Southwestern University, F. V. Mood.

CHAPPELL HILL DISTRICT.—*T. H. Rogers, P. E.* Chappell Hill station, R. A. Alexander; Trayis circuit, C. P. Brown; Brenham station, E. P. Mitchell; Prospect and Mt. Caley, H. T. Kavanaugh; Burton and Somerville, A. E. Godbold; Brazos circuit, J. M. Weston, S. B. Graves, sup.; Welborn and Stone, James A. Duncan; Industry and Barron, G. S. Sandle; Caldwell circuit, J. L. Lemons, M. H. Potter, sup.; Edge circuit, P. P. Rose; Giddings circuit, Patrick Sullivan; Lexington mission, to be supplied; Nail's Creek mission, to be supplied.

HUNTSVILLE DISTRICT.—*C. H. Brooks, P. E.* Huntsville station, S. C. Littlepage; Lodge mission, B. F. Johnson; Willis and Montgomery, E. M. Pugh; Cold Springs circuit, I. Z. T. Morris; Prairie Palmo circuit, C. L. Farrington; Madisonville circuit, G. H. Phalr; Zion circuit, R. W. Kennon; Anderson circuit, J. H. Chamblin; Navasota and Millican, J. C. Mickle; Corrigan and Plumbersville, O. T. Holchkiss; Spring Creek circuit, S. W. Kelley.

TRANSFERRED. R. T. Nabors, to the North Alabama Conference, and stationed at Tuscaloosa; W. J. Young, to the West Texas Conference, and stationed at San Antonio; Thos. Price, to the Mississippi Conference; C. M. Caldwell, to the Kentucky Conference.

Appointments of the East Texas Conference.

BISHOP MCTYEIRE, D. D., PRESIDING.

MARSHALL DISTRICT.—*R. H. Thompson, P. E.* Marshall station, E. P. Boone; Harrison circuit, H. H. Scott; Elysian Fields circuit, A. D. Burks; Hallsville circuit, W. R. Pattison; Starville circuit, J. R. Wages; Henderson station, S. W. Turner; Bellview circuit, J. S. Mallis; Prairieville circuit, Geo. A. Detweiler; Overton and Tempe circuit, R. W. Baker; Pennington circuit, D. P. Griffin; Mount Enterprise mission, David M. Stovall; Garden Valley mission, C. H. Smith; Alexander Institute, J. Alexander, principal.

PALESTINE DISTRICT.—*John Adams, P. E.* Palestine station, R. S. Finley; Palestine circuit, J. F. Cowan; Tyler station, H. A. Phillips, W. N. Boniface, sup.; Trinity mission, Francis J. B. Craig; Athens circuit, Thomas P. Smith; Kickapoo circuit, L. M. Fowler; Larissa circuit, C. C. Brooks; Jacksonville circuit, Alfred Taylor, E. P. Rogers, supply; Rusk station, J. W. Jongeward, J. R. D. Tate; Crockett circuit, Nathan Overton; Nacogdoches circuit, T. T. Root; Pennington, J. C. Tucker.

SAN ANTONIO DISTRICT.—*H. A. Simpson, P. E.* San Antonio station, Noah Adams; J. B. Hall; San Antonio mission, E. C. Fisher; Mission circuit, Thos. Gladney, Jas. N. Peebles; Pleasanton, A. Richardson, Jas. S. Dawson; Castroville, A. W. Tankersley; Castroville mission, J. M. Wilson; Bandera, Virgil Boyce; Frio, Samuel Wood; Seco, Samuel Wood, sup.; Milam circuit, to be supplied; Uvalde, G. F. Wilson; Sabinal, J. T. Smith.

BRAZOS DISTRICT.—*Daniel Morse, P. E.* Beginning and Ending, to be supplied; Calvert, D. C. Simmons; Bryan, R. M. Stroube; Navasota, L. W. Bonner; Mercer, H. H. Vaughan; Hearne, Marvin Brooks; W. H. Crawford; Wheelock, T. Pierce Wilson; Jasper circuit, J. P. Henderson; E. M. Sweeney, sup.; Newton circuit, E. T. Doster; Hardin mission, R. M. Kirby; Terry, to be supplied; W. B. Manning, transferred to the North Texas Conference and appointed to Farmersville circuit.

For Courtesies Extended.

At a meeting of the members of the Louisiana Conference, held on the evening of December 18th, 1879, on board the Steamer Red, Mr. Chas. H. Black was called to the chair, and J. M. Brown appointed secretary, after which the following resolutions, offered by J. A. Parker and T. J. Caton, were unanimously adopted:

Whereas, The officers and members of the Steamer Red, Mr. Black, have extended to us their hospitality during the entire session of the Conference; therefore, be it

Resolved, By the members of the Louisiana Conference in session here assembled, that we tender to Capt. Wm. Cook, the owner of the steamer, and to Capt. Chas. H. Black, the commander of the same, our sincere thanks for the many courtesies shown us during the session, and we commend the shippers and traveling public to the Red, as being in every way worthy of patronage.

Resolved, That a copy of these resolutions be published in the New Orleans Christian Advocate, and that we extend the officers of the steamer

J. M. BROWN, Secretary.

CHRISTIANS AND THE CHURCH.—Mr. Moody, in his address at Tremont Temple, Boston, Mass., on the subject of "Christians and the Church," said: "I am sorry to say that many Christians have left the Church, and they are not to be found in the prayer-meeting or the Sunday-school. Just Mr. Moody, as one of these people, might answer: 'Why, I have no time; I am so busy in my store or office that I have not time to go to prayer-meeting.' Such answers are not to be tolerated for a moment. If you have time to attend to your business, you have time to attend to your religious duties. If you have time to eat, you have time to pray. If you have time to sleep, you have time to read your Bible. If you have time to read the newspaper, you have time to read the Bible. If you have time to talk about the weather, you have time to speak to your neighbor about his soul. If you have time to attend to your worldly affairs, you have time to attend to your spiritual affairs. If you have time to attend to your temporal affairs, you have time to attend to your eternal affairs. If you have time to attend to your earthly affairs, you have time to attend to your heavenly affairs. If you have time to attend to your material affairs, you have time to attend to your spiritual affairs. If you have time to attend to your business affairs, you have time to attend to your religious affairs. If you have time to attend to your worldly affairs, you have time to attend to your spiritual affairs. If you have time to attend to your temporal affairs, you have time to attend to your eternal affairs. If you have time to attend to your earthly affairs, you have time to attend to your heavenly affairs. If you have time to attend to your material affairs, you have time to attend to your spiritual affairs. If you have time to attend to your business affairs, you have time to attend to your religious affairs.

A MISTAKE.—Mr. Editor: Bro. William E. Hall is an exhorter in the Methodist Episcopal Church, South, is not dead, as has been reported and extensively published in the Advocate some months ago. He still lives, and is doing all he can to advance the cause of his Master. He is now laboring on the Waco circuit, Waco district, Central Texas Conference, and hopes to attend the next session of the Conference. Please correct the mistake through the ADVOCATE.

J. M. BROWN.

AN INQUIRY.—Mr. Editor: Will you please inform me through the columns of your paper what has become of Rev. Samuel Gandy? He was stationed at Copiah circuit, Mississippi Conference, in 1878, and reported himself present at the session held in Vicksburg in December of that year, but I have not seen his name since. Any information you can give me concerning him will be thankfully received by his many friends.

Yours truly,
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The Christian Advocate.

THURSDAY, DECEMBER 25, 1879.

THE CHRISTMAS BELLS.

LONGFELLOW.

I heard the bells on Christmas day
Their old familiar carols play,
And wild and sweet
The words repeat
Of peace on earth, good will to men.

And thought how, as the day had come,
The belfries of all Christendom
Had rolled along
The unbroken song
Of peace on earth, good will to men.

Till ringing, singing on its way,
The world revolved from night to day,
A voice, a chime,
A chant sublime
Of peace on earth, good will to men!

Then from each black, accursed mouth
The cannon thundered in the south,
And with the sound
The carols drowned
Of peace on earth, good will to men.

It was as if an earthquake rent
The earth and gave the lie to each content,
And made forlorn
The hearts that heard, in every home,
Of peace on earth, good will to men.

And in despair I bent my head:
"There is no peace on earth," I said;
For hate is strong,
And mocks the song
Of peace on earth, good will to men.

Then pealed the bells more loud and deep:
"God is not dead; nor doth He sleep!
The wrong shall fail,
The right prevail,
With peace on earth, good will to men."

A Visit to the Home of My Youth

AFTER AN ABSENCE OF FORTY YEARS.

REFLECTIONS.

MR. EDITOR: I have often heard it said that when people lived to an advanced age, after an absence of many years, they would almost invariably be seized with an ardent desire to see the home and scenery of their youthful days. Whether this be a fact among mankind in general or not, I will not pretend to say, but in my own case the truth of the saying has been verified to the letter.

Five years ago, after an absence of about forty years, I felt a growing desire to revisit the home of my early youth in the State of Alabama. Circumstances were such that it was not convenient at that time for me to make the trip, but the desire to do so increased as time passed on, and after the lapse of five years I felt that I could no longer resist it. I accordingly set out for the place on which my mind was continually centered, and reached its immediate vicinity on one of the loveliest evenings of early autumn, just as the sun was sinking behind the western horizon. I was entertained under the hospitable roof of a family of entire strangers, and found the landlord and lady to be kind and untiring in their efforts to make me feel comfortable. They still have a place in my memory.

Feeling much refreshed after a night of uninterrupted repose, I set out with a view to satisfy the almost incessant cravings of my heart, to see and ramble once more over the dear old place rendered almost sacred by hallowed recollections. My anticipated pleasures were somewhat marred when, on arriving at the spot, I found that not a vestige of the humble cottage in which my parents had formerly resided was to be seen. The ruthless hand of Time had apparently long since moldered it into dust. Enclosures had gone to decay. The orchard and natural beauties of the surrounding grove, where gay youth delighted to feast and sport, had succumbed to the hand of the tiller of the soil, leaving a comparatively desolate aspect. I had learned that former friends and youthful comrades had found other places of abode, or had been gathered to their fathers. All were strangers. Not one left whom face I had ever seen before. In the long train of forty years these had passed away. All, however, was not gone. In my rambles over the place I found many objects and points of interest which imparted feelings most sadly sublime. The waters of the spring from which I was wont to quench my thirst, in my youthful days, still gushed from their fountain head, and murmured quietly down the vale, while those of the Sucarnotchie river, near by, still plied their smooth course down toward the roaring Tombigbee. The little silvery fishes still sported in their glittering streams, where, as a youthful angler, I had spent some of my happiest days. The birds sang their same sweet songs. The foliage of the grand old neighboring forest trees, which were slightly tinged with a golden hue, were still fanned by the gently whispering breezes of Heaven, and the lovely hills, though not of such magnitude as they appeared in my youthful days, still looked as proud as ever. Oh, how sadly pleasing it is to go back and view, with eyes growing dim with age, the beautiful scenery on which youthful eyes sparkled in by-gone days! While the eyes gaze upon the objects, the mind goes back to a thousand little circumstances and incidents of innocent, sportive youth, and makes every spot dear to the memory. I was alone, but never before had loneliness been so lovely. My meditations were deep, devotional and uninterrupted, save by the occasional chirping of a squirrel, or the melodious notes of the little feathered tribes around me. The mind being free to ramble over the great arena of the past, the tongue, almost involuntarily, gave utterance to my solitary musings, and I found myself soliloquizing thus:

"Where is my form of life that's gone with yours
Of good Aurelius, Most lift and rules,
Where my first youthful visions dawned, and talking streams
How quick you fell me I had else forgot.

Yes, there's a charm around the native home,
Could make the miser, for awhile forget
His coin, and all the lefter lock to crime,

Remove the pirate from his black corsair,
From blood, remorse and fear, and plundered sacks,
Show him the long-left home, the rocks and trees,
That knew his playful youth, free from code
Their tongueless eloquence shall melt his heart,
And wake in thoughts, more than the friendships pure,
Of filtering daggers of the avenging foe
Almost at his guilty breast.

'Tis sadly pleasing, when life's morn is past,
To visit scenes of early fondness dear,
To ask the lisping grove, "Where are the mates
Who joined me in your shade" to feel at once
The whole remembered load of joys and griefs
Upon the struggling heart, think what we are
And dreading the dew drawn sigh, for friends much loved,
Now buried in long sleep."

The time had arrived when other engagements called me away, and I rode slowly from the loved scenes of early youth, which I felt I would revisit no more, ever and anon gazing back to get a last glimpse of the most stately trees of the grand old forest, now fast and forever fading from my view. Now all was gone.

As I sped homeward, reviewing my past life, I thought of the emptiness of all human ambition, the utter futility of man's earthly hopes and designs. These must all soon terminate with his mortal career.

My parents have long since passed away. Ten of twelve brothers and sisters have preceded me to the spirit-land. Scores of cherished friends have died around me. Thousands, yea millions, of my fellowmen have returned to their kindred dust during the last forty years, while I, one of the most unworthy of the handiwork of my great Creator, am still permitted to linger on the shores of Time. Age and bodily infirmities now warn me that my race will soon be run. I await with calmness and composure the arrival of the messenger who will summon me from time to vast eternity, where I shall again rejoin my loved ones who have passed on before me through the pearly gates into the elysian fields. For thirty-five years I have been a member of the Methodist Episcopal Church, South, and could I call back the days of my early youth, and live my life over again, I would gladly risk my future salvation with the great and rapidly recruiting army of Methodists whose colors still float on the breezes. My anchor of hope has been for many years cast within the veil. My faith rests on the Rock of Ages, against which the gates of hell can never prevail.

And now unto Him, who has hitherto wrought all my deliverances during the prevalence of war, famine and dire pestilence, be ascribed the whole praise of salvation.

H.

JACKSON, MISS., Nov.

Protracted Meetings.

MR. EDITOR: In the country, especially, where preaching is enjoyed only once or twice a month, these occasions are looked forward to with a great deal of interest.

These meetings generally bring together a greater number of people than attend the ordinary services of the sanctuary, and frequently persons are drawn out who seldom, if ever, attend on other occasions. Consequently the gospel is preached to more people than can usually be reached by other methods. Ministerial help is generally secured, and, with this diversity of talent, the truth is presented in a variety of ways, and those who cannot be reached by one may, and often are, reached by the preaching of another.

One special advantage of these meetings is the application of the gospel to the conscience in rapid succession. One may become alarmed at his spiritual condition under every sermon he may hear preached, and yet, if the intervals between these sermons be long, his concern for his soul may abate, and at each successive awakening of his conscience he may be no nearer the kingdom of God than before. But if there is a new application of the truth to his mind before his feelings subside, and so on for several days in succession, he is very likely to be converted. On these occasions the church membership is generally much revived. Their faith is renewed, their prospects of heaven are brightened, and their zeal is quickened. The church receives a stimulus that affects its work for time to come. There is renewed energy and love. Brotherly feelings abound.

As the Nile rises and falls, leaving a fertilizing deposit that beautifies the face of Nature for the ensuing year, so the tide of these meetings goes out and leaves a hallowed influence that benefits every family within its reach.

But while they serve such a high purpose, their use may be easily perverted by making them occasions of mere social enjoyment. If the glory of God, in the salvation of souls, is not the actuating motive in holding these meetings, their use is perverted. By a quiet visit to each family on the eve of such a meeting one may tell whether to expect a revival or not. If the preparations exhibit anxious care to set fine tables, and to provide luxurious entertainment for visitors, then the mere social element of the meeting is the chief concern. But if there is anxiety for the conversion of the wayward son or daughter, and the building up of the church, there is ground for hope.

To make these occasions profitable to the greatest extent they must be preceded and followed by earnest prayer. The ground must be broken up, and then cultivated, if we expect an abundant harvest. Without prayer there will be coldness and formality, but no vital religion. It is prayer that mellows the heart, and that prepares us for the right reception of divine truth. It is prayer that causes the gospel seed to germinate and to grow, and bring forth fruit to the glory of God.

When the members of a church pledge themselves to pray for the outpouring of God's Spirit, and then carry out their resolutions, there always follows a refreshing from the presence of the Lord.

J. CARLEY.

Tallassee, Alabama.

MR. EDITOR: Tallassee is a factory town in Alabama, thirty miles northeast of Montgomery, and six miles north of Cowles Station, on the Alabama Western railroad. It is situated on the west side of Tallapoosa river, at Tallassee Falls, and took its name from the Tallassee Indians. The Falls make a descending leap of about forty-five feet from the highest to the lowest point, the distance between these points being forty or fifty yards. The water rushes down with great fury, and noise, and is the power that runs the factory, which cards, and spins, and reels, and warps, and weaves up about twenty bales of cotton in a day. It was in this region of country that Rev. M. C. Turrentine, of the Alabama Conference, preached as missionary to the Indians about fifty years ago. He can tell many thrilling incidents which occurred in his own life in connection with his work as Indian missionary. And they say here that he used to delight the Sunday-school children with these incidents and Indian stories, when he was pastor of the Methodist Church here, a few years ago. We have here now three churches—Methodist, Baptist and Episcopal—but only the Methodists and Baptists have regular preaching. These have a membership of about two hundred and fifty each. We have recently had our church repaired and repainted, and it is now quite a neat little village church. But, as we are all very poor, we thought at least that we found ourselves unable to pay, in the regular way, the full cost of repairing. And so we requested Rev. L. H. Rivers, D. D., of Auburn, Ala., to come down and deliver us a lecture. He very kindly and readily did so, and on Saturday night, the sixth of December, we had the pleasure of listening to his celebrated lecture on the proverb: "Every tub must stand on its own bottom." With the elements of character which he presented and illustrated, a man will certainly be a symmetrical and substantial *tub*, with *bottom* enough to *stand* alone. The process of the lecture amounted to *zero*. We have now paid all the debt but $10 or $15, which, of course, will be paid before long. A very serious accident happened to the doctor while on his way from the railroad to Tallassee. We had just crossed the Tallapoosa river, and I was leading the horse and buggy from the boat, which lacked a foot or two of reaching the edge of the water. The doctor was in the buggy. Instead of stepping from the boat into the water, which was so shallow that the boat could go no farther, the horse leaped out very suddenly and unexpectedly, and thus gave the buggy such a sudden jerk and bound that the doctor was thrown heels over head across the dash board and fell fore wheel of the buggy, falling just before the wheel at the edge of the water, on his back, in the mud. If I had not pulled the horse around to the right as quick as thought almost, the buggy very probably would have run over his neck or head, as his head was lying next to the wheel, and thus he might have been seriously hurt, if not killed. The wheel plowed the ground right at his head. It was, indeed, a close place to be in. I was very much frightened, and the doctor said that I was as white as a sheet; but if you had seen him as he was lying or sitting in the mud, you would have thought that he was not in a condition for observing things very closely just then. Fortunately he was not hurt a hundredth part as badly as I was frightened, for which I feel profoundly thankful to Almighty God. Though the doctor was not hurt, I cannot help regretting that the accident occurred. He expressed himself as being well pleased with his visit to our town. We know that we were delighted to have him among us, and hope that we will have him again. Next Monday I leave for Tuskegee, the town in which our Conference is to be held. I have been here two years, and the brethren have treated me well. But, what is better, the Lord has blessed my labors. I pray that the Lord will send to this charge a better man and a better preacher next year than they have had the last two years. May the richest benedictions of the Almighty ever descend in abundant showers upon them! Yours,

JOHN R. PEVY.

DECEMBER 9, 1879.

Baptize, Immerse, Baptize, Etc.

MR. EDITOR: How long is our polemical literature to be crammed with irrelevant arguments about correct and incorrect translations of Greek, in attempts to settle the questions about the proper mode of baptism? How long are we to be bored, and the mind of the church disturbed with inconclusive arguments of this sort? I think it is time this inquiry be made.

It has been demonstrated that arguments of this sort, either good ones or bad ones, prove, and can prove, nothing on that subject. One of our regular catalogue publications, at least, contains this demonstration. It has been before the public now twenty years or more. It received the hearty indorsement of, I believe, every Methodist paper in the United States, shortly after its publication, also of many other prints, and, I except a little squib of a thing once printed in Jackson, Miss., no attempt has ever been made to refute the argument so far as I have been able to learn. I was told at our Publishing House that they sold more of this pamphlet, for it is but a pamphlet, than all other publications on the subject of baptism.

That argument is exceedingly simple and easily understood by the commonest reader. It takes the broad ground that the Greek language, rightly or wrongly translated, is utterly incapable of proving *anything* in this controversy about baptism.

Now, if that is so, why spend our strength in deep water arguments, where we have everything to lose and nothing to gain?

No good use can be made of a witness who knows nothing about the case. Ask the Greek language about baptism, and he will tell you he knows nothing on that subject, he never heard of such a thing.

E. TOLET.

MR. EDITOR: I wish to ask of you your opinion respecting the following suggestions, if you please: 1. Faith. The simplest definition of faith is belief, and true belief is knowledge. The question is: Can a man truly believe anything that he does not know, according to theology? Is not belief, founded upon evidence? To illustrate my views of the subject, I say: I know that there is such a man as Dr. T. Parker living in New Orleans, because I have the evidence, yet never have seen him. One says: "Freeman" believed that God would raise little Edith the third day after he sacrificed her, but I say he did not believe it, for he had no evidence of the fact. He was deluded, as time has proved. He presumed on the faith of Abraham. Issue: All belief, without infallible evidence, is delusion and deception. Is my position right? Please give me your views on the subject through the ADVOCATE, and very much oblige,

Yours fraternally,

L. TOLTON.

Note by the Editor.—We read in Scripture of certain to whom God shall send strong delusions to believe a lie. Men may and do believe that for which there is no warrant, and is without grounds. We are responsible for our beliefs and for their consequences.

Compulsory Rest.

Under this head the Boston Watchman says:

This is a theme that might have been considered with advantage by the late Sabbath Convention, if there had been time for it. There was a paper entitled "Seven Days' Work for Six Days' Wages," but we think it did not touch the precise point we have in mind—that is, a law to compel employers to give their men one full day's rest in seven. We have nothing of the sort, as far as we know. There is a law forbidding the citizens to engage in any work on the Sabbath, except it be one of necessity or mercy. It is well known how many sorts of work are done on the plea of necessity. Railroads are active, horse cars run, steamboats plough the water, cigar shops are open, and a great number of similar evasions might be named. Men work seven days in the week in their own interests, and they compel their assistants to work seven days in the week. Perhaps we cannot hope just at present to check all this. But we can forbid any man to work habitually for himself seven days in the week; we can forbid the employment of men to work seven days in the week. We can secure for the conductor on the train, the driver of the horse car, the waiter at the hotel, the deckhand of the steamboat, a full day's rest. If the train runs, it must run with new men on Sunday; if the boat takes its excursion, it must have new men. Should such legislation be secured and enforced, it would tend greatly to check the Sabbath desecration now so common. Employers refuse to observe the day, because they can get seven days' work for six days' wages. If compelled to pay for the extra day, they would discover, in many cases, that their work is not so necessary as they have deemed it.

Nor is there anything unfair in this proposition. The forces of industry that are prosecuted on Sunday are constantly growing in number. They threaten to deprive a large part of the working people of their needful rest. But the State cannot afford to have its citizens denied their day of refreshment. If it does not see its way clear to do this, industries so unnecessary, to say, at least, say that they shall be carried on without depriving men of the repose so favorable to physical and mental health. If they are really necessary, they will proceed. If not, the sooner they cease the better.

Then, again, this measure ought to meet the hearty approval of the working classes. At present they seem to be somewhat apathetic on the subject of the Sabbath, not seeing that they are being drawn gradually into seven days' labor for six days' wages. Perhaps it is difficult to demonstrate to them a proposition so abstract; perhaps they hope for seven days' wages, and hence become lovers of Sabbath labor. But if we cannot convince them or force them to work seven days in the week, the temptation would be removed from them. The measure would at once strike them as friendly and would be apt after a little to secure their hearty support. It might lead them even to rally about the church as the guardian of their rest.

Obituaries.

Correspondents, please write names and dates very distinctly. We know, and you know, what you mean.

Obituary notices should be forwarded promptly and immediately after the death occurs. Only points of general interest, such as will help the living, details of funeral services, and such phrases as "mourn their loss" now are out of style. Verses, even original, are not admissible in this department. Give the locality, disease and its duration. In the case of infants only a simple announcement of the death, with names and dates, will be published.

FRANCES E. HOBBIE was born in Orange county, N. C., April 25, 1838. When she was quite small her father, Rev. Mr. Armstrong, of the Baptist Church, moved to Alabama and settled first at Jefferson, and soon afterward in Autauga county, where he preached for many years. Sister Hobbie married Judge W. Hobbie, of Montgomery. Soon after her marriage she, the eldest of seven children of her father, and her brother, T. K. Armstrong, who now resides in Montgomery, moved from her home and family with the Alabama Conference.

In 1874 she was prostrated with fever by her husband and brother, and a Methodist circuit rider, to whom she was a stranger, was sent for. He arrived on Monday morning, November [illegible], and found her unconscious. [illegible] Monday morning, November [illegible], when she was conscious for a few moments, and recognized her husband and brother, but it was the last time she ever knew anything in this world. Her husband and brother, Rev. T. K. Armstrong, and Rev. [illegible] Bell, were with her when she passed away. Though her sufferings were intense, not a murmur escaped her lips. The fever knew no abatement till the last, when, she would say, with open eyes and hands lifted, "I have never known a more delightful sensation than I now feel." For a quarter of a century she was a consistent, and consecrated member of the Church. She was always ready to help in all its branches, and she seemed to have kept in mind its principles and her obligations and privileges.

The afternoon before her death I had my last conversation with her. Her mind was perfectly clear, her speech strong, and her faith in the power of Christ to save fixed and confident. Often before that she had told me of her fears of the way ahead of her, and on that occasion she repeated that as much as it grieved her to leave her husband and children, the prospect of what she would see when she left them was sufficient to reconcile her to the change.

She was a member of the Methodist Episcopal Church, South, at the time of her death, and had been from childhood. Believing her religion to be in demonstrative, but, having been reared by one of the best of Christian mothers, she probably never knew when it was to be without a full possession of the witness of Christianity, and from her conversation in the last hours of suffering even the most casual observer could see that she was resting in the blessed peace which comes of Christ's right to do with us as seemeth to Him good.

P. T. H.

MY MOTHER, VINEY FRANKLIN, daughter of Hezekiah and Mary Parmelia Kendrick and wife of Dillier Thompson, died at Bonita, La., on the plantation of Mrs. Augusta Bonita, in the parish of Washington, on the morning of December 7, 1879, and was buried in the parish of Catahoula, on the following day, the bereaved husband and children, with a large concourse of friends and neighbors, following the remains to the grave.

Sister Thompson was born in Jackson, Miss., March 15, 1836, and was married to her husband in the parish of Rapides, La., November 6, 1856. She was happily married to Edmund Franklin, a native of Alabama, May 11, 1858. Two sons were the issue of this marriage, the youngest of whom died a mere infant. The other two, all reared to years of accountability, are left to mourn the loss of a kind and loving mother. Her pious example, already cited, will have its influence upon them, and God will bless the instruction of the godly impressed with the truths of God's holy word, so frequently given with an earnestness of the great Reformer. My mother was converted at a camp meeting in early life, and joined the Methodist Church on trial, but, owing to her removal to the country at the end of her probation, lived before her two children, and when, according to her enlightened conception of her soul's salvation, she was prepared to unite with the Church, she was not near enough to any to receive her. During this time she was very much exercised in regard to the baptism of Jesus, her spirit and conscience being at times in a state of ecstasy. She would say that she was born in the Lamb's Book of Life, and that the New Testament was good enough for her to read. Matthew, Mark, Luke and John might be very well in their place, and of course she would be willing to read them, but the New Testament was her favorite book, and she was always ready to quote Scripture. She was very ready to speak of the power of God in saving the souls of men, her spirit and conversation bearing the impress of the Master's will. The Bible or Christian preacher never failed to command the attention of her children, indeed, here was her joy and strength around the family circle.

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ANDREW DESMUKES died in the Methodist Retreat, Bexar county, Texas, November 3, 1879, of paralysis, in the seventy-fifth year of his age. He was born in Greenville district, South Carolina, on the 12th day of January, 1805. He was brought to Texas in 1837, and settled in Bexar county, where he resided until his death. Moved to Leon county, on the Trinity river, in 1847, and to Galveston in the Mexican war, and lived on the Island of Galveston twelve years. He joined the Methodist Episcopal Church, South, in Galveston, in the month of May, 1846, and lived and died a faithful member of the gospel of Jesus Christ. He was married to Mary A. Dever, in 1[illegible], by Rev. [illegible], who was a [illegible] of the gospel. [illegible] Mary A. Desmukes [illegible] two sons and [illegible] daughters, all of whom are living, and all members of the Church but one. [illegible] Brother Desmukes was a man of [illegible] and [illegible] and was highly esteemed by all who knew him. He was a kind husband, a tender father, and a good neighbor. He was buried in the Masonic burying ground, in the city of San Antonio, Texas, with Masonic honors. He was a member of the Masonic fraternity for more than thirty years. He was a man of few words, but of great firmness of character. He was a man of prayer, and lived a life of faith in the promises of God. He died in the triumphs of faith, and left a bright evidence that he is now at rest with God in heaven.

While a student of Centenary College, of Jackson, La., he joined the Methodist Church, and was converted at a prayer meeting which was held at Centenary College by a few of his schoolmates. If he grew cold and indifferent, or wandered away from the path of rectitude after his conversion, he repented and turned to his heavenly Father and obtained forgiveness. He was an exemplary Christian. His chief delight was to do his Father's will.

For some time previous to his death he had been the teacher of the Bible class at Wesley Church, and filled the position with entire satisfaction. His affliction was protracted and severe. He knew for some time before he died that his end was not far off. In a conversation with a friend on the subject of death he expressed himself as having no fears about his future welfare. Some of his happiest hours were when he was alone and undisturbed during the silent watches of the night, when he could hold sweet converse with his God, and pour out his soul in humble and fervent prayer to Him who alone was able to give him comfort and peace in his trials, and strength to bear his afflictions with Christian patience and resignation. Oh, what a triumph is the death of a Christian! No fear, no remorse, no darkness, for Jesus is there, and He makes the dying bed feel as soft as downy pillows are. The richest legacy that a father can leave to his children is a Christian example, and a sure testimony that Jesus' blood had cleansed from all sin.

In the death of Bro. Singletary the community has lost one of its purest men, and the church one of her brightest lights.

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Whereas, It has pleased Almighty God to take from our midst the soul of our esteemed friend and brother, JOHN L. SINGLETARY. And, *whereas*, Our church (Winans) has lost a worthy member, and our Sabbath-school one of its most efficient workers; therefore, be it

Resolved, That we, as members of the Sabbath-school and probationers to the church, bow in humble submission to the will of our heavenly Father, and, while we recognize in this sad bereavement one of the mysterious dealings of Providence with the children of men, we realize in the chastening hand of God his eternal love, and we therefore meekly yield to the will of Him who doeth all things well.

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This dear boy was confined to his bed for nearly six weeks, of typhoid pneumonia. He suffered much, but was very patient. He was a great boy to read his Bible and to sing the songs of the sanctuary. We feel confident that he has made his peace with God, and that the latter part of his life was spent in the blessed service which secures to him the right to dwell with Christ and the angels of God.

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W. J. WILKINS,
For committee.

JANES PARKER RAWSON, son of Rev. E. D. and Anna Rawson, was born in Hardy parish, March 15, 1861, and died, at the residence of his parents, in Jackson parish, November 7, 1879, at six o'clock A. M.

This dear boy was confined to his bed for nearly six weeks, of typhoid pneumonia. He suffered much, but was very patient. He was a great boy to read his Bible and to sing the songs of the sanctuary. We feel confident that he has made his peace with God, and that the latter part of his life was spent in the blessed service which secures to him the right to dwell with Christ and the angels of God.

P. T. H.

MY MOTHER, VINEY FRANKLIN, daughter of Hezekiah and Mary Parmelia Kendrick and wife of Dillier Thompson, died at Bonita, La., on the plantation of Mrs. Augusta Bonita, in the parish of Washington, on the morning of December 7, 1879, and was buried in the parish of Catahoula, on the following day, the bereaved husband and children, with a large concourse of friends and neighbors, following the remains to the grave.

Sister Thompson was born in Jackson, Miss., March 15, 1836, and was married to her husband in the parish of Rapides, La., November 6, 1856. She was happily married to Edmund Franklin, a native of Alabama, May 11, 1858. Two sons were the issue of this marriage, the youngest of whom died a mere infant. The other two, all reared to years of accountability, are left to mourn the loss of a kind and loving mother. Her pious example, already cited, will have its influence upon them, and God will bless the instruction of the godly impressed with the truths of God's holy word, so frequently given with an earnestness of the great Reformer. My mother was converted at a camp meeting in early life, and joined the Methodist Church on trial, but, owing to her removal to the country at the end of her probation, lived before her two children, and when, according to her enlightened conception of her soul's salvation, she was prepared to unite with the Church, she was not near enough to any to receive her. During this time she was very much exercised in regard to the baptism of Jesus, her spirit and conscience being at times in a state of ecstasy. She would say that she was born in the Lamb's Book of Life, and that the New Testament was good enough for her to read. Matthew, Mark, Luke and John might be very well in their place, and of course she would be willing to read them, but the New Testament was her favorite book, and she was always ready to quote Scripture. She was very ready to speak of the power of God in saving the souls of men, her spirit and conversation bearing the imp

The Christian Advocate.

THURSDAY, DECEMBER 25, 1879.

CHRISTMAS BELLS.

BY W. C. DIX.

Like chariots to hail the dying year,
The Christmas bells are pealing,
And hark! once more from yonder sky,
The angel's song is stealing.
For eighteen hundred years or more,
That strain of peace and glory
Has come to glad the hearts of men,
To tell the blessed story.

Alas! that sounds of strife and hate
Should well-nigh drown the chorus;
That earth, which God made very good
Lies studded with blood before us!
That man through all the Christmas years
Has wrought and shed his brother,
And the Incarnate had not come
To bid us love each other!

Alas! that want is in our midst
And leaves its cruel traces
In wasted hands that may not work,
In crowds of haggard faces!
That festal days are days of death,
That homes are filled with sadness,
Which once in better times gone by
Were bright with Christmas gladness!

Hunger and cold how hard to bear!
The empty grate how dreary!
And still the bells are pealing on,
Nor grow the angels weary;
And hunger asks with sighing heart,
"What means this high thanksgiving—
This talk of peace, good will to men—
This struggling for a living?"

Oh, by the babe of Bethlehem,
What answer are we making?
Brothers are dying at our doors,
And stricken hearts are breaking.
Thrice blest this Christmas-tide,
Which selfish love expelling,
Shall make that home a "House of Bread,"
Where famine now is dwelling.

Sing on, sweet angels, though to-day our song
Floats down to scenes of sorrow;
To hell of peace, good will to men!
Be this the strain we borrow.
The Christ whom we proclaim to-day
And sing we've sought and found Him,
Is not in His starving poor,
Be love we owe restored Him.

—Interior.

Bicycles.

Our city pastors, and those in the country also, may find in the bicycle the solution of an important question in ministerial economy and efficiency. The following from the Boston Transcript is suggestive:

The bicycle is a greater boon to ministers—i. e., to those of them who take pastoral visits—than to any other class or profession among men. They move about more, and in localities most favorable to the use of "the silent steed." They need, as sedentary men, just the kind of exercise this furnishes. They cannot generally afford the time or the expense of keeping a horse, and it is particularly unpleasant for them to be hostler and gentleman at the same time. The machine is refined in appearance, in feeling, and in that "quietness which is the mark of a gentleman." It is easily mounted; it affords excellent opportunities for the cultivation of those graces of motion which greatly increase personal influence. It can be ridden from door to door, left without charge or special care, and will furnish the visited family no anxiety lest the sidewalk be excavated by its hoof, the tree branches be stripped by its hungry mouth, or the fence be pulled down by some frantic start.

A minister with an ordinary amount of unction and that patient perseverance which characterizes the profession can learn to keep his balance upon the machine so as to ride upon a hall floor in half an hour or less; and in three weeks more through streets or roads free from ruts and loose sand, and make frequent mounts and dismounts without soiling the most immaculate broadcloth. The number of calls which with this truly great time-saver he can make will be increased largely. In some parishes it would amount to a quarter more; in some almost to twice as many as would be made on foot.

The parishioners might be surprised, at first, to see their pastor sailing along above the fence-top upon this aerial creature, and, perhaps, might murmur for the loss of his dignity, but not for a long while. There were parishes which objected to the use of horses by ministers, but such have ceased to exist. Here and there may be found some simple soul like the old lady who said her minister might do a great many things as the world's people did, but there was one thing she was determined he should not do, and that was to eat ice-cream. The novelty will be gone after the first visit. It will become a matter of course, and all good people will be glad of the increased frequency of the visits of him whom they will no less cease to call and believe to be "the man of God." The most saintly and spiritually-minded people in a parish not far from Boston have been the most hearty in their congratulations of their pastor's new method of traveling, and have not lost their respect or their love for him because he has made use of man's skill in trying to further God's work.

The expense is not nearly so large as that attending the purchase of a horse and its needed accompaniments. The care of the bicycle is limited to itself; of a horse, must be increased by the care of the vehicle, the harness and the stable. The cost of the maintenance of the two is as the ratio between one and a thousand. If the minister be a man of the Goliath pattern, his bicycle will be much more expensive than if he be like Zaccheus, "small of stature" (for bicycles, like dry goods, are sold by linear measure.) But the good quality and workmanship of the materials, and their construction, make it reasonably certain that with the care that "the man of care" should exercise, his iron horse would be in a vigorous youth when his living horse would have entered into that most undesirable state best described as "sans hair, sans eyes, sans teeth, sans everything."

THE "KNOWS" OF NEW TESTAMENT, NOT THE "KNOWS" OF THE ROMISH CHURCH.—To the caviling Jews Jesus said, "If any man will do His will (the will of Him that sent me,) he shall *know* of the doctrine, whether it be divine or human. An individual promise, and not a promise to the collective church.

St. John says: "And this is the confidence that we have in Him that if he ask anything according to His will, He heareth us, and if we know that He hear us, whatsoever we ask, we *know* that we have the petition that we received of Him." There is no "confidence" in the mere repetition of prayers in an unknown tongue.

"We *know* that the Son of God is come and has given us an understanding that we may *know* that He is true." Nothing here about the "true church," but much about the true Saviour.

"We *know* that we are of God, and the whole world lieth in wickedness." How do we know it? Not by church relations, but by righteousness of life.

"We *know* that whosoever is born of God sinneth not." There is a text, and it is a moral one. Christian conduct is the measure of our knowledge of Christ. "Hereby we do *know* that we know Him, if we keep His commandments." Conduct is the test of Christian character. "He that saith, 'I *know* Him' and keepeth not His commandments, is a liar, and the truth is not in him." "We *know* (by theory and experience) that He was manifested to take away our sins." "We *know* that we are of the truth" by our works of compassion and love. Love is the trial test of a true Christian experience. "We *know* that we have passed from death into life, because we love the brethren." "By this shall all men *know* that ye are My disciples," says the blessed Jesus. "If ye have love one to another."

The true Christian says, with all the confidence of the holy Paul, "I *know* in whom I have believed;" with Paul he prays that he "may *know* the love of Christ which passeth knowledge." "Now," he says—"I *know* in part," but the day comes when "I shall *know* even as also I am known," for "we *know* that if our earthly house of this tabernacle were dissolved, we have a building of God, a house not made with hands, eternal in the heavens."—*Zion's Herald.*

The Palm Tree.

The Scripture says: "The righteous shall flourish like the palm tree." Let us see what this comparison means. "The palm grows not in the depths of the forest or in a fertile loam, but in the desert. Its verdure often springs apparently from the scorching dust. It is a friendly lighthouse, guiding the traveler to the spot where water is to be found. The tree is remarkable for its *lasting* its erect aspiring growth, its leafy canopy, its waving plumes, the emblem of praise in all ages. The very foliage is the symbol of joy and exultation. It never fades, and the dew never settles upon it. It was therefore, twisted into the booths of the feast of tabernacles, was borne aloft by the multitude that accompanied the Messiah to Jerusalem, and it is represented as in the hands of the redeemed in heaven. For usefulness the tree is unrivalled. Gibbon says that the natives of Syria speak of nine uses to which the palm is applied. Its shade refreshes the traveler; its fruit restores his strength. When his soul fails for thirst, it announces water. Its stones are ground for camels, its leaves are made into couches, its boughs into fences and walls, and its fibres into ropes or rigging. Its best fruit, moreover, is borne in old age; the finest dates being often gathered when the tree has reached a hundred years. It sends, too, from the same root a large number of suckers, which, in time, form a forest by their growth. What an emblem of the righteous is the palm of the desert, of a guilty world! It is not uninstructive to add that this tree, once the symbol of Palestine, is now rarely seen in that country."—*Joseph Angus.*

"THERE'S THE LORD'S ANSWER." Many years ago, when in my country charge, I returned one afternoon from a funeral, fatigued with the day's work. After a long ride, I had accompanied the mourners to the church-yard. As I neared my stable door I felt a strange prompting to visit a poor widow who, with her invalid daughter, lived in a lonely cottage in an outlying part of the parish. My natural reluctance to make another visit was overcome by a feeling which I could not resist, and I turned my horse's head towards the cottage. I was thinking only of the poor widow's spiritual needs; but when I reached her little home I was struck with its look of unwanted bareness and poverty. After putting a little money into her hand, I began to inquire into their circumstances, and found that their supplies had been utterly exhausted since the night before. I asked them what they had done. "I just spread it out before the Lord." "Did you tell your case to any friend?" "Oh no, sir; nobody kens but Himself and me! I kent He wadna forget, but I didna ken hoo He would help me till I saw you come riding over the brae, and then I said, 'There's the Lord's answer!'" Many a time has the recollection of this incident encouraged me to trust in the loving care of my Heavenly Father.—*Sword and Trowel.*

By the will of Rev. Caleb Kimball of Medway, Mass., presented for probate at Dedham a few days since, $100 each goes to the A. H. M. Society and the American Board; a cabinet of minerals, shells, insects and other curiosities to Beloit College, Wis.; and $5,000 to the American Education Society on the death of his wife, and also most of the remainder of his estate. He had been blind for many years.

When is love like a battle?—When it comes to an engagement.

Religious Intelligence.

—The annual report of the American Missionary Association thus speaks of its educational work among the Freedmen:

"But the glory of our schools and colleges is more than in all else in their *religious character and influence*—that they are Christian schools and missionary colleges. Indeed, they are so completely at one with the church work that it is difficult to draw a line between the two departments, and to tell where the one ends and the other begins. A few particulars may best illustrate the influence of faithful Christian instruction and example. Of 52 graduates at Atlanta, all at graduation were professing Christians and none have fallen away. Later we hear: 'All the members of the classes to be graduated now profess to be Christians.' A revival is reported during the year, and not less than 30 conversions. Fisk reports several additions to the college church at every communion, and as many more of those converted to other churches. At Talladega we hear of 'a precious work of grace.' Thirty-seven were received into the church. All but two of the girls and all but four of the 45 young men who are boarding scholars are professing Christians." The pastor at Hampton writes: "Nowhere can teacher be found more earnestly evangelical, laboring often beyond their strength to bring souls to Christ. Eleven of the Indian students were in March received into the college church. At Berea the graduates of this year are all professing Christians."

—The Philadelphia Presbyterian contains an account of the meeting in that city of the general committee of the Presbyterian Council of 1880. Dr. Boardman, chairman of the committee, presided, and a report was heard from Dr. Schaff, who acted in the capacity of representative of the general committee while he was abroad the past summer. Dr. Schaff told the committee he had no doubt "that we can get as many and as great men in Philadelphia next year as we are willing to take care of!" They are anxious to come if they are invited by the American committee and furnished with free transportation. Dr. John Hall said the Council was "no experiment." The Europeans were amazed at the affinity which gathered in that Council of 1877. They said we were more pronounced and evangelical than they were in Scotland, where they think they have a special right to stand up for evangelical doctrine." A collection for expenses was taken at the meeting, and between $3,000 and $4,000 was subscribed. The Presbyterian has no doubt that the necessary funds can be raised, and that many Presbyterian families will open their houses for the reception of guests.

—The Evangelical Alliance deputation to Austria has been courteously received by the emperor, who promised that the complaint of persecution of Protestants in Bohemia should be investigated. Lord Salisbury directed the British ambassador to further the objects of the deputation. The Moravian, commenting on the very remarkable resolution of the Lutheran and Reformed bodies of Bohemia, decrying intolerance and persecution, says:

"The experience of the missionaries of our church is just the other way; and they are compelled to endure the most tyrannical interference, not only at the hands of the Roman Catholic priests, but of the Lutheran and Reformed pastors. . . . Our missionaries can only hold religious services in their own houses, and each person who attends must be furnished with a card of invitation. The State's attorney in Prague declares openly that it is not even legal to say grace at table, if a stranger is present."—*Independent.*

—The latest news from the Wesleyan Mission in New Britain, etc., is to the effect that two new chapels have been opened since April. A lesson book has been published in the Duke of York language. Native lights occur occasionally. In one case, where a murder was committed, no reprisals were taken, because the aggrieved parties were connected with the mission school, and refrained from the exercise of the custom of their race out of respect to the Christian principles which were taught them.

The fact is given, in evidence of the total extinction of the slave trade in Zanzibar, that, notwithstanding the demand for labor to pick the clove crop in Pemba is extraordinarily, not a slave is taken.

—The Rev. F. A. West records an incident in his ministry that is worthy of being printed in silver on pages of gold. After an appeal in behalf of missions a servant girl asked of him a minute's private conference. At this interview, with moistened eyes she said: "For years I have been saving my wages to give the gospel to the heathen. Here is the result." She handed him two hundred and fifty dollars. He plead with her to retain for her own support the larger part. She answered: "I have prayed much over this matter. My duty is clear to me. I beg you not to tempt me to take back the money. I have consecrated to Christ."

THE REVISION OF THE AUTHORIZED VERSION.—The revisers of the authorized version of the New Testament met on the fourteenth instant in the Jerusalem Chamber for their ninety-second session, and sat for seven hours. There were present the Bishop of Gloucester and Bristol, the Deans of Rochester, Lincoln and Lichfield, the master of the Temple, Archdeacons Lee and Palmer, Canon Westcott, Principals Angus Brown and Newth, Professor Hort, Drs. Moulton and Vance Smith, and Prebendaries Humphry and Scrivener—in all sixteen members, with Mr. Troutbeck, the secretary. The company considered suggestions on their second revision of the Epistles to the Galatians and Ephesians.

—The Romanists in Sydney, New South Wales, are putting forth the most strenuous efforts against the present system of education, and in favor of denominational schools. Archbishop Vaughan has issued two pastorals, has begun a series of letters to the papers, and is preparing for a lecturing tour. The newspapers, the leading clergymen, and numerous correspondents, are opposing his claims and disproving his arguments. Rev. Mr. Jefferis and Dr. Kelynack, of the Methodist Church, have delivered powerful lectures on the subject.

—The Presbyterian says: "A writer for an English review, a British statesman, asserts that Bulgaria is being regenerated through the efforts of American missionaries. Then at Scutari, near Constantinople, in the heart of Moslemism, stands a Christian College and Home for Women. Then there are female seminaries at Beyrout, Sidon, Aintab, Marsivan, Erzeroum, Bitlis and other places—twenty-two schools in all, conducted by one hundred Christian American women, who have our thousand young women in their charge."

—The Evangelical party in the Church of England laid the corner stone of Ridley Hall, at Cambridge, about three weeks ago. The institution is to be a theological seminary for the instruction of the young in the Evangelical faith. There is also a Wycliffe Hall at Oxford, recently opened, for similar instruction. The cost and endowment of the two institutions are reckoned at about $300,000, of which one-half is already promised.

—The Free Church of Scotland Record, in giving account of a work under their patronage in Norway, speaks of seven congregations: Christiana, Frederickshald, Arendel, Horten, Christiansand, Moss and Riser, with only three ministers, however, 5 elders, 16 deacons, 563 members. They have a Sabbath-school, at Christiana, with 600 children and a staff of 18 teachers. Sabbath congregations and prayer meetings are remarkably good.

—Two Mennonite agents, S. S. Haury and John Baer, have been at Sitka, Alaska, looking for a place to establish a mission among the Indians. They have now gone to the island of Kodiak, 600 miles west of Sitka and 1,600 miles from San Francisco, on a similar errand. They contemplate establishing a school.

—The Church Missionary Society of England has completed the transfer of all its missions but one to the native church in Sierra Leone, the society only granting fifteen hundred dollars to it per year. The native church has fifteen congregations, fourteen clergymen, and nearly five thousand communicants.

—The Rev. David Macrae is preaching to large congregations in churches belonging to the Kirk. The committee of the United Presbyterian Church in Dundee, whereof the late Mr. Gilfillan was pastor, have had another interview with Mr. Macrae, and report that the negotiations are progressing favorably.

—The Woman's Foreign Missionary Society and the Ladies' Board of Missions of the Presbyterian Church, organized to co-operate with the Presbyterian Board of Foreign Missions in 1870, raised the first year $7,000; in 1872 $27,000; in 1876, $96,000; in 1877, 124 cents; and last year, $136,000—*nearly one-third of the entire income of the Foreign Board.*

—The success of Baptist missions among the Teloogoos, in India, is extraordinary. Converts are counted by thousands. Last year alone the number was ten thousand, and several thousand more are now said to have renounced their old faith, and to be in a state of preparation for baptism.

—The Friends of Devonshire, England, have just recorded Theophilus Waldmeier as a minister. Mr. Waldmeier was one of King Theodore's prisoners liberated by the English expedition, and he is now devoting his life to missionary labors in Mount Lebanon, in Syria.

—The American Bible Society has granted 10,000 copies of the Revised Esthonian Bible for distribution by the society's agency in Russia, in Revel, in Esthonia; to the Presbyterian mission, in Zululand, 400 copies of the Mpongwe Scriptures, and 200 copies of St. John's Gospel in the Dakele dialect.

—Bishop Scherschewsky, of the Episcopal Mission in China, has laid the corner stone of St. John's College, near Shanghai. Rev. Dr. James Paul, of Philadelphia, has contributed $10,000 to the building of this college.

—The first missionaries ever sent among the Dakota Indians were sent out forty-four years ago and were Presbyterians. Ten Presbyterian Churches have been the outcome of the work.

—Messrs. Oliver and William Hoyt, of Stamford, Conn., have just contributed to the Methodist Episcopal Missionary Society $1,500.

—During the seventeen years' episcopate of Bishop Baring in the Diocese of Durham the enormous sum of $2,718,500 was spent in building and repairing churches in the diocese.

—Unitarians are collecting funds for their mission in India in charge of Mr. Dall. The money raised is to pay for a house for Mr. Dall's assistant, Dwarl Singha.

—The American missionaries in Burmah have remained at Bhamo. Should hostilities occur they purpose seeking safety in China.

L'Evangeliste, the French Methodist paper, which has been published for many years at Nimes, was removed on the first of October to Paris.

Lord Bute has just completed and is soon to publish the first translation into English of the Roman Catholic Breviary.

—A professor from America, once a Romanist, now a Protestant, is preaching regularly in Paris to an audience of 150.

—It is said that the Russian government contemplates the sequestration of the monastic property in its jurisdiction.

—Ohio has 147 Lutheran Churches, with sittings for 181,000. A majority of these are Germans.

—The number of Presbyterian Churches in the United States is 5,415.

Our Young People.

CHRISTMAS STORIES.

BY LAURA SANFORD.

The garments of praise clean all the year,
But mended the stockings which Christmas drew near.

We work on your religion only one perfect eve,
To that with what fervor our patient souls cleave!

The cat has its leather, the pocket its gold,
The jacket and apron their fringe and bespoil,
We poor limited stockings are made but to hang
And ribbons and tapers are not for the drudge.

But Christmas, dear Christmas, that life loves things,
That treads above line princes and rhetoric kings,
Gives rapturous joy to our down-trodden race,
And bids the fine raiment of pride give place.

For we are the children to hold precious things
All, and maybe dream of and Santa Claus brings.
From dull toil of time we can hear, wearied ear,
To be at the last in the "cozy" nursery with care.

So chanted the stockings. When Christmas appeared,
'Twas right to behold how in glee they carriered
All eye round like "small deer" at tamed Hare.
In a grandful,
Charmed harsh but Pied Piper's rich minstrel sound.

You hear as if an army muttered,
And the mutterings grows to a mighty quantity,
And out of the drawers the stockings come—all
Best stockings, small stockings, lean stockings, best
Drawing stockings,
Red stockings, striped stockings, blue stockings,
Tawny stockings,
To save old stocking, give young stockings,
Father socks, mother stockings, and consistin'
Families by sizes, dozens,
Brothers, sisters, husbands, wives—
All willing to fill a Claus for their lives.

As into the stockings are all safely singled
While over the roof little sleigh bells are ringing,
As Santa Claus vanishes. Oh! how glad the sight!
To fond [illegible] fingers. Far off the bells tinkle
And just [illegible] at morning as children wakes
Lest children be waked before the [illegible]
The stockings keep watch and wait [illegible]
they take.
To feel themselves [illegible]
they ache.

Nor ever during taste the [illegible] they seek
They say little thing's [illegible] for Christmas' sweet sake.
And stocking [illegible]
ways
And [illegible]
days.

Something for Missions.

DEAR DR. PARKER: We have a missionary society here, and I am writing in the name of the society. I am a little girl, eleven years old. We have eleven members. All of us are near the same age. We are also members of the Methodist Church. We have a children's prayer meeting and a nice Sabbath-school. Miss Lilly Faulkner is the leader of our prayer meeting. It has been about four years since our prayer meeting was first organized, and we have kept it up ever since. Bro. Isbell is our pastor, and we hope he will be sent back to us next year. We feel a great interest in the conversion of the heathen. Please, dear Editor, find inclosed $15, which to forward to the children's mission in China.

From your little friend,

[illegible]

NOTE BY THE EDITOR.—The $15 duly received and forwarded to Dr. Wilson, missionary secretary. Our young friends of Columbia are doing well in praying, and also in giving. May God bless them.

A Christmas Ghost.

BY PERDITA.

Mrs. Sims was a rather cross old lady, though she had always been fortunate enough to have her own way about everything. But to-night she was in a remarkably good humor, as she sat knitting beside her bright little fire, the needles clicked and flashed while she cogitated. No wonder she was in a good humor for once! It was Christmas Eve, and her fat turkey was baked to a turn, and stowed away in the pantry with pies, plum pudding and cake, ready for the dinner to-morrow.

She lived all alone, but every Christmas Miss Sims, her old maid sister-in-law, took dinner with her, and they suited each other to a dot, for both were cranky, cross, pernicious old maids if Mrs. Sims had been married. On this particular evening Mrs. Sims had done an unheard-of thing—she had been to church, to hear a Christmas sermon, though I fear it was merely for the respectability of the thing, after all. But the preacher had been exceedingly stupid, and had chosen a text which was very inappropriate, so she considered, for he had said not a word about the Shepherds and the Wise Men, but had touched upon the judgment day, and discoursed from this verse: "Inasmuch as ye did it not to one of the least of these, ye did it not to Me," and then had reminded his flock of the duties of giving as well as receiving Christmas pleasures.

However, Mrs. Sims had always considered the good man stupid, and so she dismissed the subject from her thoughts, and soon began to doze in the comfortable depths of her arm-chair.

Suddenly the door opened [illegible] and in came a lovely child.

Now, the old lady had never read any of the many sweet German stories about the Christ-child's yearly visits, or she would have known in a minute who it was. But to her Christmas was only a foolish custom which made people spend a great deal too much money. The beautiful child came softly in, dressed in glistening robes, more lovely than anything she had ever seen, and a radiance like a halo played about his head.

Mrs. Sims was dumb with astonishment, not unmixed with awe, as the sweet stranger gazed reproachfully at her and said: "To-morrow I will sup with Thee." This was all, and then the wonderful child disappeared as suddenly as he had come.

Christmas morning dawned cold and beautiful, and the crowded streets were full of noisy life as Mrs. Sims went on her way to her sister's home. The crowd jostled her until they jostled away all her Christmas good humor, and she impatiently pushed aside a little beggar, exclaiming: "There! don't come mewling like a stray kitten around me, but be off and hunt up some work to do!"

She did not see the blue hands and shrunken form with pity, for "beggars were such a nuisance," and Mrs. Sims pitied nobody but herself, and her own aches and pains.

In the evening she sat with her sister in her warm dining-room, waiting for something. Where was the strange little visitor for whom they waited? Presently came a knock at the door, and the same little beggar stood on the steps and prayed for a piece of bread, and to be allowed to come in and warm himself. Somehow, Mrs. Sims *could* not refuse this time, and so the poor little thing crept in by the warm fire, and eyed the well-spread table with hungry looks. The old lady felt a sort of spell upon her; she knew she was not acting according to *Mrs. Sims'* ideas at all, when she took the little beggar and dressed him in a suit that had belonged to her own boy, who had died years ago, and then sat him up to the table—*her* elegant Christmas table, only save him such honor! She was more sure she had gone crazy, for she could not account for herself to herself at all!

While the child ate Miss Sims remarked "what a sweet face he had," and Mrs. Sims "guessed she'd keep him for help;" but presently the child slipped down, and, in the flash of an eye, the little beggar was gone, and in his place stood the sweet, shining One who had promised to sup with her! This time he smiled upon her very beautifully, and—what do you think he said? "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto Me!" Mrs. Sims suddenly thought her pastor a man of great ability and understanding!

Many years have passed since that Christmas, and the friends and acquaintances of this good woman never cease to wonder "what can have changed her so," for her turkeys and pies don't stay in her cake, dark pantry any more, but, all through Christmas week, and, indeed, the whole year, they find their way into other and emptier cupboards, and the children who once shunned her now love to listen for her kind words, but most of all do they love to hear her tell this story of the Christ-child's sweet rebuke to her, upon that lonely Christmas Eve. Of course you and I know it was only a Christmas dream she had, but Mrs. Sims does not think so.

JAPANESE WINTER SPORTS.—Most of our younger readers think of Asiatic countries as warm, because India, with which we are best acquainted, has no winter like ours. But Japan has a genuine winter, with snow and ice. And the Japanese children indulge in the same kind of winter sports as are common in this country.

A recent visitor from England saw many a time snow-image made by the boys, with pieces of charcoal for eyes, and a charcoal streak for the mouth. He also looked on at many a boys' battle with snow-balls, and concluded that they had better tempers than boys in England, as none of them seemed to get angry, though hit often and hard.

Their shoes don't get wet like ours, as they are made of wood, three inches high, but when the snow is deep their feet are wet and cold, as there is no upper covering. The English visitor thought the Japboys the happiest and merriest children he had ever seen.—*Youth's Companion.*

One night we were sitting out of doors in the moonlight, unusually silent—almost sad. Suddenly some one, a poetic-looking man, with a gentle, lovely face, said in a low tone: "Did you ever think of the beautiful lesson the stars teach us?" We gave a vague, appreciative murmur; but some soulless clod said: "No, what is it?" "How to wink," he answered, in a sad, sweet voice.

There's one melancholy fact about a calendar; there's no time when its days are not numbered.

The Christian Advocate.

ORGAN OF THE ALABAMA, MISSISSIPPI AND LOUISIANA CONFERENCES OF THE M. E. CHURCH, SOUTH.

THURSDAY, DECEMBER 25, 1879.

REV. LINTS PARKER, D. D., Editor.

OFFICE—412 CAMP ST., NEW ORLEANS.

CHRISTMAS MORNING.

A shining cross, swift and keen,
The Angel makes to gleam silently—
As if to pierce the pale darkness,
And part the stagnation of the sky.
The frosty casement, long mantling chill,
Arches its cold glassy front I see,
When, with the first awaken'ing thrill,
A message goes by me.

Without Paradise's fresh hills stand fast
Before the sword-gleam of heaven's ire,
Within, the shield of its sacred quiet,
And light and fragrance ever given.
Even in Mamre's grove prayer
Awed by the solemn stress of morn,
For is this immortality's sphere—
Time but born?

We gaze beneath the dawn of light,
With soul on brow and eyelids lay,
But while it draws, receive our sight,
And hail the Christ at break of day!
On yonder gate we suffer'd pale
Our priestess with the vestal eyes!
Behind her twilight veils
Heave the cherubim voices, shrieve.
Whose Christmas greet the minster chime,
And stars, below with noiseless foot,
Tread o'er the roof to the belfry,
The Lord is gone through all the land
His census and taxes to demand—
Albeit the old Law the new gathers—
The salt to leave.

A star, a voice, a vision of
A pattern not to be by set
A sign of [illegible]
Of [illegible]
To what twilight sleep away
And leaves my soul [illegible]
We forward leap, the ever-day,
Pathed by the [illegible]

We [illegible] eyes, hollowed head,
We [illegible] prepared for Christmas bread—
Whatever is the [illegible]
The hallowed night we crave—
Beyond our ken the days [illegible]
The unveiled [illegible]
Yet hearts by [illegible]
May we [illegible]

Elzevir Notable Issued Quarterly.

The Manger.

Christmas chimes are now ringing all over the world. It was an honor accorded to the angels to sound the first note of this universal joy. Through the ages they had been waiting for the hour to come, and, when it came, they were ready with their unpremeditable hymn: "Glory to God in the highest, and on earth peace, good will toward men." The angel who brought the news to the shepherds uttered what millions have since felt: "Behold! I bring you good tidings of great joy, which shall be to all people."

The babe was wrapped in swaddling clothes, lying in a manger. There were no outward indications of His divine nature, nor that He was of a royal line. In the circumstances of His birth there were the depths of humiliation. Nothing could be more lowly. The heirs of the Cæsars were born in the purple chamber, amidst the most sumptuous surroundings. The Son of God was born in a cave, a stable, where beasts were stalled, and He was laid in a manger-crib which they were fed. At the beginning of His human life He emptied himself most completely of the glory that He had with the Father. He was as truly divine in the manger as afterward, in the maturity of His manhood, when He ruled the storm and raised the dead. The word was made flesh, and dwelt among us in the state of helpless infancy. In becoming man, the infinite and glorious One became a babe. In assuming our nature He is invested with it in the form of childhood, and His life began, where ours begins, in being born into the world. In the infant Jesus the angels saw the glory as of the only begotten of the Father. Shrouded as that glory was, and veiled to unbelieving eyes, the shepherds, guided by the heavenly testimony, penetrated the mystery, and worshiped and adored.

On Christmas-day we come to the manger, along with the angels and the shepherds, to see the young Child. We cannot banish the subsequent history, the wonderful life in its perfect humiliation, the Great Teacher, the crucified, the risen and ascended Saviour, but we stand here to-day to look upon the Child whose name is Wonderful, Counselor, the Mighty God, the everlasting Father, the Prince of Peace. The praise and worship of the angels was as fervent on the morning of the nativity, as it was when the ascending and glorified Redeemer entered the everlasting doors. And so will ours be as devout in contemplating the manger as in meditating upon our great High Priest enthroned above. "Ye shall find the babe wrapped in swaddling clothes, lying in a manger." He was, nevertheless, Christ the Lord. The glory was in that infant form in the manger as truly and fully as afterward, when its splendors lighted up the Mount of Transfiguration.

The completest hiding and eclipse of the divine nature was in the manger. Afterward, even as early as His twelfth year, there were flashes and gleamings of the God-head. In His words, in His miracles, in His temptations and sufferings, His divine character is manifested. But it is not likely that there was any supernatural light in the cave, or nimbus, or aureola about the Child. The painters have done this. In truth, the infant Redeemer looked much like any other Jewish child, and there were no supernatural rays to illuminate the rough stable, or to beautify the manger in which He was laid. He was "the brightness" of the Father's glory, "and the express image of His person." The "I Am" of the burning bush was there, and He that dwelt between the cherubim, but all this glory and power were profoundly covered and held in abeyance. At this first touch the Son of God seems to have touched the lowest depths of humiliation, so far as that humiliation consisted in throwing aside His pre-existent glory. There were depths of suffering and shame afterward, but, excepting the time that His body lay in the tomb, there is no period in His human history when His divine nature seems to have been so entirely concealed.

Christ was never more sweetly human than when He lay in the manger, and at the same time He was never more divine. Whatever may be our doctrinal conceptions of the atonement in its relations to Christ, the manger brings Christ intensely near to every new-born babe. It is not strange that little children were dear to Him, and that He should warn us against despising one of these little ones. Is it any wonder that "in heaven their angels do always behold the face of my Father, which is in heaven," when Christ was wrapped in swaddling clothes, and laid in a manger? The contrast between heavenly wealth and glory and earthly poverty and degradation is a day of peculiar gladness.

Inconsistent Sinners.

It is no uncommon thing to encounter people who meet your exhortation to seek and serve God, with a reply something like this: "I was brought into being without being consulted. I have inherited a depraved nature, for which I do not hold myself responsible. I have to die, and I cannot help it, as God brought me into existence and puts me out of it when it pleases Him. It is His responsibility, and not mine, and I shall give myself no trouble about it." These people seem to think that their statement is exhaustive and conclusive, fully justifying their inaction and indifference.

We propose to show them that this mode of reasoning does not satisfy nor control them where material and temporal interest are involved. I have heard no man say: "I find that I was born poor, without at all consulting my wishes or comfort in the premises. I was through childhood and youth surrounded by conditions of poverty. This is not my fault. I propose to give myself no concern about it. I expect to live in poverty and die in want." So far from this, the vast majority say: "True, we were born and reared in straitened circumstances, but we do not propose to remain poor. Our age, our country and our institutions open many doors of profitable enterprise. I can and I will improve my circumstances." So reasoning, multitudes go forward in a prosperous career, and soon achieve all the comfort and useful influence of affluent circumstances.

No man says: "I find I was born with some physical defect of eye or limb, or constitutional tendency, born so without any agency of mine, or without being allowed any protest. I am not responsible. It's no affair of mine. I shall do nothing about it." Not at all, but it's the constant thought, the unchanging purpose, the ceaseless effort to correct and improve these unfortunate physical conditions. All that science can do, it is summoned to do. All that suitable exercise, or diet, or climate can do, is done to better the condition, and make the best of said circumstances.

No man says: "I find I was born destitute alike of language, and of the ideas of which words are the signs. This, I acknowledge, is a deplorable condition, but it's my misfortune and not my fault. The responsibility of this benighted condition rests on other shoulders rather than on mine. I shall not undertake the tedious and wearying drudgery of study, but shall remain as I am, mentally, in the dark." Had this reasoning ruled, what would have been the mental condition of the world? Dark and deplorable beyond description.

Our wisdom and our happiness, so says the practical sense of all the ages, is to avail ourselves of all the instrumentalities within our reach, to improve our condition, and make the best of life. It is true we're not consulted about being brought into existence, but we are in existence, and that is a question of vast significance to us. It's true our talents are depraved, and we are not responsible for this fact, but if God in His wisdom and grace has so circumstanced us that we can escape the pollution of this depravity, and we of set purpose refuse to avail ourselves of the possible and sufficient help, there we assume the responsibility of our moral condition, with all its dread possible consequences.

Let us not stand cavilling and complaining, but let us go forward, be wise unto salvation, and make the best of our being, and avail ourselves of all its possible blessings.

W.

Louisiana Annual Conference.

Last week we gave the appointments. This week, in another place, we publish the answers to the questions embracing the regular minute business. Baton Rouge is a pleasant city, and abounds in hospitable homes. The members were well entertained. Dr. Mathews and the writer were the guests of Mr William Garig, who has a beautiful residence on the bluff, commanding a remarkably fine view of the river, and the rich and extensive sugar plantations on the opposite side. The attendance of members was not quite as large as usual, owing, we suppose, to the low water in the Red river, and other tributaries. Bishop Keener presided over this, his old Conference, for the first time since his election to the episcopacy. We need not say that it was very gratifying to the brethren to have him with us, and that his counsels and preaching were highly appreciated.

The reports showed some increase in membership, and a considerable improvement in ministerial support. The collections for missions and for Conference claimants were also considerably larger than last year. Louisiana feels the general business improvement less and later than other sections of the country, but the improvement is perceptible, and will probably be more apparent during the coming year. Able reports were made by the respective Committees on Temperance, Education, Church Literature, the Bible Cause and Sunday Schools. Some of these reports we shall publish as soon as practicable. Prof. W. H. N. Magruder read an admirable paper on Education, and Rev. John Pipes gave us one of the best and most instructive reports on Temperance that we have ever heard.

Dr. C. C. Andrews, president of Centenary College, was present during a part of the session, preaching an excellent sermon on Saturday night, and delivering an inspiring and convincing address on Education before the Conference on Saturday morning. He regards the prospects of Centenary as improving. The faculty are doing thorough work, and the patronage is larger than last year. Homer College and Mansfield Female College were represented as in successful operation, and the cause of education throughout the bounds of the Conference as advancing. The preachers are taking a deep interest in the school question, and especially in the establishment of schools under the control of the church.

Rev. W. J. Peet, who has been laboring as a missionary among the French Creoles in the Attakapas during the past year, represented this important work to be prospering. Resolutions were adopted requesting the Board of Missions at Nashville to aid the French mission, as its claims upon them can hardly be questioned. Our Domestic Board has done what it could, but the means are inadequate. On account of the rain, the missionary anniversary was postponed from Saturday to Sunday night. Rev J. T. Daves and Dr. J. B. Walker made the addresses, very appropriate and eloquent, and Dr. Mathews, president of the Missionary Board, took charge of the collection. The amount raised, mostly given by the preachers, was $240. Baton Rouge station, however, had raised its full assessment, and had raised over $2 000 for church repairs. Some venerable stories and incidents were made to do service on the occasion, but, on the whole, it was a religiously conducted anniversary.

On Sunday there was preaching at the Presbyterian Church, and at several of the colored churches, by members of the Conference. Bishop Keener preached one of his massive sermons in the Methodist Church at eleven o'clock, and Dr. Carter gave us a masterly discourse at three o'clock. One member, Rev. James E. Cobb, had died during the year. Among the last things on Monday evening was the reading of a memoir prepared by Rev. James L. Wright. Several members of the Conference spoke feelingly of our departed brother, and all felt that a pure and useful laborer had been called from toil and suffering to rest.

The next Conference is to be held at Shreveport. After a strong and very happy talk from the Bishop, at about nine o'clock Monday night the appointments were read out, and the session ended. May the brethren and their families have a happy and prosperous year, and may the word of the Lord have free course and be glorified.

North Mississippi Conference.

MR. EDITOR: The North Mississippi Conference closed its forty-sixth session last Monday night—a very pleasant, and, I believe, profitable one. A large attendance of clerical members, but the laity were in small force. I have never seen the preachers present a better appearance, nor have I ever seen them in better spirits. They have been abundantly successful in their labors the past year, and better paid than for years past. The increase in membership is over 10 000, and over $1,000 more for foreign missions than last year, besides a considerable increase in collections for domestic missions, which enabled the Board to pay all drafts in full, with a surplus of about $350 in the treasurer's hands.

Dr. Wilson, the able secretary of the foreign board, was with us, and made a fine impression both in the pulpit and on the platform. His address at the anniversary was one of the best I ever heard. Dr. Fitzgerald lifted the collection, which amounted to more than $500.

Dr. Young was with us *in full length*, representing Vanderbilt and the Publishing House. He was highly gratified at his success in collecting for both institutions.

Of course Dr. Johnson was with us, looking after the interests of the Western Methodist. The doctor has the sympathies of his many friends in the Conference in view of the heavy misfortunes which have befallen him by the two late epidemics in Memphis. In a few days the Methodist will be issued from Little Rock, where, we hope, it may have a prosperous career. The distinguished editor in chief, with his able corps of corresponding editors, promises to give us a paper equal to any of the Advocate family.

The public-spirited citizens of Grenada and Abbeville made a tender of valuable property to the Conference for the establishment of a female college at each place. The one at Grenada has already gone into operation under favorable auspices, and will be presided over by that experienced educator of our Conference Rev. Dr. T. C. Wier.

Grenada is one of the best locations in the State for such an institution. The building is one of the finest I ever saw, and affords accommodations for 150 boarders. With such facilities, under its accomplished president, may we not anticipate a prosperous career for the Grenada Female College?

But I must be forced to say that Dr. Fitzgerald looked lonely upon us for the first time looking after the interests of the great central organ, the Nashville Advocate. It is enough to say that he won all hearts, and it is the general wish that he may repeat his visit.

Bishop Kavanaugh, by his genial, pleasant manner in the chair and in the cabinet, as well as by his able pulpit efforts, has endeared himself to us more than ever. Long may he live to go in and out before us!

The North Mississippi Conference has a brilliant future before it. It embraces a fine territory, with an enterprising population, who are rapidly developing its material resources, while the church is striving to make these advantages contribute to the advancement of the Redeemer's kingdom.

One more item of interest must not be overlooked. That liberal-minded and public-spirited gentleman, Dr. Vanden, proposes to give us $50 000 for the establishment of a male college, provided the church will raise the same amount.

If there is not a liberal-minded Methodist in the land who will respond, I could name a few who might do it, and thereby confer a lasting blessing upon themselves and the country.

Dr. Vanden is deeply interested in the education of the young men of Mississippi, as is shown by his liberality in assisting many at the State University.

Everybody regretted your short sojourn with us at our late session. Hope to see you again.

Wishing you and the ADVOCATE a long and prosperous career, I close.

THOS. F. RAMSEY.

ECHECKA, MISS., Dec. 12, 1879.

Alabama Conference.

Tuskegee is one of the most beautiful inland towns in eastern Alabama. Forty miles east of Montgomery, at Chehaw, on the Western road, we take a narrow gauge road to Tuskegee. The five miles is made in a few minutes, and we are in the midst of the delightful little city, and in the Conference room, by ten o'clock Friday morning. Dr. Young was making one of his farewell talks just before leaving for Meridian, and raising subscriptions to the supplemental bonds. Of course he got them—twenty five-twenty five-dollar bonds, and we have no doubt he picked up several more, besides sundry sixteens for Vanderbilt, before he reached the depot. We fell heir to the editor's table, and were so deep in business during the time we spent there that we could take but little note of the proceedings. We were gratified to see Bishop Paine in the chair, certainly not less vigorous than when we parted with him at Tuskaloosa, and getting through with his work effectively. We found the brethren generally in good health and in good spirits. The reports showed improvement all around, and brightening prospects for the future. Friday afternoon Mrs. Hays, president of the Woman's Missionary Society of the Methodist Episcopal Church, South, delivered an address to a large concourse in the Methodist Church. The Conference Woman's Missionary Society was organized last year, and was reported as doing well. The missionary anniversary on Saturday night was a model. The treasurer's report, as well as we remember, showed over $6 000 collected for foreign missions, and an aggregate for foreign and domestic of nearly $10 000. Montgomery was the banner station, and Montgomery district the banner district. We do not remember the name of the banner circuit. The missionary spirit is evidently growing in the Alabama Conference. The report of the secretary, Dr. Rich, was comprehensive and brief, occupying less than five minutes in the reading. Dr. Rivers, whom we heard preach in Louisiana nearly thirty years ago, was the first speaker. He has lost none of the fire, and unction and broad conceptions which then characterized him. It was a first-rate speech. Dr. M. S. Andrews, president of the board, followed in an address of great power. On the Conference floor, in the pulpit, and on the platform, Dr. Andrews is one of the most forcible and convincing men we have ever heard. After his speech came the collection. There were no propositions, nor use of the usual expedients, no beg stories. The matter was left with the consciences of the people. The collectors went their rounds, and the audience was dismissed. Something over $150 was realized in money, and much more in the healthful spiritual tone of the occasion.

On Sunday morning, at nine o'clock, Dr. A. H. Mitchell conducted a love feast service at the Methodist Church—a time of refreshing. Among those who rose as witnesses for Christ was the venerable widow of Dr. Jefferson Hamilton. Her presence at the session of this Conference is always peculiarly gratifying to its members. Her son, Jefferson P. Hamilton, is a member, and following in the steps of his glorified father. At eleven Dr. Allen Andrews delivered the sermon. It was from the text: "And now unto the King eternal, immortal, invisible." A very edifying and profitable discourse. After the sermon Bishop Paine, assisted by some of the elders, ordained the deacons and elders at one service. At three P. M. Dr. Lewis, of the Southern University, preached from the passage: "In that hour Jesus rejoiced in Spirit, and said I thank Thee, O Father, Lord of heaven and earth, that Thou hast hid these things from the wise and prudent and hast revealed them unto babes; even so, Father, for so it seemed good in Thy sight." The sermon was clear, compact, and every way appropriate and instructive. The Conference sermon was preached at night by Rev. T. F. Mangum. "Study to show thyself approved unto God" was the text, and the exposition was in Bro. Mangum's best vein. Everybody was delighted. It was a treat from beginning to end. The memorial service was held on Monday, at twelve M. Three precious men had died during the year. Hilliard J. Hunter, an aged superannuate, a man eminent for holiness and usefulness; Dr. Luther M. Smith, the Christian gentleman, scholar and educator, an able preacher, a pure and beautiful character; and P. H. Lightfoot, a young and most beloved minister, whose death was like that of the sainted Fletcher, in the spirit of peace, and in the richness of the testimony and the grace attending it. Blessed men! Good and faithful servants, well done! The tributes of the brethren were tender and beautiful, and Dr. Summers, who presided, closed with one of his happiest impromptu eulogies. We were compelled to leave Tuskegee on Monday night. The Conference was not likely to adjourn before Tuesday night or Wednesday. The obliging secretary, Rev. R. B. Crawford, promised to forward minutes and appointments immediately after adjournment. They will appear next week.

The home of Dr. Summers and the editor was under the hospitable roof of Col. R. H. Abercrombie. As we sit at our old desk in the third story, penning these hurried lines, the fragrance of the turkey and brine-peas, and the feast of reason and Christian communion, are wonderfully fresh. God bless our kind and generous entertainer, and his delightful family. We paid a hasty visit to the Alabama Female College, under the presidency of Dr. Massey. The building is, indeed, a fine one, the grounds beautiful, and the institution is in a flourishing condition. All the appointments are excellent, and the young ladies are well cared for. This college belongs to the Alabama Conference, and should be cherished and generously patronized.

Mississippi Conference.

Mr. Lathrop returned from Meridian on Tuesday. He reports that the session of the Mississippi Conference opened on Wednesday, the seventeenth, and adjourned on Monday night, December 21. Bishop Kavanaugh was present, in good health, and was warmly welcomed. The attendance of members was large, and the business was done with careful despatch. The brethren must needs keep the Christmas feast, and therefore no time was wasted. We regret that we could not be present, but leaving Tuskegee on Monday evening we found it impossible to reach Meridian in time to be present, even at the close of the Mississippi Conference. We hope Dr. Andrews, the secretary, will forward the regular minute proceedings and reports in time for our next issue. The Mississippi appointments will be found on the first page of this week's paper.

Woman's Missionary Society, Louisiana Conference.

MR. EDITOR: I have the pleasure of telling you that our Annual Conference Woman's Missionary Society was organized at our recent session held in Baton Rouge. The church looks forward with strong hope to this important arm of service. We trust that by the next session of our Annual Conference to be held in Shreveport, we will have auxiliaries from each circuit, station and mission in our bounds. I would say to all desiring to organize auxiliaries, that by writing to the corresponding secretary, Mrs. W. H. Foster, New Orleans, they will be supplied with blanks, constitutions, etc. Many of the preachers have not the time or inclination to inaugurate the matter, but the godly women of the church move in the matter at once.

The following are the officers for the Conference year, viz:

President, Mrs. Mary W. Read, of Baton Rouge, La. Vice Presidents: Mrs. William H. Wise, Shreveport, La., Mrs. W. H. N. Magruder, Baton Rouge, Mrs. A. K. Knox, Baton Rouge, Mrs. B. F. Alexander, Waterproof, Mrs. Judge E. T. Merrick, New Orleans, Mrs. J. H. Keller, New Orleans, Mrs. John Pipes, Marshall, Mrs. Dr. W. E. Hamilton, Minden, Mrs. Capt. Pharr, Morgan City, Mrs. Maggie Hayes, Opelousas. Corresponding Secretary, Mrs. W. H. Foster, New Orleans. Recording Sec-

retary, Miss Carrie Robertson, Baton Rouge, Treasurer, Mrs. R M Walmsley, New Orleans, Auditor, Mrs. Dr. Linus Parker, New Orleans.

JOEL T. DAVES.

John Thomas Butler of Hamburg S C, with his blood hounds and a negro for them to chase, is playing the Christian Neighbor, playing a questionable role in New York as Democrats in South Carolina and other Southerners think. He could be was paid to go to New York—that he has been made the dupe of a political intrigue.

For him many kinds else may say that he, his dogs and negro illustrated the South in the days of slavery, is a brand and base slander.

Services commemorating the thirtieth anniversary of the South western Bible Society will be held on Sunday evening, December 28, at Coliseum Place Baptist Church, Rev. George R Bristor will deliver the anniversary address. The exercises will commence at half past seven o'clock.

GREETINGS.—Christmas has come again and the editor wishes joy to the thousands of his readers, and to all who are connected with the ADVOCATE. May they all have a happy day, a day of good cheer and of sober but cheerful social pleasure.

Books and Periodicals.

BIBLICAL THINGS NOT GENERALLY KNOWN. New York: Dick & Fitzgerald, 1879. 18mo.

This volume is a 12 mo of 378 pages, containing a collection of facts, notes and information concerning much that is rare, quaint, curious, obscure and little known in relation to Bible subjects. The name of the author or compiler is not given. From a partial examination of the book we should regard it as a work of great interest, and as containing much that illustrates and explains many passages of Scripture. There is a copious index of subjects and also an index of texts referred to or explained.

THE LIFE AND WORDS OF CHRIST. By permission of Messrs. D. Appleton & Co., New York. Adam Black & Charles Black, Edinburgh.

THIS WORK is published in a larger and, we think, better form, costing $8 is now issued as a 12 mo volume but clear type and in durable substantial binding for fifty cents per copy. A full description and list of authorities given in Geikie's Life and Words of Christ is a work of rare excellence and the publishers have now issued it in a form as convenient and cheap as possible.

—Good Company, No 1 December, 1879, has: Old Town Fireside Tales of the Revolution; A Kind of Compensation; His Birthday Supper; Christian Men of Mark, 24 Complete; Pen Heads—Nature; The Indian Work at Hampton Institute; The Fireside Christmas; Roman Masonry; His Grandfather's Story; Fairy Mounds in Temperate Regions; How the Debates of Congress are Reported; The Colleges for Women; Railroad Bridges; Weeds; Echo Peak and Long's Peak; The Old Man of the Bear and Ragged Staff; A Wonderful Book; An Evening at Workmans; Conversation; Editor's Table; Literature. Every line composed of superior monthly. Published by Good Company, Springfield, Mass. Price, $3 a year.

—Frank Leslie's Sunday Magazine for January, 1880, is properly illustrated and contains its usual variety of reading matter. Among the articles are: Cavos and Cavedwellers; Epiphany; Mrs. Prentiss' Stories Hans; Paul Before Agrippa; Evening Thanksgiving to Christmas; Miss Olive's Boys; Henry Bergh and the S. P. C. A.

—Appleton's Journal for January has: A Stroke of Diplomacy; Cinderella; Domes in Literature; Mr Gladstone as a Man of Letters; The Sunny Side; Words Reported; Last Letters of Charles Dickens; Fragments—Matthew Arnold on Poetry, Mr Irving's Shylock; Editors Page; Books of the Day. D Appleton and Co., Publishers, issued monthly, $3 a year.

—The Art Amateur for December is filled with beautiful illustrations and artistic matter. The Art Amateur is published monthly, New York, at $3 a year.

MARRIED.

APPLEWHITE—ANDERSON—November 27, at the residence of Walter Applewhite, near Canton, Miss., by the Rev. A. W. Apperson, Mr. A. Applewhite to Miss L. Anderson.

NATHAN—HARRISON—At the residence of the bride's father, Gallatin, Miss., by the Rev. H. L. Vaughn, December 9, 1879, Mr. C. P. Nathan to Miss Sallie Harrison, all of Lowndes county, Miss.

FRIZELL—HORTON—On the 17th inst. at the residence of Mr. C. C. Horton in Hinds county, Miss., by the Rev. R. W. Boswell, W. H. Frizell, of Montgomery county, Miss. to Miss Ella R. Horton.

Publisher's Department.

While we endeavor to do our best to exclude fraudulent advertisements from the ADVOCATE, parties must judge for themselves as to the reliability of the goods advertised. In ordering please mention the ADVOCATE.

TO OUR SUBSCRIBERS.—January next the ADVOCATE comes with the new year, and business thereafter will be conducted on the basis of all the leading papers published. Subscriptions being payable in advance for such length of time as desired. The date of expiration by which we will appear opposite to the name of each subscriber indicating the subscription expires with the close of that month, in which time the paper will be discontinued, unless renewed. This will materially simplify the office work as the printer will drop the names according to monthly expiration, and to individual partiality be shown, every subscriber will have a reminding notice of expiration. It will also facilitate agents in giving receipts for advance with office accounts, correspondingly with printed slips. Where advance payments exceeding one year are made by the, or in which paid will also be inserted. Receipts in names and dates will be promptly carried when advised, and we urge you to notify the office of such cases when known, as our desire is to avoid all friction, or causes for complaint, and have everything as nearly perfect as possible. Accounts will be kept with agents as heretofore, to whom payments may be made, or sent direct to this office, if preferred.

MILLINERY AND FANCY GOODS.—We paid a visit to the elegant parlors of Madame A. de Bagg, 5 Chartres street yesterday and found displayed a handsome array of new fall styles in bonnets and hats, already trimmed, at prices which will astonish the ladies. This lady has a thorough knowledge of every detail in the business as well as years of experience, so that she is prepared to meet the wishes of every one who may favor her with a call. Her fashionable trade is of the country people are of a very flattering nature and we can assure our friends that she will please them in every particular. Her collection of combs, brushes, jet pins, ornaments, etc., are very fine. See advertisement.

DRY GOODS.—Dazzle's store was crowded to overflowing last Saturday. It was next to impossible for making your way into and through it. Everybody busy buying presents for the holidays, and everybody pleased at the elegant assortment before them. There is nothing in the line of dry goods that Mr. Danziger will not have to sell, and it would be superfluous to enumerate the different articles with which their store abounds. Suffice it to say that Danziger will supply all your needs. For the information of our country friends, this firm sends samples from which to choose free of charge. See advertisement.

ALABAMA COAL.—This coal is becoming very popular in the city, and Messrs. A. C. Danner & Co., of 49 Carondelet street, have every reason to feel encouraged at their large sales which are increasing every day. Their coal burns more and gives more heat than wood, as it is used. They are also dealers in lumber, timber, mill stuff and the products of coal in the South. This firm stands higher for reliability and fair dealing than that of Messrs. A. C. Danner & Co. See advertisement.

JEWELRY.—The crowd at Lilienthal's, 131 Canal street, does a rushing business in getting everything in readiness for entertaining till late in the evening. This enterprising establishment has an extra force of hands to keep the goods coming and to hand to every customer his purchase, no matter how large the crowd. Their stock of goods is very large and varied, and in the various departments will be found the latest novelties in the fancy goods line.

ONE PRICE CASH STORE.—M. Aronstein, 131 Bienville street, calls attention to his immense stock of holiday goods, comprising the latest novelties in the fancy goods line, also a fine assortment of ladies' and gents' underwear and other articles too numerous to mention. Call and see for yourself, and you will be sure to find what you want at prices which will astonish you. See advertisement.

TAXPAYERS' ATTENTION.—Tax payers will save trouble and expense by calling at Lieutenant Smith's office, 57 Bienville street, and paying their taxes. The advertisement in which will appear in issue.

SPORTSMEN'S DEPOT.—Sportsmen should remember that for guns, tools, nets, hooks, lines, etc., Rathbone, 138 Chartres street is the best place to go. The store is the largest of the kind in the South. See advertisement on the seventh page.

SELF-BARBED FENCE WIRE.—

BOOTS AND SHOES.—Remember that J. Vaccaro & Bro. are Frenchmen and speak the French language. Shoes a specialty. See card.

COUGHS, COLDS, ASTHMA.—Dr. Pierce's Medical Discovery, at Radical Remedy is acknowledged as being a reliable one for those diseases and complaints. Give it a trial.

TAKE NOTICE.—We do not charge anything for showing goods, whether you buy or not. Call and see the elegant stock of Holiday goods, consisting of Jewelry, Diamonds, Watches, Clocks, Bronzes, Silver and Silver Plated Ware, Albums, Fancy Goods, Toilet Articles, Cutlery, Opera Glasses, Canes, Fans, Pocket Books, Portemonnaies, Cigar Cases, Pipes, Meerschaums, Smokers' Articles, Gold Pens and Pencils, Gold Chains, Charms, Lockets, Sleeve Buttons, Studs, Scarf Pins, Rings, Ear Drops, Necklaces, Bracelets, Sets, Solitaires, Etc., Etc. Everything marked in plain figures, and at prices to suit the times. Remember the place, 131 Canal street, next to corner Carondelet. See advertisement.

GAS AND STEAM FITTER.—Dr. Call, gas and steam fitter, 57 Bienville street, has made it his business to attend to the wants of his customers, and all orders left at Dr. Call's office will receive prompt attention. See advertisement.

DRY GOODS.—Read carefully the advertisement of Messrs. Kreeger & Co., 119 Canal street, and you will find that they are selling goods at prices which will astonish you. Their stock is large and varied, and their prices are low. Their offer is worthy your attention. See advertisement.

ONE PRICE CASH STORE.—M. Aronstein, 131 Bienville street, calls attention to his immense stock of holiday goods, comprising the latest novelties in the fancy goods line, also a fine assortment of ladies' and gents' underwear and other articles too numerous to mention. Call and see for yourself, and you will be sure to find what you want at prices which will astonish you. See advertisement.

TAXPAYERS' ATTENTION.—Tax payers will save trouble and expense by calling at Lieutenant Smith's office, 57 Bienville street, and paying their taxes. The advertisement in which will appear in issue.

CHINA AND FANCY EARTHENWARE.—For rich Christmas presents go to E. Toll er, 171 Canal street. His assortment is large and varied, and he has constant and polite salesmen.

THE OLD RELIABLE.—Gilbert's Cough and Throat Comfort which is so apparent at the San Francisco Boston Point of the characteristic features of that well-regulated establishment. To those who have not patronized this popular house we would recommend a visit, and to others an opportunity seldom found at so fine a display of choice goods, having reduced its rates to $3 and $3.50 per day.

FOR DYSPEPSIA, Indigestion the preshyo of Capsicum and Ginger, Dr. Tutt's Pills are unequalled as being a reliable one for those diseases and complaints. Give them a trial.

BUSINESS NOTICES.

$500 REWARD.

They cure all diseases of the Stomach, Bowels, Blood, Liver, Nerves, Kidneys and Urinary Organs, and $500 will be paid for a case they will not relieve or help, or for anything impure or injurious found in them. Ho Bitters, Tonic, Stomach and "Prayerbar" in another column.

PIZZONI'S MEDICATED COMPLEXION POWDER is acknowledged by thousands of ladies, who use it daily, to be the only preparation that does not roughen the skin, chap, blister or leave a black spot in the pores. Mothers can apply it to their babies with the puff with a sore eye, pimple and perfect safety. Sold by all druggists, and at 107 North Sixth street, St. Louis (Tindell Building).

QUEEN'S COD LIVER OIL JELLY.

APPROVED by the Academy of Medicine of New York for coughs, colds, bronchitis, sore throat, etc. Can be taken by children as a general delicacy. Plasma Emulsion and blood tonic and stomach warm. Quinine and Cod Liver Oil in one agreeable form. Quinine and Cod Liver Oil in one agreeable form. Quinine and Cod Liver Oil in one agreeable form

Farm, Garden and Household.

SPICED CUCUMBERS.—Take good big cucumbers, say half a dozen; peel them, cut into quick, and split them; then, with a spoon, scrape out their inside; get an onion, some parsley, a piece of bay leaf, if you durst, a garlic not bigger than a pea,) two [illegible] a teaspoonful of salt, some pepper, grate a little nutmeg in that, and let [illegible] gently; now take some stale bread, [illegible] as your two fists, and soak [illegible] water; then squeeze it dry and add that [illegible] now, last, put in the [illegible] vinegar enough to cover, let it stew slow [illegible] brown; when done, pick out the [illegible] of garlic. Take your halves of cucumbers and [illegible] them up together, and half them [illegible] and water for, say, [illegible] let them [illegible] cucumbers [illegible] gather a [illegible] pork [illegible] over with [illegible] The [illegible] be well done.

[illegible] HONEY.—[illegible] reports [illegible] for [illegible] of [illegible] is [illegible] and [illegible] is [illegible] honey [illegible] is [illegible] honey [illegible] is [illegible] honey

Scientific.

MANUFACTURE OF ICE.—The manufacture of ice was properly considered a great inventive triumph, but a discovery has recently been made which leaves this far in the shade. This is nothing less than a system of refrigeration which involves the use of no ice at all. The system has been put into practical operation in Boston, and is already a great success. Ammonia is the chemical agent depended upon, and by its use the air in a large six-story granite building is kept nearly down to the freezing point, even in the dog days. The building was first rendered as impervious as possible to outside atmospheric changes, and then intricate machinery was introduced, by means of which the heat and gases are drawn off, condensed and purified and retained to do the work of refrigerating. The process goes on all the while, and the air is constantly changing, but the machinery is so nicely arranged that the temperature is kept at the uniform point of about forty degrees. A curious feature of the performance is that the absorption of the heat, gases and moisture constantly accumulates a great quantity of snow in the machine room every day, and the novel spectacle is presented of men shoveling up snow from the floor of a building outside of which the thermometer stands among the nineties, and spreading it out on the roof to melt in the midsummer sun.

The building is kept nearly full of perishable provisions, a hundred thousand packages of butter, three hundred barrels of beef and thirty-five hundred dozens of eggs being among the present stock on hand, and the produce and commission houses which patronize it report that their goods are kept better than in vaults cooled by ice. Indeed the experiment has proved so successful that it is expected mammoth refrigerators of this sort will soon be introduced into the large cities, and there seems to be no reason why the system could not be applied to ocean steamships, in which case meats and other perishable merchandise could be transported across the Atlantic more successfully than ever before. There ought also to be a fine market for the application of a system of artificially cooling dwelling houses in the hot weather. There is a fortune here for some inventor.—Chicago Courier.

The Journal of Hygiene gives a summary of the present knowledge of certain poisonous cases, whose apparent absence is a source of grave danger. These are those in which a healthy person becomes for some seasons of the year a poisonous case to others. This has been observed in Japan with the common person, the mountebank, and the albatross. The symptoms are like those caused by the indigestion of corrupted meat, and though alarming, are rarely fatal. Other cases, such as the *Bobo* [illegible] are fatal when young, but become [illegible] when they attain their growth. Of this class of cases the cases of the horse, the ox, the sheep, and the mouse are [illegible] and [illegible] In one instance, a hundred persons who had partaken of the stewed [illegible] experienced very severe symptoms of poisoning, while some of the party, who had not eaten any of the stewed [illegible] escaped. The sweet and [illegible] of sewers [illegible] fell in [illegible] of the world, are [illegible] [illegible] [illegible]

PRICES CURRENT

IN

THE NEW ORLEANS MARKETS.

REVISED AND CORRECTED WEEKLY

☞ Correspondents should bear in mind that our quotations represent prices for round lots, and in filling small orders higher rates must be paid.

GROCERIES.

Butter, ₩ lb.:		
Western creamery, fancy	35	37
New York, choice	25	26
Coffee, ₩ lb.:		
Rio, fair	13¾	— —
Rio, good	16¾	— —
Rio, prime	17	— —
Candles, ₩ lb.:		
Star, best brands	11	— —
Corn Meal, ₩ bbl.:		
Choice	2 40	2 65
Cheese, ₩ lb.:		
Factory	— —	— —
N. Y. cream and English dairy	15¾	16
Fish:		
Mackerel, extra No. 1, in bbls	— —	9 75
Mackerel, extra No. 1, in kits	— —	1 10
Sardines, quarter boxes	— —	— —
Flour, ₩ bbl.:		
Superfine	5 50	5 75
XX	6 00	6 12½
XXX	6 25	6 62½
Choice XXX	6 87½	7 12½
Choice family	— —	— —
Fruits:		
Dried apples, ₩ lb	7	7¾
Dried peaches, ₩ lb	— —	— —
Raisins, ₩ quarter box	70	— —
Raisins, ₩ half box	1 30	— —
Raisins, ₩ whole box	2 50	— —
Bananas, ₩ bunch	75	1 25
Crackers, ₩ lb.:		
Soda	8	8
Butter	6	7
Sugar	8	9
Gingernuts	9	12½
Oils:		
Coal, in cases, best	21	22
Coal, in barrels, best	10	11
Insurance, in cases	— —	40
Insurance, in barrels	— —	35
Lard, in barrels, best	75	— —
Molasses, in barrels.		
Common	25	27
Fair	30	32
Prime to choice	34	40
Golden and Roquel sirups	— —	— —
Half bbls. 5c. and kegs 10c. more.		
Rice, Louisiana, ₩ lb.:		
No. 2	4½	4¾
Ordinary	6¾	6¾
Fair	6¾	7
Prime to choice	7¼	— —
Soap, ₩ box:		
XXX Palm	$ 30	— —
Keller's magnolia	2 00	— —
Keller's olive	2 25	— —
Starch, ₩ lb.:		
	5½	6
Salt, in sacks:		
Fine	1 20	1 30
Coarse	— —	— —
Sugar:		
Good fair	6½	7
Prime	7	7¼
Choice	— —	— —
Yellow clarified	— —	— —
Off white	— —	— —
Crushed	— —	— —
Powdered	— —	— —
Spices, ₩ lb.:		
Allspice	15¾	— —
Pepper	12¾	13
Cloves	45	— —
Cinnamon	— —	— —
Teas, ₩ lb.:		
Fine to choice	1 75	1 90
Finest imperial	80	— —
Tobacco:		
Low grades	7	35
Medium	40	45
Low leaf	50	60
Medium	60	65
Good	70	75
Fine	80	90
Selections	90	1 00

GRAIN AND FEED.

Corn, ₩ bushel:		
Yellow	58	— —
White	58	— —
Mixed	— —	— —
Oats, ₩ bushel:		
Louisiana	— —	— —
Texas	— —	— —
Dakota	45	50
Bran, choice, ₩ ton	15	— —
Hay, ₩ ton:		
Choice	30	32 00
Ordinary	25	28 00
Cow Peas:		
Whippoorwills	— —	— —
Mixed	— —	— —
Clay	— —	— —

PROVISIONS.

Bacon, ₩ lb.:		
Breakfast	— —	8½
Shoulders	6	6½
Sides, clear rib	7½	7¾
Sides, clear	7¾	8
Hams, sugar-cured	9	11
Mess Pork, ₩ bbl	13 25	14 00
Dry Salted Meats:		
Shoulders	5	— —
Lard, ₩ lb.:		
Choice, in kegs and pails	8	8½
Choice, in tierces and barrels	7½	8

FRUITS.

Pineapples, ₩ bbl	1 50	2 00
Bananas, ₩ bbl	3 50	4 00
Apples, ₩ bbl	3 00	4 00
Cabbages, ₩ 100	— —	10 00

POULTRY AND EGGS.

Poultry, ₩ dozen:		
Old chickens	4 00	4 50
Young	2 50	3 00
Ducks	3 00	4 00
Geese	4 00	5 00
Turkeys	10 00	12 00
Eggs, ₩ dozen:		
Western	16	18
Louisiana	— —	— —

WOOL.

Burry	5	20
Tub washed, coarse	30	35
Tub clear	35	40

BALING STUFF.

Bagging:		
1 ¾	10½	11
Twine, hemp	12	— —

BENEFACTORS.

When a bottle of excellent physic claims and obtains a world-wide reputation, it must by common consent be worth its value in gold. We have no hesitation in saying that Dr. Pierce's Golden Medical Discovery is the best blood purifier and liver regulator in the world, and to dry the tears of the afflicted, and bring back the roses to the cheeks of pale and sickly women, Dr. Pierce's Favorite Prescription is unequaled. Blessed by all as benefactors.—Adv

SILVER FOAM CAKE.—One cup sugar, half cup butter, one cup milk, three eggs, whites only, two cups flour, two teaspoonfuls Kellogg's Baking Powder.

VASELINE.

You may hunt the world over and it will not find
A need of the household, which brings to the mind
The sense of a more glad to be seen
Than petroleum jelly, the famous Vaseline.

If cut or a sprain, or a wound or a burn
From home to creation, the household shall turn,
On the shelf should be found the best of all balm,
And quicker than wink in the boldest of harm.

If your throat and chest are the seat of pain,
And the cough like this has to be borne,
Ere Vaseline comes as finally to warn
All the cheap trash on which it had not else seen.

Hear voice it is, pray, the throat is sore
Take Vaseline at once, and the cough is over.
It has cured the children, and from it clear
All the virtue and claim of the famed Vaseline.

T. W. ROTHICH,

UNDERTAKER,

OFFICE, 27 — MYRTLE STREET

STABLES, 273 MAGAZINE STREET

Embalming and disinterring bodies. Bodies carefully shipped. Carriages for hire.

☞ GIVE STRICT ATTENTION. ☜

COMMERCIAL.

ADVOCATE OFFICE,
NEW ORLEANS, Monday, Dec. 22, 1879.

COTTON.

The first telegrams from New York had a depressing influence, and prices were fractionally easier, but, those received since being favorable, the market has recovered its tone, and is reported steady at Saturday's quotations. Sales thus far, 2,500 bales.

The following is the official closing of the Cotton Exchange:

	To-Day.	Saturday
Low ordinary	— —	— —
Ordinary	10¼	10⅜
Good ordinary	11⅛	11⅜
Low middling	11⅝	11⅞
Middling	11⅞	11⅞
Good middling	12⅜	12⅜
Middling fair	12⅞	12⅞

Sales to-day, 10 300 bales, including 2,000 yesterday. Market opened quiet; closed firm.

Receipts at United States ports, week ending Monday, December 22, 1879.

	Saturday.	Sunday and Monday.	This week	last year
Galveston	2 623	2 [illegible]	18 [illegible]	
New Orleans	9 [illegible]	2[illegible]	7 [illegible]	
Mobile	2 [illegible]	4 [illegible]	19 [illegible]	
Savannah	4 [illegible]	6 [illegible]	25 [illegible]	
Charleston	3 [illegible]	3 [illegible]	16 [illegible]	
Wilmington	4 [illegible]	[illegible]	2 [illegible]	
Norfolk	4 [illegible]	4 [illegible]	1 [illegible]	
Baltimore	4 [illegible]		1 [illegible]	
New York	2 [illegible]	[illegible]	3 [illegible]	
Boston	[illegible]	[illegible]	3 [illegible]	
Philadelphia	2 [illegible]	4 [illegible]	1 [illegible]	
Various	[illegible]	[illegible]	[illegible]	
Total	31 [illegible]	46 182	192 [illegible]	

FUTURES.

The position of the market at New York may be seen by the following:

	Middling.	Monday.	Saturday.
January	12 7	13 [illegible]	12 [illegible]
February	13 [illegible]	13 [illegible]	13 [illegible]
March	— —	— —	— —
April	— —	— —	— —
May	— —	— —	— —
June	— —	— —	— —
July	— —	— —	— —
August	— —	— —	— —
September	— —	— —	— —
October	— —	— —	— —
November	— —	— —	— —
December	12 [illegible]	12 [illegible]	12 [illegible]

Sales, 85 000 bales. Market steady.

MISCELLANEOUS.

THE DIEBOLD

SAFES

A large and complete assortment of these Celebrated SAFES on hand for sale at prices to suit the times. Parties desiring anything in our line are respectfully solicited to address the undersigned for estimates, etc., and feel confident of giving satisfaction, both as regards price and quality of work.

C. ROY, Agent,
DIEBOLD SAFE & LOCK CO.,
37 Canal St., New Orleans.

ROBT. E. LEE

Sale and Feed Stables,

129 to 133 Baronne St.,

NEW ORLEANS.

ALFRED BETTS & CO., Proprietors
DEALERS IN

Kentucky Mules and Horses

Respectfully solicit a call from Buyers.

SOLUTION OF

TRIBASIC PHOSPHATE OF LIME

IN

COD LIVER OIL.

The only Solution warranted by Letters Patent in the U. S. No. 11,240, obtained by Dr. Dava, in June, 1854.

DR. DAVA,
99 & 101 St. Charles st. cor.
Natchez.

FANCY GOODS. FANCY GOODS.

SCHILLING'S

Millinery Emporium, Hair Work

and

FANCY GOODS BAZAR.

159 CANAL STREET 159

Assortment comprises the very latest styles in Millinery Materials, Hats and Bonnets, Flowers of every description, and the most elegant new Paris Combs, Fancy Goods, Jewelry, Purses, Card Cases, Wallets, Pocket Books, Cutlery, Perfumery, Toilet Articles, Notions, Etc.

G. T. SCHILLING,
159 CANAL STREET.

WILLIAM LEOTE. A. SAMUELS

LEOTE & CO.,

OLD BASIN

SASH, BLIND,

DOOR FACTORY,

AND

Lumber Yard,

Offices, Cor. Toulouse & Franklin and 32 Carondelet Sts.,

P. O. Box 99. NEW ORLEANS

FRANTZ & OPITZ,
Diamond Setters
AND
Jewelers,
69 ROYAL ST.,
bet. Bienville & Conti
NEW ORLEANS.

WILLIAM BURNS

Old Virginia Kitchen,

No. 75 ANN STREET.

Meals and Lunches at the Day or Week, on the Parlor Plan.

Meals at all Hours of the Day.

Religious Notices.

THE first quarterly meeting of Pearlington circuit, Seashore district, will be held on Saturday, January 3 1880. T. S. WEST, P. E.

Quarterly Appointments.

NORTH MISSISSIPPI CONFERENCE.

WINONA DIST.—FIRST ROUND.

Kosciusko and Durant at Durant	Dec. 27, 28
Winona and Vaiden at Winona	Jan. 3, 4
West Station, at Spring Hill	10, 11
French Camp, at Shady Grove	16
Z. Lilia, at Wesley Chapel	17, 18
Carrollton at Enon	24, 25
Black Hawk at Black Hawk	31, Feb. 1
Winona circuit, at Bethlehem	Feb. 5, 8
Lexington, at Lexington	14, 15
Newport at Baron	20
Attala at Spring Ridge	21, 22
Richland, at Goodman	28, 29
Greenwood, at Greenwood	Mar. 6, 7
Belefontaine at Spring Hill	13, 14

The district stewards' meeting will be held at Durant on Monday, January 12, at ten o'clock. A full attendance is desired.

51 H. A. JONES, P. E.

NORTH ALABAMA CONFERENCE.

FLORENCE DIST.—FIRST ROUND.

Chickasaw circuit, at M. Zion	Dec. 27, 28
Valley station at Pine Grove	28
Frankfort circuit at Paran	Jan. 3, 4
Burleson miss., at N. Reid's schoolhouse	3
Gilbert mission, at New Hope	10, 11
Tuscumbia station	12
Florence station	15
Oakland circuit, at Reserve	17, 18
Waterloo circuit, at Waterloo	19, 20
Cypress circuit, at Sugar	24, 25
Shoal Creek and Harrison's Hope	Jan. 31, Feb. 1
Lexington circuit, at Mars Chapel	Feb. 7, 8
Rogersville mission, at Rogersville	9

The District Stewards will please meet me at Tuscumbia at the Methodist church, at 10 o'clock A. M. December ... The prompt attendance of every member of the board is all that is asked.

50 H. A. TIMMONS, P. E.

LOUISIANA CONFERENCE.

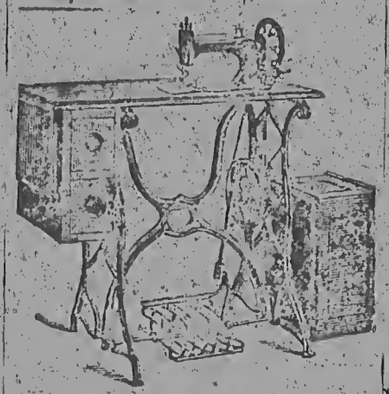
ALEXANDRIA DIST.—FIRST ROUND.

Harrisonburg	Jan. [illegible]
Holly Grove	17, 18
Columbia	24, 25
Calhoun	31, Feb. 1
Jonesboro	Feb. 7, 8
Rayville	14, 15
Alto	21, 22
Monroe	28
Bastrop	Mar. 6, 7
Mer Rouge	13, 14
Sparta	20

BEWARE OF

Imitation Machines

IMPROVED SINGER.



THE GENUINE

SINGER MACHINE,

MADE BY THE

Singer Manufacturing Co

HAS NO EQUAL.

2,500,000 Singers In Daily Use.

Two-thirds of all the machines sold in the United States are those made by

The Singer Company,

Send for Circular and Price List. Address

The Singer Manufacturing Co.,
35 CANAL STREET.
Agents for Butterick's Patterns.

MARSDEN'S

PECTORAL

BALM.

THE GREATEST HOME REMEDY FOR CONSUMPTION, COUGHS AND COLDS, BRONCHITIS, ASTHMA, WHOOPING COUGH,

AND

All Diseases of the Throat and Lungs.

Sold by all Druggists & dealers in Patent Medicines.

C. R. FINLAY & CO.,
NEW ORLEANS.
WHOLESALE AGENTS.

JENKINS'

ANNIHILATOR,

A SURE CURE FOR

RHEUMATISM, GOUT AND NEURALGIA.

It will not fail to effect a permanent cure in any and every one of these diseases, if used according to direction.

Price One Dollar Per Bottle.

For sale by druggists everywhere

C. R. FINLAY & CO.,
NEW ORLEANS,
WHOLESALE AGENTS.

MARBLE

—AND—

GRANITE

TOMBS, MONUMENTS AND GRAVE STONES

Mantels, Grates, Hearths, Tiling, Flagging, etc.

GEO. STROUD.

164 St. Charles street, New Orleans, La.

MUSICAL INSTRUMENTS.

AT

PHILIP

WERLEIN'S

PIANO

WAREROOMS,

135 . CANAL STREET . 135

Can be found

THE LARGEST STOCK OF INSTRUMENTS to select from in New Orleans. All the standard parties we work for purchase strictly for cash. Prices the lowest.

The Chickering & Son's Upright and Square Grand Pianos.

MATHUSHEK PIANOS

A full assortment of the Popular

HALE UPRIGHT PIANOS

HALE UPRIGHT PIANOS.

BEAUTIFUL IN TONE.

RICH IN DESIGN OF CASE.

The most admired

Estey & Co., Mason & Hamlin

ORGANS.

The Cabler,

Groveteen & Fuller

and Hardman.

They are the most perfect instruments, and fully warranted as being just what they represent.

Second-Hand Pianos Taken in Exchange,

Instruments sold on Installments.

Every Instrument Warranted.

The best Wood and Iron STOOLS in the market.

PIANO COVERS of every description.

Descriptive catalogues sent free to any address.

OPEN EVENINGS.

PHILIP WERLEIN,

135 CANAL STREET.

Dealer in Sheet Music, Instruction Books, Imported and Domestic Musical Instruments of every description and Music Boxes.

Have just received per steamers Nürnberg and Frisian.

Second-hand Pianos for sale.

MISCELLANEOUS.

YALE & BOWLING,

IMPORTERS AND WHOLESALE DEALERS IN

- DRY GOODS -

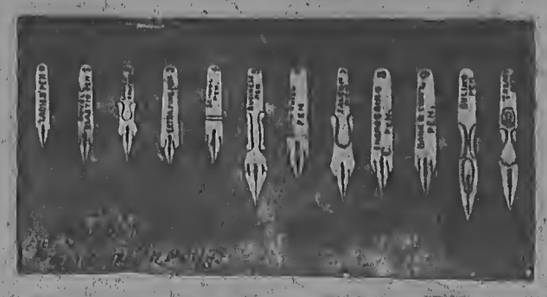
NOTIONS AND MILLINERY,

17, 19 and 21 - Magazine Street, - 17, 19 and 21

NEW ORLEANS, LA.

WARRINGTON STEEL PEN CO.'S STEEL PENS.

EQUAL IN QUALITY TO ANY



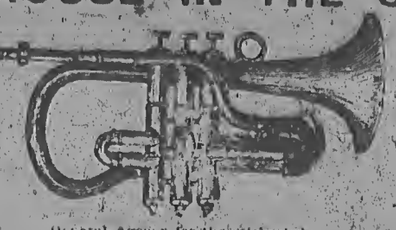
THAT CAN BE PRODUCED.

Office: 105 and 107 N. Fifth St., Philadelphia.

For Sale by Lathrop & Wilkins, 112 Camp street, N. O.

LARGEST AND MOST POPULAR

MUSIC HOUSE IN THE SOUTH.



Easiest Terms *Lowest Prices*

General Agency for the celebrated

STEINWAY, KNABE, PLEYEL, FISCHER PIANOS

And the Equitable organs of

CLOUGH & WARREN AND PELOUBET, PELTON & CO.

Everything in the Music line at reduction prices. Send for Illustrated catalogues.

LOUIS GRUNEWALD,
Grunewald Hall, New Orleans.

LEON ARLAUD,

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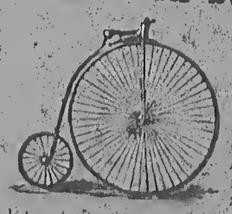

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ANTHONY ZIMMER,
Professor of Music, St. James Hotel, Jefferson College, St. James, La., (COPY OF LETTER.)

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